The *Śālistamba-sūtra* and Its Indian Commentaries

by

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A dissertation submitted in partial fulfillment
of the requirements for the degree of

Doctor of Philosophy

1991

University of Washington

Approved by________________________________
(Chairperson of Supervisory Committee)

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Program Authorized
to Offer Degree Department of Asian Languages and Literature

Date 11 June 1991

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Abstract

The *Śālistamba-sūtra* and Its Indian Commentaries

by Jeffrey Davis Schoening

Chairperson of the Supervisory Committee:
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Chapters One to Four are the Introductory chapters. One introduces the *Śālistamba-sūtra* (ŚS), an Indian Mahāyāna Buddhist scripture on dependent arising (*pratītyasamuptāda*).

Two discusses sūtra commentaries in the Tanjur. Six methods of sūtra commentary are identified and described, and each sūtra commentary is classified according to the commentarial methods it employs.

Three summarizes the three Indian commentaries on the ŚS and compares the presentations of dependent arising in the ŚS and its commentaries.

Four is a guide to the translations and variorum editions that includes a history of Buddhist scriptural transmission in Tibet and a report on textcritical findings.

Chapters Five to Six contain the translations from Tibetan with annotation. Five is the translation with annotation of the ŚS and its commentary, the *Śālistamba-ṭīkā* (ŚṬ-K) by Kamalaśīla (eighth century C.E.). Six is the translation and annotation of the *Śālistambaka-kārikā* (ŚK), which is ascribed to Nāgārjuna (second or third century C.E.). The annotations of the ŚS, the ŚṬ-K, and the ŚK rely upon the *Śālistambaka-ṭīkā* (Ṭ), another commentary ascribed to Nāgārjuna. The annotation of the ŚṬ-K also uses interlinear notes found in two ancient Dunhuang manuscripts (ninth to eleventh centuries C.E.).

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Chapters Seven to Ten are the variorum editions of the Tibetan texts. Seven is the ŚS. The transcribed text is the complete Dunhuang manuscript Pelliot tibétain 551; four other Dunhuang manuscripts are used for the variorum as well as thirteen classical editions, including the newly available Phug-brag Kanjur.

Eight is the ŚṬ-K. Two incomplete ancient Dunhuang manuscripts are used to constitute a complete transcribed text. The variorum employs two other Dunhuang manuscripts and five classical edition Tanjurs, including the eighteenth century Golden Manuscript newly reprinted in China.

Nine is the ŚK. The transcribed text is from the Derge Tanjur. Seven witnesses are used in the variorum: Co-ne, two from Narthang, two from Peking, the Golden Manuscript, and a Tawang (rTa-dbang) Kanjur manuscript.

Ten is the Ṭ. The transcribed text is from the Derge Tanjur, and four classical editions constitute the variorum: Co-ne, Narthang, Peking, and the Golden Manuscript.

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LIST OF ABBREVIATIONS

AA	*Abhisamayālaṃkāra.*
AAA	Haribhadra's *Aṣṭasāhasrikā-prajñāpāramitā-vyākhyāna-abhisamayālaṃkārālokā*
AAA-s	Haribhadra's *Aṣṭasāhasrikā-prajñāpāramitā-vyākhyāna-abhisamayālaṃkārālokā*, Sanskrit ed. by Wogihara (Tokyo: The Toyo Bunko, 1932; reprint, 1973).
AAA-t	Haribhadra's *Aṣṭasāhasrikā-prajñāpāramitā-vyākhyāna-abhisamayālaṃkārālokā* in Tibetan: Derge 3791 *cha* 1b1-341a7.
Ah	*The Essence of Metaphysics : Abhidharmahṛdaya*, tr. by Charles *Willemen,* Institut Belge des Hautes Études Bouddhiques, Série Études et Texts, no. 4 (Bruxelles: Institut Belge des Hautes Études Bouddhiques, 1975).
AKB	*Abhidharmakośabhāṣya.*
AKB-c	*Abhidharmakośa de Vasubandhu*, 6 vols, tr. by Louis de La Vallée Poussin from the Chinese (Paris: Guethner, 1923-31).
AKB-s	Vasubandhu's *Abhidharmakośa & Bhāṣya of Ācarya [sic] Vasubandhu with Sphutārthā [sic] Commentary of Ācārya Yaśomitra*, 3d ed., 4 vols. in 1, Sanskrit ed. by Dvārikādāsa Śāstrī, Bauddha Bharati Series, vols. 5, 6, 7, & 9 (Varanasi: Bauddha Bharati, 1987).
AKB-t	Vasubandhu's *Abhidharmakośabhāṣya* (*Chos mngon pa'i mdzod kyi bshad pa*) in Tibetan: Peking 5591 *gu-ngu* 27b6-109a8.
AOASH	*Acta Orientalia Academiae Scientiarum Hungaricae*
Ap	Kamalaśīla's *Avikalpa-praveśa-dhāraṇī-ṭīkā* in Tibetan: Derge *ji* 4000 123a3-145b5.
AS	*Abhidharma Samuccaya* by Asaṅga, Sanskrit ed.

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	by Pralhad Pradhan, Visva-Bharati Studies, 12 (Santiniketan: Visva-Bharati, 1950).
AS-e	*Le Compendium de la super-doctrine (philosophie) (Abhidharmasamuccaya) d'Asaṅga*, 2d ed, tr. by Walpola Rahula, Publications de l'École Française d'Extrême-orient, vol. 78 (Paris: École Française d'Extrême-orient, 1980).
Av	Yaśomitra's *Abhidharmakośa & Bhāṣya of Ācarya [sic] Vasubandhu with Sphutārthā [sic] Commentary of Ācārya Yaśomitra*. See AKB-s.
BEFEO	*Bulletin de l'École Française d'Extrême-Orient*
Bhāmatī	Vācaspati Miśra's *Bhāmatī, a Gloss on Shānkara Bhāshya*, 2 Parts, Sanskrit ed. by D. S. Nyāyo-'pādhyāya, The Kashi Sanskrit Series (Haridās Sanskrit Granthamālā), no. 116 (Vedānta Sec., no. 11) (Benares: Jaya Krishna Dās Haridās Gupta, 1935-37).
BHSD	Edgerton's *Buddhist Hybrid Sanskrit Grammar and Dictionary*, vol. 2, *Dictionary* (New Haven: Yale University Press, 1953; reprint, Delhi: Motilal Banarsidass, 1977).
Bp	Prajñākaramati's *Bodhicaryāvatāra of Śāntideva with the Commentary* Pañjikā *of Prajñākaramati*, Sanskrit ed. by P. L. Vaidya, Buddhist Sanskrit Texts, no. 12 (Darbhanga: Mithila Institute, 1960).
Bp-t	Prajñākaramati's *Bodhicaryāvatāra-pañjikā* (*Byang chub kyi spyod pa la 'jug pa'i dka' 'grel*) in Tibetan: Derge 3872 *la* 41b1-288a7.
BSOAS	*Bulletin of the School of Oriental and African Studies*
GTW	Geshe Thukjhey Wangchuk (dGe-bshes Thugs-rje dbang-phyug), personal communication.
HJAS	*Harvard Journal of Asiatic Studies*
IIJ	*Indo-Iranian Journal*

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IOL	India Office Library
JA	*Journal Asiatique*
JIABS	*Journal of the International Association of Buddhist Studies*
JIP	*Journal of Indian Philosophy*
JRAS	*Journal of the Royal Asiatic Society*
LVP	*Śālistamba-sūtra* in Sanskrit by Louis de La Vallée Poussin in *Bouddhisme, études et matériaux: Théorie des douze causes* (Gand: Université de Gand, 1913).
Mppś	Lamotte's *Le traité de la grande vertu de sagesse de Nāgārjuna (Mahāprajñāpāramitā-śāstra)*, 5 vols., vols. 1 & 2: Bibliotheque du Muséon, vol. 18 & 19, vol. 3: Publication de l'Institut Orientaliste de Louvain, vol. 2 (Louvain: Publications Universitaires, 194[4]-1980; vol. 1 rpt. 1966, vol. 2 rpt. 1967).
Mśs	"*Madhyamaka-śālistamba-sūtram,*" [ed. by] V. V. Gokhale, in *Mahāyāna-sūtra-saṃgraha*, ed. by P. L. Vaidya, 107-116, pt. 1, Buddhist Sanskrit Texts, no. 17 (Darbhanga: Mithila Institute, 1961).
Mv	*Mahāvyutpatti*, 2 vols., ed. by Sakaki Ryōsaburō, *Honyaku Myōgi Taishū*, Kyōto Teikoku Daigaku Bunka Daigaku Sōsho 3 (Kyoto: n.p., 1916; reprinted several times, including Tokyo: Suzuki Research Foundation, 1965).
NS	*Śālistamba-sūtra* in Sanskrit in N. Aiyaswami Sastri's *Ārya Śālistamba Sūtra, Pratītyasamutpāda-vibhaṅga Nirdeśasūtra, and Pratītyasamutpādagāthā Sūtra*, The Adyar Libary Series, no. 76 (Madras: Adyar Library, 1950).
Pp	Candrakīrti's *Prasannapadā* in *Mūlamadhyamakakārikās (Mādhyamikasūtras) de Nāgārjuna avec la Prasannapadā Commentaire de Candrakīrti,*

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	Sanskrit [ed.] by Louis de La Vallée Poussin, Bibliotheca Buddhica, vol. 4 (St. Petersburg: Académie Impériale des Sciences, 1913).
PT	Pelliot tibétain
PVN	*Pratītyasamutpādādivibhaṅga-nirdeśa-sūtra.*
Reat	N. Ross Reat's "The *Śālistamba Sūtra,*" in Sanskrit, Department of Studies in Religion, University of Queensland, St. Lucia, Queensland, Australia. Photocopy.
S-e, 2	*Saṃyutta-nikāya = The Book of the Kindred Sayings (Saṃyutta-nikāya) or Grouped Suttas,* part 2, The Nidāna Book (*Nidāna-vagga*), tr. by Mrs. Rhys Davids & F. L. Woodward, Pali Text Society Translation Series, No. 10 (London: Pali Text Society, 1952).
S-p, 2	*Saṃyutta-nikāya*, part 2, Nidāna-vagga, Pāli ed. by M. Léon Feer (London: Pali Text Society, 1960).
Śis	*Śikṣāsamuccaya of Śāntideva*, Sanskrit ed. by P. L. Vaidya. Buddhist Sanskrit Texts, no. 11 (Darbhanga: Mithila Institute, 1961).
ŚK	*Śālistamaka-kārika.*
Sns	*Saṃdhinirmocana sūtra: L'explication des mystères,* texte Tibétain édité et traduit par Étienne Lamotte (Paris: Librairie d'Amérique et d'Orient, 1935).
ŚS	*Śālistamba-nāma-mahāyāna-sūtra.*
ŚṬ-K	Kamalaśīla's *Śālistamba-ṭīkā.*
Stalker	Susan C. Stalker's "A Study of Dependent Origination: Vasubandhu, Buddhaghosa, and the Interpretation of *Pratītyasamutpāda*" (Ph.D. diss., University of Pennsylvania, 1987).
Śv	Kumārila Bhaṭṭa's *Ślokavārttika of Śrī Kumārila Bhaṭṭa with the Commentary Nyāyaratnākara of Śrī Pārth[a]sār[a]thi Miśra*, Sanskrit ed. by

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	Dvārikādāsa Śāstrī, Ratnabharati Series, vol. 3 (Varanasi: Ratna Publications, 1978).
Ṭ	*Śālistambaka-ṭīkā.*
Ts	Śāntarakṣita's *Tattvasaṅgraha of Ācārya Shāntarakṣita with the Commentary 'Pañjikā' of Shri [sic] Kamalashīla*, 2 vols., 2d ed., Sanskrit ed. by Dvārikādāsa Śāstrī, Bauddha Bharati Series, vols. 1-2 (Varanasi: Bauddha Bharati, 1981-1982.)
Tsp	Kamalaśīla's *Tattvasaṅgrahapañjikā.* See Ts.
Vm	Buddhaghosa's *Path of Purification (Visuddhi-magga)*, 4th ed., tr. from the Pāli by Bhikkhu Ñāṇamoli (Kandy, Sri Lanka: Buddhist Publication Society, 1979).
Vv	*The Dialectical Method of Nāgārjuna = Vigraha-vyāvartanī*, 2d ed., rev. and enl., tr. from the Sanskrit by Kamaleswar Bhattacharya, ed. by E. H. Johnston and Arnold Kunst (Delhi: Motilal Banarsidass, 1986).
Vy	Vasubandhu's *Vyākhyāyukti* (*rNam par bshad pa'i rigs pa*): Derge 4061 *shi* 29a2-134b2.
WZKSO	*Wiener Zeitschrift für die Kunde Süd-und Ostasiens und Archiv für indische Philosophie*
ZAS	*Zentralasiatische Studien*
ZDMG	*Zeitschrift der Deutschen Morgenländischen Gesselschaft*

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LETTER CODES

Śālistamba-sūtra

Dunhuang mss. (only a and b are complete texts):

a = PT 551 (transcribed text at top of page)

b = PT 549

c = PT 115

d = PT 552

e = IOL 180(2)

Classical editions:

A = Phug-brag

B = Berlin

C = Co-ne

D = Derge

F = Taiwan

H = Lhasa

J = Lithang

K = Peking 1684/92

L = British Library

N = Narthang

Q = Peking 1717/20 and 1737

R = sTog Palace Reprint

T = Toyo Bunko

Śālistambaka-kārikā

Editions:

C = Co-ne

D = Derge 3985 (transcribed text at top of page)

G = Golden Manuscript *dko[n mch]og rjes dran* NA *ngi* 26a1-29b3

N1 = Narthang *mdo* NA *gi*

N2 = Narthang *mdo* 4274 *ngi*

P1 = Peking *byang chub lam sgron* 5466 *gi*

P2 = Peking *dko[n mch]og rjes dran* 5485 *ngi*

T = Tawang (rTa-dbang) Kanjur

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Abbreviations Used with Letter Codes:

K = all editions CD,GN2P2,N1P1,T of the ŚK

Ṭ = *Śālistambaka-ṭīkā* (all editions)

Ṭ- = the specified edition(s) (C, D, G, N, or P) of the Ṭ (for example, Ṭ-D = the Derge edition of the Ṭ)

Śālistambaka-ṭīkā

Editions:

C = Co-ne

D = Derge (transcribed text at top of page)

G = Golden Manuscript

N = Narthang

P = Peking

Kamalaśīla's *Śālistamba-ṭīkā*

Dunhuang mss. (no complete text):

w = PT 554

x = IOL 189 (transcribed text at top of page for the first half of the ŚṬ-K)

y = PT 553

z = PT 2105 (transcribed text at top of page for the second half of the ŚṬ-K)

Classical editions:

C = Co-ne

D = Derge

G = Golden Manuscript

N = Narthang

P = Peking

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ACKNOWLEDGMENTS

Numerous individuals and the support of many institutions helped this project in its various phases. I am grateful to one and all.

N. Ross Reat of the University of Queensland, Australia, presented me a copy of his unpublished work, *The Śālistamba Sūtra*. Carmen Dragonetti of the National Council for Scientific Research-Seminary of Indology, Argentina, presented me a copy of her and Fernand Tola's translation into Spanish of the *Śālistamba-sūtra*. Paul Harrison of the University of Canterbury, New Zealand, perused the chapter on the edition of the *Śālistamba-sūtra* and gave much constructive criticism. Geshe Thukjhey Wangchuk from Sakya, Tibet, now residing in Seattle, offered his insight on the problematic passages in the Tibetan texts. At the Harvard-Yenching Library, Sidney Tai helped me to examine the Narthang Tanjur in the Rare Book Room.

Research in India was made possible thanks to a grant from Fulbright-Hays. Sanghasena Singh of the University of Delhi was my advisor in India. The Library of Tibetan Works and Archives in Dharamsala with Gyatsho Tshering as Director provided access to its valuable Tibetan collection as well as to the scriptures at Thekchen Choling at McLeod Ganj. The Central Institute of Higher Tibetan Studies in Sarnath under the direction of S. Rinpoche provided access to its library. Jampa Samten of the C.I.H.T.S. shared his latest findings on the transmission of Kanjur texts in Tibet. Tenzin Orgyan of the C.I.H.T.S. worked with me on the Tibetan grammar of the Dunhuang manuscripts. Tibet House in New Delhi also provided access to its scriptures. Khenpo Appe, Director of Sakya College in Rajpur, helped me with research at the College's library. The Sakya scholars and teachers Tashi Sangpo, Migmar Tshering, and Migmar Tseden created harmonious conditions in which research could be done.

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In China, a classmate from the University of Washington's Graduate School of Library and Information Science, Mr. Wang Yan of the Chengdu Library of the Chinese Academy of Sciences, provided introductions to the Office for the Ganjur and the Stanjur Collate under the China Tibetology Research Centre in Chengdu and to the China Nationality Library in Beijing. At the Research Centre, Thupten Nyima discussed the history of Tibetan textual transmission with me. At the Nationality Library, Library Director Zheng Yaozhen kindly directed Ngawang Norbu to assist me in my research. He had copies made of very clear Lithang and Kangxi editions of the *Śālistamba-sūtra* as well as copies of its commentaries in the reprint of the Golden Manuscript Tanjur.

At the University of Washington, Ngawang Nornang first read the *Śālistamba-sūtra* and its commentaries with me. A Humanities & Arts Fellowship aided in bringing the project to completion. Yoon-whan Choe procured difficult to obtain library materials. Leonard van der Kuijp helped with translations of the texts and discussions of Tibetan history and Buddhist doctrine. Collett Cox guided the project from its inception and gave consistent encouragement and advice to improve my work and to complete it.

Along the way, various forms of support were also given by my parents, spouse, in-laws, siblings and the lamas and members of Sakya Monastery in Seattle.

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Part I: Introduction

Chapter 1
The *Śālistamba-sūtra*

"*Bhikṣus*, he who sees dependent arising sees the Dharma. He who sees the Dharma sees the Buddha."[1]

So pronounced the Buddha in the *Śālistamba-nāma-mahāyāna-sūtra*[2] (ŚS). Śāriputra, one of the Buddha's two closest disciples and renowned for his discriminating insight, did not understand the pronouncement and asked the *Bodhisattva-Mahāsattva* Maitreya to explain its meaning. The bulk of the ŚS consists of Maitreya's answer. Maitreya's discourse is, in large part, a systematic treatment of the Buddhist teaching of dependent arising (Skt. *pratītyasamutpāda*, Pāli *paṭicca-samuppāda*, Tib. *rten cing 'brel par 'byung ba*). As demonstrated by the frequency with which it was quoted, this sūtra became a favorite among Indian Mahāyāna authors writing about dependent arising. Therefore, for anyone interested in learning more about the Mahāyāna interpretation of dependent arising, the *Śālistamba-sūtra* is an invaluable scriptural source.

The ŚS takes its name from the young rice plant (*śāli-stamba*) that the Buddha gazed upon just before he pronounced the above aphorism[3]. The young rice plant is mentioned only

---

[1]The only extant Sanskrit version of this passage is this quotation from the Av, 452:

yo bhikṣavaḥ pratītyasamutpādaṃ paśyati sa dharmaṃ paśyati, yo dharmaṃ paśyati sa buddhaṃ paśyati.

[2]Tibetan: *Śā lu ljang pa zhes bya ba theg pa chen po'i mdo.* Its short title, "*Śālistamba-sūtra*," or abbreviation, ŚS, is used throughout this study.

[3]The word "sūtra" refers both to the sayings of the

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once in the Śs.

The importance of dependent arising (D.A.) in Buddhism cannot be overstated. Lamotte has written about D.A.'s close connection with the Four Noble Truths, indicating that the two are practically interchangeable.[1] D.A. is the principle Buddhists use to explain rebirth, the moral law of karma, origination without a creator, the efficacy of human effort, the relation between causes and results, and the possibility of enlightenment. Many Buddhist sūtras and treatises discuss D.A. to varying degrees. For example, Nāgārjuna's *magnum opus*, the *Mūlamadhyamakakārikā* (MMK), which begins by praising the Buddha as the teacher of D.A., reinterprets D.A. as "emptiness" (*śūnyatā*) (MMK, XXIV.18). Still, it is the ŚS that occupies a special place in the Indian Mahāyāna Buddhist literature for its explanation of D.A.

A couple of examples of other sūtras that discuss D.A. will help demonstrate the ŚS's distinctiveness. The first is the *Pratītyasamutpādādi-vibhaṅga-nirdeśa-nāma-sūtra*[2] (PVN), which has a commentary by Vasubandhu with a subcommentary by Guṇamati, both extant in their Tibetan translations.[3] The PVN

Buddha in aphorism form as quoted above--the "sūtra as pronouncement"--as well as to the individual scriptures that contain these "sūtras as pronouncements" together with their explanations. See Chapter 2 for more on this subject.

[1]Étienne Lamotte, "Conditioned Co-production and Supreme Enlightenment," in *Buddhist Studies in Honour of Walpola Rahula*, ed. by Somaratna Balasooriya, et al. (London: Gordon Fraser, 1980), 118-132, 119.

[2]Tibetan: *rTen cing 'brel par 'byung ba dang po dang rnam par dbye ba bstan pa* (Derge 211 *tsha* 123b1-125a3).

[3]The commentary and subcommentary are *Pratītyasamutpādā-'di-vibhaṅga-bhāṣya*, Derge 3995 *chi* 1b1-61a7, by Vasubandhu and *Pratītyasamutpādādi-vibhaṅga-nirdeśa-ṭīkā*, Derge 3996 *chi* 61b1-234a7, by Guṇamati, respectively. See J. W. de Jong, "À propos du *Nidānasaṃyukta*," in *Buddhist Studies*, ed. by Gregory Schopen (Berkeley: Asian Humanities Press, 1977), who gives an overview of this sūtra, an account of its Pāli version,

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is devoted entirely to the twelve components of D.A. beginning with ignorance and ending with old age and death, listing and briefly explaining each component. The second example is the *Arthaviniścaya-sūtra*[1] for which Samtani edited a Sanskrit manuscript from Tibet.[2] The *Arthaviniścaya-sūtra* discusses twenty-seven different topics, the fifth of which is the twelve components of D.A. Its explanations of these components are slightly longer than those in the PVN, but the two texts have very similar treatments of D.A. This twelve component formula is the only D.A. formula discussed in the two sūtras.

The ŚS is distinctive for a number of reasons. It appears to be a compilation of D.A. teachings, though it concentrates upon the twelve component formula. It equates D.A. with the Dharma, and the Dharma with the Buddha. It has a four-fold analysis of D.A.: D.A. possesses causes (*hetu*) and conditions (*pratyaya*) and is external (*bāhya*) and internal (*adhyātmika*). Both external and internal D.A. have five factors or principles (*kāraṇa*) such as "not eternalism" (*na śāśvatatas*). Finally, it defines D.A. and presents it as a universal principle. No other sūtra presents so many different facets of D.A.

The ŚS is a Mahāyāna sūtra but is unlike the more well-known Mahāyāna sūtras. For example, it is not a large sūtra as are many of the Prajñāpāramitā sūtras. It does not discuss "emptiness" (*śūnyatā*) as do so many sūtras such as the

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Chinese translations, and Tibetan translations, a listing of its inscriptions that have been found and published along with their dates, and a transcription of the Tibetan text.

[1]Tibetan: *Don rnam par nges pa zhes bya ba chos kyi rnams grangs* (Derge 317 *sa* 170b4-188a7).

[2]*The Arthaviniścaya-sūtra & Its Commentary (Nibandhana)*, ed. by N. H. Samtani, Tibetan Sanskrit Works Series, vol. 13 (Patna: K. P. Jayaswal Research Institute, 1971).

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Vajracchedikā, nor is it pithy like the *Heart Sūtra*. It is not polemical like the *Saddharmapuṇḍarīka-sūtra* or the *Saṃdhinirmocana-sūtra*. It's language is not flowery and it does not describe marvelous scenes and Buddha-realms as does the *Sukhāvatīvyūha-sūtra*. In fact, Poussin was led to remark that there is nothing Mahāyāna about the sūtra other than its title and the fact that its promulgator is Maitreya.[1]

In what sense then is the ŚS a Mahāyāna sūtra? Reat says the ŚS is conservative as a Mahāyāna text. He agrees that the most obvious Mahāyāna feature is Maitreya as the central figure. A less obvious characteristic is the incipiently Mahāyāna emphasis on the realization of *Dharma-kāya* Buddha. Here, Reat is referring to the previously quoted aphorism concerning seeing D.A., the Dharma, and the Buddha. A little later in the ŚS, the Dharma-body of the Buddha is mentioned, but instead of using the term "*dharmakāya*" as do other Mahāyāna sūtras, it has the unusual term "*dharmaśarīra*."[2] Reat says that a Theravādin "who assumed that the Pāli texts are the most ancient and accurate record of the historical Buddha's teaching" would recognize the ŚS teachings from the Pāli *suttas*, but that the ŚS would represent a new systematization and consolidation of those materials. Thus, the content would not offend the sensibilities of an orthodox Theravādin who would see the ŚS as a consolidation, systematization, elaboration, and innovation based upon Pāli sources. Reat goes on to argue for a very early date for the ŚS, as far back as the council of Vesali (Vaiśālī), circa 100

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[1]Louis de La Vallée Poussin, *Bouddhisme, études et matériaux: Théorie des douze causes* (Gand: Université de Gand, 1913), 69 (hereafter abbreviated as "LVP").

[2]Bp, 186 and 269. The word "*śarīra*" is generally used for the Buddha's body as a relic. Perhaps this is an early instance of the use the idea of the Buddha's Dharma-body in which the tradition had not sorted out which term was to be preferred, "*śarīra*" or "*kāya*."

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years after the Buddha's *parinirvāṇa*, though the ŚS did not then necessarily have the same form that it has now in its Tibetan translation.[1]

Another Mahāyāna feature present in the ŚS is the role of Śāriputra as a questioner of Maitreya. In early non-Mahāyāna Buddhism, Śāriputra as the wise disciple explains the Buddha's teaching to the monks. But in the ŚS, Śāriputra admits his ignorance and seeks out the *Bodhisattva* Maitreya for an explanation to the Buddha's pronouncement. Śāriputra's role reversal is typical of Mahāyāna sūtras.

Many of the passages in the ŚS have parallels in Pāli *suttas*. Reat has indicated a number of these parallels in his study, "The *Śālistamba Sūtra*." For example, the aphorism quoted above juxtaposes two passages that are found in two different Pāli *suttas*, *Majjhima-nikāya*, PTS ed., 1:191, and *Saṃyutta-nikāya*, PTS ed., 3:120.[2] A Mahāyāna sūtra, the *Bodhisattva-piṭaka*, has a similar passage, which says:

> Therefore, he who sees dependent arising sees the Dharma. He who sees the Dharma sees the *Tathāgata*.[3]

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[1]N. Ross Reat, "The *Śālistamba Sūtra*," Department of Studies in Religion, University of Queensland, St. Lucia, Queensland, Australia, photocopy, 6-7 (hereafter abbreviated as "Reat").

[2]Reat, 6; LVP, 70, n. 2.

[3]*Bodhisattvapiṭaka-nāma-mahāyāna-sūtra*, Peking 760 (12) *dzi-'i* 281b3-(*'i*)234a2, (*'i*) 44a3:

> *de'i phyir sus rten cing 'brel bar 'byung ba mthong ba des chos mthong ngo / sus chos mthong ba des / de bzhin gshegs pa mthong ba.*

Akira Hirakawa, *A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna*, tr. and ed. by Paul Groner, Asian Studies at Hawaii, no. 36 (Hawaii: University of Hawaii Press, 1990), 275-276, includes this sūtra among the earliest Mahāyāna sūtras based upon its citation in Lokakṣema's (fl. 168-189) translation of the *Kāśyapaparivarta* (*T* 338) and *Vimaladattā-*

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Even with these parallel and similar passages, it is quite difficult to ascertain the historical relationship between the Śs and early Buddhist sūtras or *suttas*, or even with another early Mahāyāna sūtra, the *Bodhisattva-piṭaka-sūtra*. Part of the problem is our uncertainty about the origins of the Mahāyāna sūtras. Another part is the paucity of information on the relations between any of the canons of the different Buddhist schools. And of course, there is uncertainty about how even to approach the problem. Some scholars see evidence of Early Buddhist doctrine and scripture in similar passages within Pāli, Mahāyāna, or other scriptures. Other scholars think these similarities could indicate later, standardized developments or borrowings, and as a result, they regard passages that are unique to one canon and that do not reflect standardizing influences as evidence of early Buddhist doctrine and scripture. Thus, it is difficult to know what to make of the fact that many passages in the Śs have parallels in early Buddhist sources.

Translations of the Śs exist in Chinese, Tibetan, and Mongolian. Although no Sanskrit version of the Śs exists except for reconstructions by Poussin, Sastri, Reat, and the author of the *Madhyamaka-śālistamba-sūtra*, these reconstructions are based on quotations of the Śs that include approximately ninety percent of the sūtra, the ten percent omitted being at the beginning and end of the Śs. Therefore, much of the Śs is preserved in Sanskrit in texts written in the seventh century C.E. Let us now compare these quotations with the Chinese and Tibetan translations of the text as a whole.[1]

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paripṛcchā (*T* 338) into Chinese. The fact that these sūtras quote the *Bodhisattva-piṭaka-sūtra* indicates it is older than they. However, Hirakawa is not sure of the early contents of the sūtra because the quotations give little information.

[1]The reconstructions of the Śs are discussed below.

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Translations

External evidence for the early date of the ŚS is provided by its Chinese translations. There are four Chinese translations of the ŚS (Taisho 709-712) that are very similar. The oldest one, Taisho 709, was done in the Eastern Jin Dynasty (317-420 C.E.).[1] Yet there is still another sūtra in Chinese, Taisho 708, that is very similar to Taisho 709-712 and was translated during the Wu Dynasty (222-280 C.E.) by a translator active from 220 to 252 C.E. Taisho 708 has a different title, *The Sūtra of Life and Death*, but the same basic content as ŚS.[2] Whether Taisho 708 was a precursor to the ŚS or an independent sūtra is not clear, but the basic teaching of the ŚS as contained in Taisho 708 clearly was considered authentic by a Chinese translator in the middle of the third century C.E. Of all the Chinese translations, Taisho 709 agrees most closely with the Tibetan version of the ŚS, giving evidence of a version of the ŚS dating back to the fourth or early fifth century C.E.

The Tibetan translation from Sanskrit of the ŚS was made around 800 C.E. The *lHan kar ma* Catalog (Lalou 180), which was compiled around 800 C.E., records that the ŚS has 226 *ślokas*.[3] According to the colophons of a couple of the Dunhuang manuscripts (ca. 800-1035 C.E.), PT 551 and PT 552, the translator was Ye-shes sde. The other Dunhuang manuscripts, as well as the later classical editions, do not have a translator's colophon. The Mongolian translation (no later than 1628-29 C.E.) says the translators were Jinamitra,

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[1]Reat, 4.

[2]Reat, 4.

[3]Marcelle Lalou, "Les textes bouddhiques au temps du roi Khri-sroṅ-lde-bcan," *JA* 241/3 (1953):313-354, 323.

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Dānaśīla, Munivarma, and Ye-shes sde.[1] In spite of a few differences in the ŚS readings between the Dunhuang manuscripts and the later editions, all the Tibetan editions of the ŚS are essentially the same: the same structure and wording is preserved throughout all the texts. A detailed study of the Tibetan textual transmission of the ŚS can be found in Chapter Four.

There is reason to believe the first translation of the ŚS into Tibetan was probably done from Chinese around 760 C.E., when the Tibetan ruler Khri-srong lde-btsan was still a youth. Stein, using the *sBa bzhed*, has provided the following account. When Khri-srong lde-btsan was four years old, his father Khri-lde gtsug-brtan received an ambassador named 'Ba'-de'u sent by the Chinese emperor. The ambassador was accompanied by an "'enfant chinois danseur' (*alias* Sang-shi)."[2] Khri-lde gtsug-brtan sent a mission that included Sang-shi to China to search for a "Chinese doctrine (*rGya'i gtsug-lag*)." The mission went to the capital of "Sseu-tch'ouan (Eg-chu, chin. Yi-tcheou, l'actuel Tch'eng-tou)" (Chengdu). The Chinese emperor presented the mission with many Buddhist texts and a prophecy was made about the Buddha's doctrine going to the country of the Red-faced, or the Tibetans. Kim Ha-shang "(maitre coréen du Tch'an, fondateur de l'école du Sseu-tch'ouan, *alias* Wou siang, vers 750; Yamaguchi, 1973)"[3] made predictions about the old Tibetan ruler not being alive when the mission returned to Tibet, the ruler's son (Khri-srong lde-btsan) would still be a minor,

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[1] F. A. Bischoff, *Der Kanjur und seine Kolophone* (Bloomington: Selbstverlag Press, 1968), 2:465.

[2] R. A. Stein, "Tibetica Antiqua III: À propos de mot *gtsug-lag* et de la religion indigène," *BEFEO* 74 (1985): 115.

[3] Stein cites Yamaguchi's article, unavailable to me, in this way: Zuihō Yamaguchi, "*Chibetto no bukjyō to Shiragi no Kin ōsho,*" *Shiragi Bukkyō Kenkyū*, Tokyo, 1973.

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and the black ministers "(bon-po)" would be making laws restricting the spread of Buddhism.[1] Ha-shang also gave to the emissary Sang-shi three books: *dGe ba bcu'i mdo*, *rDo rje gcod pa* (*Vajracchedikā*), and the *Sa lu ljang pa* (*Śālistamba-sūtra*).[2] When Khri-srong lde-btsan came of age, Sang-shi gave the ruler the three Chinese books mentioned above. The first is for good conduct "(*spyod-pa dag-pa*)," the second for a good philosophy "(*lta-ba dag-pa*)," and the third for a combination of good conduct and philosophy "(*lta-spyod zung-'brel*)."[3]

We can draw a number of conclusions from this story. The ŚS was a highly respected sūtra in China during the middle of the eighth century C.E., otherwise it would not have been sent to the Tibetan ruler with the claim that it taught a union of good conduct and philosophy. If indeed the sūtra was sent to the young Tibetan ruler, it played a noteworthy role in the history of Buddhism in Tibet (as did the other two sūtras sent by Kim Ha-shang), because these sūtras were instrumental in Khri-srong lde-btsan's conversion to Buddhism. This story would also suggest that the ŚS was first brought to Tibet as a Chinese translation, not as a Sanskrit text. Although we have no records of the ŚS having been written or preserved as a Tibetan translation from Chinese, it would undoubtedly have been translated from Chinese into Tibetan for the young Tibetan ruler. Nevertheless, all the extant Tibetan translations of the ŚS that contain information concerning their origin, claim to be translated from an Indic language.

There have been a number of Western language translations of the ŚS, both partial and complete. In 1922, Cecil Bendall

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[1]Stein, "Tibetica Antiqua III," 116.

[2]sBa gSal-snang, *sBa bzhed ces bya ba las sba gsal snang gi bzhed pa bzhugs*, ed. by mGon-po rgyal-mtshan (1980; reprint Beijing: Mi-rigs dPe-skrun-khang, 1982), 7 and 15.

[3]Stein, "Tibetica Antiqua III," 118.

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and W. H. D. Rouse translated into English Śāntideva's *Śikṣā-samuccaya* whose quotations of the ŚS contain over half the sūtra.[1] In 1958, Erich Frauwallner translated into German a portion of the sūtra in his *Die Philosophie des Buddhismus.*[2] And in 1959, Jacques May translated into French the quotation of the ŚS found in Candrakīrti's *Prasannapadā Madhyamaka-vṛtti.*[3] None of these translations includes an in-depth study of the sūtra, though May provides numerous notes on the text and translation.

In 1980, Fernando Tola and Carmen Dragonetti translated the entire sūtra into Spanish in *Budismo Mahayana,*[4] and in 1983, Raniero Gnoli translated the entire sūtra into Italian in *Testi Buddhisti (in Sanscrito)*[5]; both translations were apparently for a popular audience. Finally, Noble Ross Reat is in the process of publishing "The *Śālistamba Sūtra,*" a study of the sūtra that includes a transcribed Tibetan edition based on the Peking and Narthang (sNar-thang) editions, a Sanskrit reconstruction, English translation, and critical notes (including Pāli parallels, Chinese version and ancient Tibetan fragments [these ancient fragments are Aurel Stein's

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[1]Śāntideva, *Śikṣāsamuccaya: A Compendium of Buddhist Doctrine,* 2d ed, tr. from the Sanskrit by Cecil Bendall and W. H. D. Rouse (London: 1922; Delhi: Motilal Banarsidass, 1971; reprint, 1981), 209-215.

[2]Erich Frauwallner, *Die Philosophie des Buddhismus* (Berlin: Akademie Verlag, 1958), 49-60.

[3]Candrakīrti, *Prasannapadā Madhyamakavṛtti: Douze chapitres traduits du sanscrit et du tibétain,* accompagnés d'une introduction, de notes et d'une édition critique de la version tibétaine par Jacques May (Paris: Adrien-Maisonneuve, 1959), 267-276.

[4]Fernando Tola and Carmen Dragonetti, "*Shālistambasūtra*: El Sūtra del Shālistamba," in *El Budismo Mahāyāna: Estudios y Textos,* (Buenos Aires: Editorial Kier, 1980), 37-62.

[5]Raniero Gnoli, *Testi Buddhisti (in Sanscrito)* (Torino: Unione-Tipografico-Editrice-Torinese, 1983), 49-59.

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fragments from Khotan]); the translation is based on the Sanskrit reconstruction.

Finally, Nakamura reports that Hōkei Idzumi has translated one Chinese translation of the ŚS, *Taisho* 709, into Japanese.[1]

Quotations

The ŚS was quoted in prominent Mahāyāna treatises as well as by the non-Buddhist Vācaspati Miśra. The Indian Buddhist works quoting the ŚS include Candrakīrti's *Madhyamakavṛtti-Prasannapadā*[2], Śāntideva's *Śikṣāsamuccaya*[3], Prajñākaramati's *Bodhicaryāvatāra-pañjikā*[4], Yaśomitra's *Abhidharmakośa-vyākhyā*[5], the *Vigrahavyāvartanī-vṛtti* ascribed to Nāgārjuna[6],

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[1]Hajime Nakamura, *Indian Buddhism: A Survey with Bibliographical Notes*, Buddhist Traditions, vol. 1 (Japan: 1980; reprint, Delhi: Motilal Banarsidass, 1987), 176, n. 18.

[2]Candrakīrti, *Mūlamadhyamakakārikās (Mādhyamika-sūtras) de Nāgārjuna avec la Prasannapadā Commentaire de Candrakīrti*, Bibliotheca Buddhica IV (St. Petersburg: Académie Impériale des Sciences, 1913), 560.3-570.2. and 593.3-594.6

[3]Śāntideva, *Śikṣāsamuccaya of Śāntideva*, ed. by P. L. Vaidya, Buddhist Sanskrit Texts, no. 11 (Darbhanga: Mithila Institute, 1961) 120-123; Śāntideva, *Śikṣāsamuccaya: A Compendium of Buddhist Doctrine*, 2nd ed., tr. by Cecil Bendall and W. H. D. Rouse (London: 1922; Delhi: Motilal Banarsidass, 1971; reprint, 1981), 209-215.

[4]Prajñākaramati, *Bodhicaryāvatāra of Śāntideva with the Commentary Pañjikā of Prajñākaramati*, ed. by P. L. Vaidya, Buddhist Sanskrit Texts, no. 12 (Darbhanga: Mithila Institute, 1960), 170-171, 186-187, 225-226, & 269-270.

[5]Yaśomitra, *Abhidharmakośa & Bhāṣya of Ācarya [sic] Vasubandhu with Sphutārthā [sic] Commentary of Ācārya Yaśomitra*, 3d ed., 4 vols. in 1, ed. by Dwārikādās Śastri, Bauddha Bharati Series, vols. 5, 6, 7, & 9 (Varanasi: Bauddha Bharati, 1987), 451-452.

[6]Nāgārjuna, *The Dialectical Method of Nāgārjuna* =

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and Kamalaśīla's First *Bhāvanākrama*[1]. Among non-Buddhists, Vācaspati Miśra in his *Bhāmatī*[2] cited the ŚS in order to criticize the Buddhist theory of dependent arising. A collation of these quotations (minus the short quotations in the *Vigrahavyāvartanī-vṛtti* and First *Bhāvanākrama*) is collected in an appendix.

The *Śikṣāsamuccaya* (Śis) makes very clear its reason for quoting the ŚS. In the twelfth chapter of the Śis entitled "Preparation of the Mind" (*cittaparikarma*), Śāntideva states that once a *bodhisattva* has gone into the forest for seclusion, the *bodhisattva* must properly prepare the mind. The preparation entails putting aside distractions, controlling the mind and senses, stabilizing the mind, and removing the three poisons of desire, hatred, and delusion. For the removal of delusion (*moha*, Śis 120), one must see D.A. Without any further comment, Śāntideva quotes the ŚS about internal D.A., the longest section in the ŚS. He follows the ŚS quote with a brief quote from the *Daśabhūmika-sūtra* on D.A. Thus, understanding D.A. is the antidote that eliminates the poison of delusion. Similar teachings can be found in the Pāli *suttas* such as at *Majjhima Nikāya*, 1:190. Thus, Śāntideva quoted the ŚS for its authoritative explanation of D.A., the understanding of which eliminates delusion. And this is a usage of the teaching of D.A. common to both

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Vigrahavyāvartanī, 2d ed., rev., enl., tr. from the Sanskrit by Kamaleswar Bhattacharya, ed. by E. H. Johnston and Arnold Kunst (Delhi: Motilal Banarsidass, 1986), 22, 74, 126.

[1]Kamalaśīla, "The Sanskrit and Tibetan Texts of the First *Bhāvanākrama*," in Minor Buddhist Texts, 495-592, 2 vols. in 1, ed. by Giuseppe Tucci (Rome: 1956. Reprint. Delhi: Motilal Banarsidass, 1986), 512 and 559.

[2]Vācaspati Miśra, *Bhāmatī, a Gloss on Shānkara Bhāshya*, 2 vols. in 1, ed. by D. S. Nyāyopādhyāya, The Kashi Sanskrit Series (Haridās Sanskrit Granthamālā), no. 116 (Vedānta Section, no. 11) (Benares: Jaya Krishna Dās Haridās Gupta, 1935-1937), 1:265-267.

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Mahāyāna and early Buddhism.

Sanskrit Reconstructions

Reat's Sanskrit reconstruction was based on the above quotations as well as two earlier reconstructions. The first was published in 1913 by Louis de La Vallée Poussin in *Théorie des douze causes,*[1] which, besides the Sanskrit reconstruction of the sūtra based on the quotations listed above, includes a study of D.A. and a transcribed Tibetan edition of the ŚS based on the Narthang blockprint edition. In 1950, N. Aiyaswami Sastri also published a reconstructed Sanskrit text based on the above listed quotations of the sūtra.[2] The same treatise contains the transcribed Tibetan text of the ŚS from the Narthang edition as well as the Sanskrit and transcribed Tibetan of two other sūtras on D.A.: the *Pratītyasamutpāda-vibhaṅga Nirdeśasūtra, and Pratītyasamutpādagāthā Sūtra.* Sastri reconstructed the latter sūtra's Sanskrit text from the Tibetan. In 1961, V. V. Gokhale edited and published a recently discovered Nepalese Sanskrit manuscript of the sūtra, a version of the sūtra that is noticeably shorter than the version of the sūtra preserved in the Tibetan Canon, probably because this version of the sūtra is a reconstruction based on the quotations of the sūtra in the seventh century texts,

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[1]Louis de La Vallée Poussin, *Bouddhisme, études et matériaux: Théorie des douze causes* (Gand: Université de Gand, 1913).

[2]N. Aiyaswami Sastri, *Ārya Śālistamba Sūtra, Pratītya-samutpādavibhaṅga Nirdeśasūtra, and Pratītyasamutpādagāthā Sūtra,* The Adyar Library Series, no. 76 (Madras: Adyar Library, 1950), xi; his reconstructed Sanskrit edition of ŚS was re-published as "*Śālistambasūtram*" in *Mahāyāna-sūtra-saṃgraha,* ed. by P. L. Vaidya, 1:100-106, Buddhist Sanskrit Texts, no. 17 (Darbhanga: Mithila Institute, 1961).

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the *Śikṣāsamuccaya* and the *Bodhicaryāvatāra-pañjikā*.[1] It is noteworthy that all of these reconstructions consult only the Peking and Narthang among the Tibetan editions of ŚS.

Commentaries

The ŚS has three Indian commentaries preserved in Tibetan and Mongolian translations. Two are attributed to Nāgārjuna by the late Indian tradition as well as the Tibetan and Mongolian traditions. They are a versification entitled *Śālistambaka-kārikā* (ŚK) and the *Śālistambaka-mahāyāna-sūtra-ṭīkā*[2] (Ṭ), which also comments on the versification. The third commentary is Kamalaśīla's *Śālistamba-ṭīkā*[3] (ŚṬ-K). These commentaries are described in detail in Chapter Three.

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[1] "*Madhyamaka-śālistamba-sūtram*," [ed. by] V. V. Gokhale, in *Mahāyāna-sūtra-saṃgraha*, ed. by P. L. Vaidya, 1:107-116, Buddhist Sanskrit Texts, no. 17 (Darbhanga: Mithila Institute, 1961). The seventh century Sanskrit quotations can be found in Candrakīrti, *Mūlamadhyamakakārikās (Mādhyamikasūtras) de Nāgārjuna avec la Prasannapadā Commentaire de Candrakīrti*, [ed.] by L[ouis] de La Vallée Poussin (St. Petersburg: Académie Impériale des Sciences, 1913) and Śāntideva, *Śikṣāsamuccaya of Śāntideva*, ed. by P. L. Vaidya (Darbhanga: Mithila Institute, 1961).

[2] The Ṭ is also referred to in this study by its short title: "*Śālistambaka-ṭīkā*."

[3] The Sanskrit title of ŚṬ-K is given by the classical Tibetan editions as:

ārya sā li stam ba [GNP *bha*] *sya ṭī kā*.

The "*sā*" can be corrected to "*śā*" and the genitive case ending can be dropped because case ending are not used in titles, giving the corrected title: *Śālistamba-ṭīkā*.

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Purpose

This study has five purposes. The first is to translate and annotate the ŚS, the ŚṬ-K, and the ŚK. The translations are annotated using primarily comments from the Ṭ, though the translation of the ŚṬ-K also employs the interlinear notes found in two of the Dunhuang manuscripts of the ŚṬ-K. These interlinear notes represent an early (ninth to eleventh century) Tibetan commentary on the ŚṬ-K. The translations with their annotations are found in Part II.

The second purpose is to make variorum editions of the Tibetan translations of the ŚS and its three commentaries. The variorum editions have a transcribed text at the top of the page and all the variant readings listed in the footnotes. When Dunhuang manuscripts are available, one is used for the transcribed text at the top of the page. When unavailable, the Derge edition is used at the top. The variorum editions are in Part III. Chapter Four of the Introduction has a guide to the variorum editions.

The third purpose is to study the methods of sūtra commentary. Chapters Two and Three of the Introduction cover this topic. In Chapter Two, sūtra commentaries in the Tanjur are described, including the commentarial methods. In Chapter Three, the commentaries to the ŚS are described and analyzed. This chapter includes a comparison of the treatment of D.A. in the ŚS and its commentaries.

The fourth purpose is to study the history of Tibetan Buddhist scriptural transmission. The internal evidence obtained in this study is largely based upon the variorum editions. The external evidence for the most part comes from Tibetan catalogs and histories. The results can be found in Chapter Four of the Introduction.

The fifth purpose is to initiate a comprehensive study of D.A., the subject of the ŚS. This study examines an Indian Mahāyāna Buddhist scripture on D.A. along with its Indian

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commentaries and allows us, therefore, to become familiar with a major presentation of D.A. and with some of the controversies and issues with which it is involved. However, this present work serves only as a prelude to a comprehensive study that will explore the ŚS's interpretation of D.A. in its doctrinal and historical context and assess the significance of the ŚS in Indian Buddhist sectarian history. Thus, the larger study, using early Buddhist materials, will also include an investigation into the question of the sectarian affiliation of the ŚS's interpretation of D.A.[1]

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[1]For a review of major articles and studies in Western languages that interpret D.A., see Susan C. Stalker, "A Study of Dependent Origination: Vasubandhu, Buddhaghosa, and the Interpretation of *Pratītyasamutpāda*," Ph.D. diss., University of Pennsylvania, 1987, 47-96.

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Chapter 2
Sūtra Commentaries in the Tanjur

Introduction

Tibetans translated into Tibetan more than one hundred sūtra commentaries. In this chapter, we shall make observations about this genre of literature and give some indication as to its value and significance to the Buddhist tradition, all as a prelude to a detailed analysis of the three commentaries to the *Śālistamba-sūtra*. Our observations will focus upon, but not be limited to, descriptions of commentarial methods. We shall limit our observations to commentaries translated into Tibetan and preserved in the Tanjur, excluding from consideration those written by Tibetans, with the exception of a few of historical importance from ancient Tibet. Sūtras as a genre will be mentioned here primarily to contrast Buddhist sūtra commentaries with ritual and grammatical sūtra commentaries in India. Information derived from this contrast will help us to appreciate the relation of sūtra commentaries to sūtras in the Buddhist tradition.

In India, Buddhist and Jaina sūtras formed a distinct genre of literature. This can best be seen by contrasting them with ritual, grammatical, and philosophical sūtras. The latter types of sūtras, often called "aphorisms," are a prose literature characterized by conciseness of formulation, mnemonic arrangement, and their descriptive nature. They are intended to succinctly present the rules or tenets of a discipline. The word "sūtra" literally means "thread" and is applied to both the individual aphorisms and to the whole work made up of the aphorisms, as Gonda explains:

> "but there can be no doubt that it is taken from the image of weaving and of woven material made out of threads. A thread stretched out lengthwise as a warp to

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be crossed by the woof may continue--then *sūtra* becomes a name for the whole work--or it may be cut on both sides of the frame--then *sūtra* denotes the single paragraphs.[1]

Because of sūtras' conciseness, commentaries are generally required to make sense of them. Sūtras and their commentaries probably began as part of an oral tradition of learning and were later written, though the question is undecided.[2] Ritual and grammatical sūtras also used rules of interpretation called "*paribhāṣā*," which, along with the careful ordering of the sūtras, contributed to their brevity, making them almost algebraic. Finally, this literary genre is recognized to be unique to India.

Buddhist and Jaina sūtras may be called "discourses." Leaving aside the Jaina sūtras, those of the Buddhists bear only slight resemblance to ritual and grammatical sūtras. Buddhist sūtras are considered by the Buddhist tradition to be the word of the Buddha, or at least inspired by the Buddha. These sūtras can and do mix verse with prose and, with the development of the Mahāyāna *vaipulya* sūtras, can be vast in size. Each Mahāyāna sūtra typically has four parts: a prologue (*gleng gzhi*; *nidāna*) with an opening formula that gives the time, place, and retinue of the Buddha when the discourse was spoken; an introduction (*gleng bslang ba*; *upodghāta*) of the topic of the discourse; a discourse or narration containing the bulk of the sūtra; and a formulaic conclusion. And, unlike the ritual and grammatical sūtras, because Buddhist sūtras are not exceedingly concise nor composed primarily for their mnemonic value (though they do contain features suggestive of an oral tradition: formulae

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[1]Jan Gonda, *The Ritual Sūtras*, A History of Indian Literature, vol. 1: Veda and Upanishads; fasc. 2, ed. by Jan Gonda (Wiesbaden: Harrassowitz, 1977), 466.

[2]Gonda, *The Ritual Sūtras*, 648.

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and repeating structures), they do not require commentaries, but are more or less in the language of everyday discourse. They are meant as authoritative teachings of Buddhist doctrine that were spoken on particular occasions, not as systematic summaries of a discipline. Thus, they are intended to be intelligible by themselves.

Therefore, whereas the ritual and grammatical sūtras are considered to have had commentaries from their beginning, the same cannot be said for Buddhist sūtras. Gonda observes that most ritual sūtras have commentaries and that their origin derives from "direct personal instructions of teachers who lived in close community with their pupils."[1] Compare this situation to Vasubandhu's urging anyone who wishes to comment upon a sūtra to greatly study, base oneself on study, and to accumulate learning.[2] Vasubandhu, who wrote in the fourth or fifth centuries C.E., seems to be urging the would-be commentator to become broadly knowledgeable in Buddhist doctrine before writing any commentaries to sūtras. In that case, the sūtra commentary would not be based upon specific instructions about the sūtra passed down from teacher to student but upon knowledge the commentator has been able to acquire through study, whether in an oral or written tradition, or some combination of both. In such a scenario, the commentary to a sūtra could be written anytime after the sūtra came into existence, but would not accompany the sūtra from its origin.

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[1]Gonda, *The Ritual Sūtras*, 648.

[2]Vasubandhu, *Vyākhyāyukti*, D 4061, 29a: *mdo rnam par 'chad par 'dod pas thog ma kho nar thos pa mang ba dang / thos pa'i gzhi can dang / thos ba bsags par bya'o //*. The Tibetan word translated as "study" and as "learning" is *thos pa*, which literally means "to hear." Nowadays scholars generally translate *thos pa* as "to study," which suggests to the modern reader the image of reading books and not the image of an oral tradition. It is not clear to which form of communication Vasubandhu was referring.

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Given the difference between the ritual and grammatical sūtras on the one hand and the Buddhist and Jaina sūtras on the other, we well may wonder how the two literary genres could have the same name. Renou suggests the Buddhist use of the term sūtra may derive from the brief phrases that announce a dominant thesis, which is expanded upon and returned to in the large Buddhist sūtras.[1] For example, the *Śālistamba-sūtra* begins with Śāriputra asking Maitreya the meaning of the following "sūtra," or aphoristic phrase, (and Śāriputra does indeed call the following statement a sūtra (*mdo*)) spoken by the Buddha: "*Bhikṣus*, he who sees dependent arising (*rten cing 'brel par 'byung ba*; *pratītyasamutpāda*) sees the Dharma. He who sees the Dharma sees the Buddha."[2] The remainder of the *Śālistamba-sūtra* is devoted to answering Śāriputra's question with primary emphasis on describing dependent arising. In this way, the *Śālistamba-sūtra*, when taken as a whole, can be seen to combine a sūtra, the Buddha's brief enigmatic statement, with its commentary, Maitreya's response to Śāriputra's question. Thus, we have a situation similar to the one described by Gonda; here the word "sūtra" means both the brief statement and the work as a whole that explains it.

Translated Sūtra Commentaries in Tibet

Now let us turn our attention to Tibet. Sūtra commentaries were among the early translations into Tibetan. We know this from early catalogs such as the *lHan kar ma*, which is preserved in the Tanjur (*bsTan 'gyur*), "translated

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[1] Louis Renou, "Sur le genre du *sūtra* dans la littérature sanskrite," *JA* 251/2 (1963): 165-216, 174.

[2] ŚS, Derge, 116a.

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treatises," which constitutes one half of the Tibetan Buddhist canon (the other half is the Kanjur (*bKa' 'gyur*)., "translated word [of the Buddha]"). This catalog, compiled in a Dragon year such as 800, 812, or 824 C.E., after approximately one hundred and fifty years of Tibetan translations of Buddhist texts, is an inventory of treatises stored in the lHan kar ma Palace in Tibet. Lalou, who has transcribed and indexed the *lHan kar ma*, records 736 titles in thirty sections; section twenty (nos. 514-564) contains the "Commentaries on Mahāyāna Sūtras"; section twenty-one (nos. 565-572) contains the "Sūtra Commentaries translated from Chinese."[1] Of these sixty recorded in the *lHan kar ma*, approximately[2] half have been preserved in the Tanjur while the other half have been lost. Thus, fifty percent of the sūtra commentaries recorded in the *lHan kar ma* did not survive during the dark ages (ca. 840-1040 C.E.) between the Early and Later Propagations of Buddhism in Tibet.

But what reasons do we have to believe that the lost texts in the *lHan kar ma* ever did in fact exist? If we had quotes of them, we could safely conclude they existed, but we lack such quotes. Does the catalog have any reason to list non-existent translations, such as attempting to complete an established listing or typology of texts? In the case of the *lHan kar ma* texts, we have no evidence of any established listing on which it could be based, whether for a specific number or for a set of categories of texts. Similarly, there is no evidence that the *lHan kar ma* is fulfilling a typology

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[1] Marcelle Lalou, "Les texts bouddhiques au temps du roi Khri-sroṅ-lde-bcan," *JA* 241/3 (1953): 313-354, 318. Lalou lists two titles under no. 557, so even though Lalou numbers the titles up to 736, the *lHan kar ma* truly lists 737 titles.

[2] Some uncertainty exists because, while several of the titles in the *lHan kar ma* are similar to those in the Tanjur, the scanty information given in the catalog makes positive identification difficult.

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of texts within the category of sūtra commentary. On the other hand, the *lHan kar ma* does have the appearance of being an inventory of existing texts "residing" at a particular palace at a particular time. The fact that it includes in its inventory uncompleted translations-in-process adds to its appearance of authenticity. Furthermore, the information on the texts is not suspicious and closely matches the texts we know to exist. For the time being, let us tentatively accept the *lHan kar ma* as an authentic and accurate inventory.

Table 1:
Concordance of Lalou's *lHan kar ma* and the Derge Catalogs

Lalou	Derge or Subject	Lalou	Derge or Subject
514	3807	515	3808
516	(8,000 PP -- AA)	517	(AA)
518	3798	519	3814
520	3815	521	(700 PP)
522	(700 PP/ by Jñānamitra)	523	(150 PP = Derge 17/ by Jñānamitra)
524	(150 PP/tantric)	525	3817
526	(*Vajracchedikā*/by Guṇaprabha)	527	(*Vajracchedikā*)
528	(*Vajracchedikā*)	529	3818
530	(*Saṃdhinirmocana*)	531	(*Saṃdhinirmocana*/by Klu'i rgyal-mtshan)
532	4033	533	(*Saṃdhinirmocana*)
534	3981 ?	535	(*Samādhirāja*)
536	3994 ?	537	3993
538	3998	539	3999
540	(*Daśabhūmi*)	541	(*Puṇḍarika*)
542	3991	543	3992
544	3997	545	(*Buddhabhūmi*)
546	4009	547	(*Paramārtha-dharma-paryāya*)

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Table 1 (continued)

548	4001	549	3985 & 3986
550	2696	551	2695
552	4000	553	(*Ṣaṇmukhadhāraṇī*)
554	3989 ?	555	3987 ?
556	(*Caturdharmaka*)	557	3990
558	4002 ?	559	4013
560	(*Bhadracarī*)	561	4012
562	4014	563	4359
564	(*Abhiprāya-abhisaṃdhi* / Ye-shes sde)		
	mdo sde'i ṭīkā rgya las bsgyur ba la (Sūtra Commentaries Translated from Chinese)		
565	4016	566	(*Saṃdhinirmocana*)
567	4017	568	4018
569	(*Laṅkāvatāra*)	570	(*Laṅkāvatāra*)
571	(*Vajracchedikā*)	572	(*Dharmarāja* = Derge 243 *Saddharmarāja*)

Eventually, Tibetan savants preserved translated sūtra commentaries in the Tanjur. The original Old Narthang Tanjur dates back to the early fourteenth century. Bu-ston Rin-chen-grub of Zhwa-lu Monastery copied and expanded the Tanjur in 1335. All of the extant Tanjurs are descended from the Zhwa lu Monastery Tanjur and all of them have divided the sūtra commentaries into two sections: Prajñāpāramitā (*Sher phyin*) containing commentaries on the Prajñāpāramitā sūtras and Sūtra Commentary[1] (*mDo 'grel*) containing commentaries on non-Prajñāpāramitā sūtras. Although the *lHan kar ma* did not

[1] By "Sūtra Commentary" with capital letters is intended a section in the Tanjur and should not be confused with "sūtra commentary" in small letters, which refers to all sūtra commentaries.

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divide the Mahāyāna sūtras into these same two sections, it did place the Prajñāpāramitā commentaries first among sūtra commentaries. Likewise, the *lHan kar ma* placed the Prajñāpāramitā sūtras before all other sūtras, a tradition continued in many of the extant Kanjurs.

Each of these two sections of the Tanjur contains about forty sūtra commentaries. However, not all sūtra commentaries are found in the Prajñāpāramitā and Sūtra Commentary sections; seven more can be found in the Tantra (*rGyud*),[1] Cittamātra (*Sems tsam*),[2] and Miscellany (*sNa tshogs*) sections. Three of the four sūtra commentaries in the Miscellany section are by Tibetans, for this section is reserved for writings of ancient Tibetans, and the fourth lists no author.[3] The compilers of the *lHan kar ma* included four or five (see the previous note) of these seven texts among the sūtra commentaries, but the editors of the Tanjur decided to place them in these other sections. Their placement in the Tantra and Cittamātra sections highlights the occasionally arbitrary nature of the

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[1]The Tantra section has two: Derge 2695, *Anantamukha-nirhāra-dhāraṇī-vyākhyāna-kārikā* (= Lalou 551), and Derge 2696, *Anantamukha-nirhāra-dhāraṇī-ṭīkā* (= Lalou 550), both by Ye-shes snying-po (Jñānagarbha).

[2]The Cittamātra section has one: Derge 4033, **Ārya-Saṃdhinirmocana-sūtre Ārya-Maitreya-kevala-parivarta-bhāṣya* (= Lalou 532), of Ye-shes snying-po (Jñānagarbha).

[3]The first three commentaries with authors are: Derge 4352, *bKa' yang dag pa'i tshad ma las mdo btus pa* by Khri-srong-lde-btsan; Derge 4358, *dGongs pa nges par 'grel pa'i mdo'i rnam par bshad pa*, by Byang-chub-rdzu-'phrul, an alias of Khri-srong-lde-btsan, though Ernst Steinkellner, "Who is Byaṅ chub rdzu 'phrul? Tibetan and non-Tibetan Commentaries on the *Saṃdhinirmocanasūtra* - A Survey of the Literature," *Berliner Indologische Studien* 4/5 (1989): 229-251, 236-241, follows Bu-ston and suggests this text may be the same as Lalou 531 by Klu'i-rgyal-mtshan; and Derge 4359 (= Lalou 563), *bZang spyod kyi 'grel pa bzhi'i don bsdus nas brjed byang du byas pa* by Ye-shes sde. The sūtra commentary without an author is Derge 4365, *Don rnam par gdon mi za ba'i 'grel pa*, a commentary on the *Arthaviniścaya-sūtra*.

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classification of treatises as commentaries of sūtra, tantra, or *cittamātra* treatises. For the most part, the Peking and Derge Tanjurs have the same sūtra commentaries with some minor differences as to placement and total number. When the thirty sūtra commentaries lost since the compilation of the *lHan kar ma* are added to the ninety preserved in the Tanjur, we get a total of 120. Thus, of the more than one hundred sūtra commentaries known to have been translated into Tibetan, fewer than one hundred still exist.[1]

One-tenth of the sūtras in the Kanjur, a mere thirty-four, have extant commentaries in the Tanjur. Eight Prajñāpāramitā sūtras have extant commentaries (a ninth, whose commentary is lost, is recorded in the *lHan kar ma*)[2]; twenty-five non-Prajñāpāramitā sūtras, more or less, have commentaries (one other sūtra is known to have lost its commentary)[3]. The non-Prajñāpāramitā sūtras include four spells (*gzungs*; *dhāraṇī*),[4] three cherished recollections (*rjes*

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[1]While sūtra commentaries are not always found in the Sūtra Commentary or Prajñāpāramitā sections, one text that is not a commentary was placed in the Peking Tanjur's Prajñāpāramitā section: the *Saptaślokikā-bhagavatī-prajñāpāramitā-nāma-sūtra* (Peking 5211), a text that, judging from its title, purports to be a sūtra. This text is in Derge's Miscellany section, D 4463.

[2]The eight Prajñāpāramitā sūtras are: *Śatasāhasrikā* (D 8) with four commentaries, *Pañcaviṃśatisāhasrikā* (D 9) with six, *Aṣṭadaśasāhasrikā* (D 10) with two, *Aṣṭasāhasrikā* (D 12) with six, *Saṃcayagāthā* (D 13) with three, *Vajracchedikā* (D 16) with three, *Hṛdaya* (D 21) with seven, and *Saptaśatikā* (D 24) with two. The *lHan kar ma* records two commentaries now lost, Lalou 523 and 524, for the *Naya-śatapañcaśatikā* (D 17). See the Outline of Prajñāpāramitā Commentaries at the end of this chapter.

[3]Lalou 572, *Chos kyi rgyal po'i bshad pa* (**Dharma-rāja-bhāṣya*), appears to be a commentary to the *Dam pa'i chos kyi rgyal po theg pa chen po'i mdo* (*Saddharma-rāja-mahāyāna-sūtra*): Derge 243 *za* 1b1-15b1.

[4]The four spells are the *Anantamukhasādhaka-dhāraṇī* (D

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su dran pa; anusmṛti),[1] one verse (*tshigs su bcad pa; gāthā*) entitled *Ekagāthā* (D 323), and one prayer (*smon lam; praṇidhāna*) entitled *Bhadracarī-praṇidhāna-rāja*,[2] and sixteen sūtras proper for a total of twenty-five. Thus, sūtra in this context seems to mean "the word of the Buddha" (*Buddhavacana*) rather than the genre of sūtras that have prologues, introductions, lengthy discourses, and conclusions. Seven sūtras that received one third of the extant commentaries include some of the most famous, popular, or important: the *Hṛdaya*--seven commentaries, *Vajracchedikā*--three, *Saddharma-puṇḍarīka*--one, *Bhadracaryī-praṇidhāna*--six, *Laṅkāvatāra*--two, *Saṃdhinirmocana*--five, and *Aṣṭasāhasrikā-prajñāpāramitā*--six. Although all of them have been translated into western languages, only some of their commentaries have been analyzed with published results.

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140), *Ṣaṇmukha-dhāraṇī* (D 141), *Avikalpapraveśa-dhāraṇī* (D 142), and *Gāthādvaya-dhāraṇī* (D 143).

[1]The three cherished recollections, the *Buddhānusmṛti* (D 279), *Dharmānusmṛti* (D 280), and *Saṃghānusmṛti* (D 281), are of the Three Jewels: Buddha, Dharma, and Saṃgha.

[2]The *Bhadracarī-praṇidhāna-rāja* is located at the end of D 44.

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Table 2: Sūtra Commentaries[1]
(Derge 2695-2696, 3981-4019, 4033, 4352, 4358-4359, 4365)
(Peking 5491)
(*lHan kar ma* 530-570, 572)[2]

Derge #	Sūtra Title	Extant Commentaries
44 (31?)	*Daśabhūmi* 540	3--3993 (537), 3998 (538), 3999 (539)
44 (end)	*Bhadracaryī-praṇidhāna* 560	6--4011, 4012 (561), 4013 (559), 4014 (562), 4015, 4359 (563)
68	*Vinayaviniścaya-Upāliprccha* (*Bodhyāpatti-deśanā*)	3--4005, 4006, 4008
87	*Kāśyapa-parivarta*	1--4009 (546)
106	*Saṃdhinirmocana* 530, 531, 533, 566	5--3981 (534), 4016 (565), 4033 (532), 4352, 4358
107	*Laṅkāvatāra* 569, 570	2--4018 (568), 4019
109	*Gayāśīrṣa*	2--3991 (542), 3992 (543)
113	*Saddharmapuṇḍarīka* 541	1--4017 (567) (Siṅgali)
122	*Ātajñāna*	2--4003, 4004
127	*Samādhirāja* 535	1--4010
140	*Anantamukha-dhāraṇī*	2--2695 (551), 2696 (550)
141	*Ṣaṇmukhī-dhāraṇī* 553	1--3989 (554?)
142	*Avikalpa-praveśa-dhāraṇī*	1--4000 (552)
143	*Gāthādvaya-dhāraṇī*	1--4002 (558?)
175	*Akṣayamati-nirdeśa*	1--3994 (536)

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[1] Includes texts from the Sūtra Commentary section as well as Tantra, Cittamātra, and Miscellany.

[2] Lalou's *lHan kar ma* catalog numbers are in parentheses for extant texts but placed after the sūtra title for lost texts.

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Table 2 (continued)

210	*Śālistamba*	3--3985 & 3986 (549), 4001 (548)
211	*Pratītyasamutpāda-vibhaṅga*	2--3995, 3996
218	*Karmāvaraṇa-viśuddha*	1--4007
243	*Saddharmarāja* 572	
251	*Caturdharmaka* 556	2--3990 (557) & Peking 5491
275	*Buddhabhūmi* 545	1--3997 (544)
279	*Buddhānusmṛti*	2--3982, 3987 (555?)
280	*Dharmānusmṛti*	1--3983
281	*Saṃghānusmṛti*	1--3984
317	*Arthaviniścaya*	1--4365
323	*Ekagāthā*	1--3988
	Paramārtha-dharma-paryāya 547	
	Abhiprāya-abhisaṃdhi 564	

What does a commentary tell us about its sūtra? On the one hand, in a direct manner, it interprets its sūtra, the meaning of its words, its purpose, and in some cases its perceived underlying organization and intention. The commentary defends the statements of its sūtra or reframes them in a logically defensible manner. It may advance doctrinal positions not explicitly stated in its sūtra or be used to debate doctrinal points with contemporaries. Gómez has described a controversy between the proponents of sudden and gradual enlightenment that found expression in Kamalaśīla's *Avikalpa-praveśa-dhāraṇī-ṭīkā*. Thus, the commentaries give us insight into the thoughts and contexts of their immediate authors and into the larger tradition of which they are a part. Because sūtra commentaries are written after the sūtra, not along with it,[1] Eckel's comments on the *Heart Sūtra*

[1]We cannot assume that a sūtra remains unchanged after a commentary has been written. Thus, it is quite conceivable

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commentaries are quite appropriate when he says they do not "yield the 'original' meaning" of the sūtra so much as "what a distinctive group of commentators thought it meant."[1] That is not to say that the commentaries are of no value for understanding their sūtras. They indeed help the reader to gain an understanding of their sūtras, but how are we to know that the understanding gained corresponds to that of the original meaning or that that was the commentator's purpose? We can count far more upon learning about the commentator and the meaning he (all the sūtra commentators are men) wished to convey, that is, his interpretation as we interpret it, as well as the doctrinal issues and the received views of the tradition at his time.

As recorded by the Tibetan tradition, the authors of the sūtra commentaries include some of the greatest Buddhist luminaries of India: Maitreya, Nāgārjuna, Asaṅga, Vasubandhu, Diṅnāga, and Śāntideva. However, the authenticity of the authorship of the first two authors is not accepted unequivocally, making Asaṅga the most venerable of the sūtra commentary authors credible to most modern scholars. The next oldest author, and most prolific in this category, is Vasubandhu with nine commentaries. Some of the other authors of sūtra commentaries have only a single surviving work: Ārya and Bhadanta Vimuktisena, Dharmakīrtiśrī, Dharmamitra, Kumāraśrībhadra, Jaggatatālar gnas-pa, Praśāstrasena, Śrīmahājana, Guṇamati, Śīlabhadra, Nyi-ma grub, mDzes-bkod, rGyan bzang-po, and Yüan ts'e (Wen tshegs). Little is known about most of them. The authenticity of the attribution to later figures from the eighth and ninth centuries C.E. such

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that different commentaries of the same sūtra had different recensions of the sūtra upon which to comment.

[1]David Malcolm Eckel, "Indian Commentaries on the Heart Sūtra: The Politics of Interpretation," *JIABS* 10/2 (1987): 69-79, 69.

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as Kamalaśīla, Haribhadra, and Vimalamitra, who could have been alive when their works were translated into Tibetan, seems more likely. However, lateness is not a guarantee of authenticity; for example, Tsong-kha-pa questioned Atiśa's authorship of the versification entitled *Prajñāpāramitā-piṇḍārtha-pradīpa* (D 3804) (see above).

The *lHan kar ma* clearly identifies eight commentaries as translations from Chinese.[1] Of these eight texts, only three survive in the Tanjur: the *Ārya-Saṃdhi-gambhīra-nirmocana-sūtra-ṭīkā* (D 4016 = Lalou 565)[2], **Saddharma-puṇḍarīka-vṛtti* (D 4017 = Lalou 567), and *Ārya-Laṅkāvatāra-vṛtti* (D 4018 = Lalou 568) of Jñānaśrībhadra. Oddly, neither of the authors of the first two commentaries is Chinese: the first is Korean, Yuan ts'e (613-696 C.E.)[3] and the other, Pṛthivībandhu, Sinhalese, according to the colophon.[4] Steinkellner observes that these two treatises display the analytical system used by Tibetans of all epochs to structure their texts, the "divisions" or "sections" (*sa bcad*), a technique he has not been able to find in treatises of Indian origin; he concludes they are of Chinese origin.[5] Because Steinkellner does not comment on the nationality of Pṛthivībandhu nor on his text's colophon, we may assume that Steinkellner believes him to be Chinese. Thus, it would appear that the

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[1]Lalou, "Les textes bouddhiques," 332.

[2]Steinkellner, "Who is Byaṅ chub rdzu 'phrul?," 234.

[3]Shōju Inaba, "On Chos-grub's Translation of the *Chieh-shên-mi-ching-shu*," in *Buddhist Thought and Asian Civilization: Essays in Honor of Herbert V. Guenther on His Sixtieth Birthday*, eds. Leslie S. Kawamura and Keith Scott (Emeryville: Dharma Publishing, 1977), 105-113, 105.

[4] **Saddharma-puṇḍarīka-vṛtti*, Derge, 302a, says in its colophon that the author is: *sing ga la'i slon po sa'i rtsa lag* (Sinhalese *slon po* (?) Pṛthivībandhu).

[5]Steinkellner, "Who is Byaṅ chub rdzu 'phrul," 235.

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nationalities of sūtra commentary authors in the Tanjur include Indians, a Korean, a Sinhalese (?), a Chinese (?), and Tibetans.

Table 3: Authors

Authors	The Sūtra Commentary Section Works Translated	Others[1]
Asaṅga	3981, 3982, 3983, 3984	
Nāgārjuna	3985, 3986, 4005, 4011	
Vasubandhu	3987, 3988, 3989, 3991, 3993, 3994, 3995, 4015	
Jñānadatta (Ye-shes byin)	3990, P 5491	
Śākyamati (Shākya'i blo)	3992, 3999	(4220 by a Shākya blo)
Guṇamati (Yon-tan blo-gros)	3996	(only work)
Śīlabhadra (Ngang-tshul bzang-po)	3997	(only work)
Nyi-ma-grub	3998	(only work)
Kamalaśīla	4000, 4001	
mDzes-bkod	4002	(only work)
Prajñāsamudra	4003	(only work)
Śāntideva	4004	
Jaitāri	4006	
Atiśa	4007	
Kṛṣṇa	4008	
Sthiramati (Blo-brtan)	4009	(4032, 4034, 4064, 4066, 4421)

[1]"Others" refers to translated works in other sections of the Tanjur besides the Sūtra and Prajñāpāramitā.

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Table 3 (continued)

Manjuśrīkīrti	4010	(2488, 2490, 4287)
('Jam-dpal grags-pa)		
Diṅnāga	4012	
Śākyamitra	4013	(3776)
(Shākya'i bshes-gnyen)		(1834, 2503, 3636)
rGyan-bzang-po	4014	(only work)
Wen-tshegs	4016	(only work)
Pṛthivībandhu	4017	(4068)
(Sa'i rtsa-lag)		
Jñānaśrībhadra	4018	(4228)
(Ye-shes dpal bzang-po)		
Jñānavajra	4019	(1827, 3749)

The Prajñāpāramitā Section

Maitreya	3786	
Ārya Vimuktisena	3787	(only work)
(rNam-par grol-ba'i sde)		
Bhadanta Vimuktisena	3788	(only work)
(rNam-par grol-ba'i sde)		
Smṛtijñānakīrti	3789	(many works)
Haribhadra	3790, 3791, 3792, 3793	(4274)
Dharmakīrtiśrī	3794	only work)
(Chos-kyi grags-pa dpal)		
Prajñākaramati	3795	(3872, 4192)
Dharmamitra	3796	(only work)
(Chos-kyi bshes-gnyen)		
Kumāraśrībhadra	3797	(only work)
Buddhaśrījñāna	3798, 3800-(K)	(2465, 3964-(K))
Ratnakīrti	3799	(1170, 1897, 2645, 2940, 2941, 3137, 4080, 4084)
Ratnākaraśānti	3801, 3803	(many works)
(Rin-chen 'byung-gnas zhi-ba)		
Dharmaśrī	3802, 3806	(only works)

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Table 3 (continued)

Atiśa	3804, 3823[1]	
Abhayākaragupta ('Jigs-med 'byung-gnas sbas-pa)	3805	(ten other works)
Daṃṣṭrasena	3807, 3808	(only works)
Diṅnāga	3809	
Triratnadāsa (dKon-mchog gsum-gyi 'bangs)	3810	(1151, 1152, 1155, 4559)
Jagattatālar gnas-pa	3811	(only work)
Kambala	3812, 3813	(4462)
Vimalamitra	3814, 3818	(2092, 2681, 3112, 3910, 3938, 3972)
Kamalaśīla	3815, 3817	
Vasubandhu	3816	
Jñānamitra	3819	(2647)
Vajrapāṇi	3820	(2255, 2299)
Praśāstrasena	3821	(only work)

Now let us take a closer look at the sūtra commentaries themselves. They range in length from several volumes (Haribhadra's *Pañcaviṃśatisāhasrikā-prajñāpāramitā*, vol. *ga-ca*, D 3790) to less than a folio (Asaṅga's *Dharmānusmṛti-vṛtti*, D 3983); some are in verse (*Śālistambaka-kārikā*) while most are predominantly prose (Kamalaśīla's *Śālistamba-ṭīkā*); some discuss several immense sūtras (Smṛtijñānakīrti's **Śatasāhasrikā-pañcaviṃśatisāhasrikā-'ṣṭādaśasāhasrikā-traya-samānā-'rthāṣṭābhisamaya-śāsanā*, D 3789), others only a single verse (Vasubandhu's *Ekagāthā-bhāṣya*, D 3988). Some comment upon entire sūtras (any of the *Śālistamba-sūtra* commentaries) and others on only parts such as the prologue (Śākya'i-blo's **Ārya-Daśabhūmi-sūtra-nidāna-bhāṣya*, D 3999) or a chapter (Ye-shes snying-po's **Ārya-Saṃdhinirmocana-sūtre Ārya-Maitreya-*

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[1]Co-authored with Legs-pa'i shes-rab.

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kevala-parivarta-bhāṣya, D 4033). Thus, the commentaries are not stylistically homogeneous.

The sūtra commentaries exhibit at least six commentarial techniques: versification, word-by-word commentary, organization according to the topics and / or chapters of the sūtra, five terms introducing a treatise, the five components of a commentary described by Vasubandhu in the *Vyākhyāyukti*, and the four intentions and the four allusions. Versifications tend to underutilize the other techniques; the other commentaries may have any of the remaining five techniques. Now, let us investigate these techniques in order.[1]

Versifications

The following seven versifications such as the *Śāli-stambaka-kārikā* (ŚK) were intended to be memorized and used as study manuals. They do not give a word-by-word explanation of their sūtra, but rather summarize them in mnemonic verses and require prose commentaries to explain both the sūtra and its versification. The fact that a versification was written for a sūtra suggests that the sūtra was special, being worthy of extra attention. This is certainly the case for the *Śālistamba-sūtra*, which Indian savants such as Candrakīrti and Śāntideva quoted as the definitive exposition of dependent arising. Both the ŚK and its prose commentary, the *Śāli-stambaka-mahāyāna-sūtra-ṭīkā* (Ṭ), are ascribed to Nāgārjuna by the Tibetan tradition. They are discussed in more detail in the next chapter. The other non-Prajñāpāramitā versification is the *Anantamukha-nirhāra-dhāraṇī-vyākhyāna-kārikā* (D

[1]The following information was obtained in two ways: by studying the Tohoku catalog of the Derge edition and the Tibetan Tripitaka catalog of the Peking edition and by reading the beginnings (at least) of all of the treatises in the Prajñāpāramitā and Sūtra Commentary sections of the Tanjur.

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2695) by Ye-shes snying-po, which summarizes the *Anantamukha-sādhaka-nāma-dhāraṇī* (D 140, 525, and 914) and whose prose commentary, the *Anantamukha-nirhāra-dhāraṇī-ṭīkā* (D 2696), is also by Ye-shes snying-po. Inagaki has published the Tibetan edition of the *sūtra*, *kārikā*, and *ṭīkā* and promises a translation.[1]

Foremost among the Prajñāpāramitā versifications is the *Abhisamayālaṃkāra* (AA), whose full title is *Abhisamayālaṃkāra-nāma-prajñāpāramitopadeśa-śāstra-kārikā* (D 3786). It will be discussed below in more detail. The *Prajñāpāramitā-piṇḍārtha-pradīpa* (D 3804), ascribed to Atiśa, is a concise versification of AA (a versification of a versification).[2] Thus, it is questionable whether this work belongs in the category of versifications of sūtras. Appropriately, it is the only versification of the six that has no prose commentary. Diṅnāga's *Prajñāpāramitā-saṃgraha-kārikā* (D 3809), a versification of the *Aṣṭa-sāhasrikā-prajñāpāramitā* (D 12), has for its subject the sixteen kinds of emptiness (*śūnyatā*) and the ten mental distractions (*citta-vikṣepa*); Triratnadāsa composed its prose commentary.[3] Kambalapāda / Kambala wrote a short verse treatise that received two Tibetan translations: the

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[1]Hisao Inagaki, *The* Anantamukhanirhāra-dhāraṇī Sūtra *and Jñānagarbha's commentary: A Study and the Tibetan Text* (Kyoto: Nagata Bunshodo, 1987), vii.

[2]E. Obermiller, "The Doctrine of Prajña-pāramitā as Exposed in the *Abhisamayālaṃkāra* of Maitreya," *Acta Orientalia* 11/1-2 (1932): 1-133, 10, n. 6:

> Acc. to Tsoṅ-kha-pa, this work, being very feeble and containing many Tibetanisms, cannot be attributed to Atīśa, but must have been composed by one of his pupils or some other Tibetan author (Gser. I. 9a 1-2).

[3]Giuseppe Tucci, "Minor Sanskrit Texts on the Prajñā-pāramitā," in *Opera Minora*, 2:429-452, ed. by Giovanni Bardi (Rome: Università di Roma, 1971), describes these works and gives the Sanskrit text with Tibetan and English translations of Diṅnāga's treatise.

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Navaśloka (D 4462 [Peking 5210])[1] and the *Bhagavatī-prajñā-pāramitā-navaśloka-piṇḍārtha* (D 3812), respectively. The treatise is for contemplation of Prajñāpāramitā doctrine, though one of the Sanskrit manuscripts indicates that it has been considered a versification of the *Aṣṭasāhasrikā-prajñā-pāramitā*.[2] Kambala wrote his own prose commentary, the *Bhagavatī-prajñāpāramitā-navaśloka-piṇḍārtha-ṭīkā* (D 3813). Asaṅga wrote a versification on the *Vajracchedikā* entitled *Vajracchedikāyāḥ prajñāpāramitāyā vyākhyānopanibandhanakārikā* (Peking 5864), which was the subject of an article by Tucci, who also wrote on its two prose commentaries, one by Vasubandhu and the other by Kamalaśīla.[3] Conze, in his translation and commentary on the *Vajracchedikā*, laments that none of these Indian commentaries was able to satisfactorily explain the second half of the sūtra.[4]

One sūtra commentary has been the subject of more commentaries than has any one of the sūtras themselves. AA, a systematic exposition in verse of the Mahāyāna path of deliverance based on the Prajñāpāramitā sūtras' doctrines, has inspired at least twenty commentaries and is associated

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[1]While Peking includes this text in the Prajñāpāramitā section, Derge has it in the Miscellany section.

[2]See Giuseppe Tucci, "*Navaślokī* of Kambalapāda," in *Minor Buddhist Texts*, 1:209-231, for a Sanskrit version with the two Tibetan translations, one Chinese, and one English. Tucci says the Sanskrit ms. is entitled *Āryāṣṭasāhasrikāyāḥ prajñā-pāramitāyāḥ piṇḍārthaḥ*, but makes no comment about the actual subject of the treatise other than it is on the Prajñāpāramitā (211).

[3]Giuseppe Tucci, "The *Triśatikāyāḥ Prajñāpāramitāyāḥ Kārikāsaptatiḥ* by Asaṅga," in *Minor Buddhist Texts*, 1:1-192; in particular pp. 5-128 are about the *kārikā* and pp. 129-92 are about the prose commentaries; on p. 14, Tucci concludes that Asaṅga was indeed the author of the *kārikā*.

[4]Edward Conze, *Buddhist Wisdom Books: The Diamond Sutra and The Heart Sutra* (London: George Allen & Unwin, 1958; New York: Harper & Row, 1972), 51.

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primarily with three major Prajñāpāramitā sūtras: the *Pañcaviṃśatisāhasrikā*, the *Aṣṭasāhasrikā*, and the *Saṃcaya*, though Smṛtijñānakīrti also connects it with the *Śatasāhasrikā* and *Aṣṭādaśasāhasrikā*.[1] Tradition includes AA, which has been translated into English by Edward Conze,[2] among the Five Treatises of Maitreya, a heavenly *bodhisattva*, but some scholars attribute the work to an earthly teacher of Asaṅga, fourth century C.E., with that name.[3] The text has eight chapters, one for each of its eight subjects, which also become the organizing principle for most of its commentaries. Because the treatise is very concise, it is difficult to understand without its commentaries, not unlike the ritual sūtras of the non-Buddhists. In fact, it has more features in common with the ritual sūtra genre than with other Buddhist sūtra commentaries: Stcherbatsky describes it as descriptive, summarizing Prajñāpāramitā doctrine and its practice; concise, requiring commentary to be understood; and mnemonic in arrangement.[4] It has also had the most lasting impact of any sūtra commentary; it serves as a gateway for the study of Prajñāpāramitā sūtras by Tibetan Buddhists, whose savants have amply added over the centuries to the number of its commentaries.

One may well wonder why the versifications are classified

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[1]Obermiller, "The Doctrine of Prajñā-pāramitā," 9-10, 12.

[2]Edward Conze, *Abhisamayālaṅkāra: Introduction and Translation from Original Text with Sanskrit-Tibetan Index*, Serie Orientale Roma, vol. 6 (Rome: Is. M. E. O., 1954).

[3]Hajime Nakamura, *Indian Buddhism: A Survey with Bibliographical Notes*, Buddhist Traditions, vol. 1 (Japan: 1980; reprint, Delhi: Motilal Banarsidass, 1987), 256, n. 20.

[4]Th. Stcherbatsky and E. Obermiller, *Abhisamayālankāra-prajñāparāmitā [sic] -upadeśa-śāstra : The Work of Bodhisattva Maitreya*, fasc. 1, Bibliotheca Buddhica, vol. 23 (1929; reprint, Osnabrück: Biblio Berlag, 1970), vi and viii.

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as commentaries when they do not comment upon the words of their sūtras. Yet it is equally true that the versifications are not independent treatises (though the status of Kambala's versification is not entirely clear) because they do summarize their sūtras. In this sense, these versifications can indeed be called "commentaries." Accordingly, we have followed the example of the Tibetan tradition, which includes versifications among sūtra commentaries.

Word-by-Word Commentary

Prose commentaries invariably explain the words and phrases of their sūtras, to lesser and greater degrees. This technique is the simplest of commentarial methods and some commentaries depend primarily upon it. The Prajñāpāramitā section of the Tanjur has six such texts ranging in length from four to ninety-five folios[1] and the Sūtra Commentary section has eight more such texts, with only one of them, the

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[1]The six treatises include:

two prose commentaries to versifications:
- D 3810, the *Prajñāpāramitā-saṃgraha-kārikā-vivaraṇa* of Triratnadāsa, a subcommentary to Diṅnāga's versification of the *Aṣṭasāhasrikā*,
- D 3813, the *Bhagavatī-prajñāpāramitā-navaśloka-piṇḍā-'rtha-ṭīkā* of Kambala, a subcommentary to his *piṇḍārtha* of the same title (D 3812),

two commentaries to the *Saptaśatikā-prajñāpāramitā:*
- D 3814, the *Saptaśatikā-prajñāpāramitā-ṭīkā* of Vimalamitra,
- D 3815, the *Saptaśatikā-prajñāpāramitā-ṭīkā* of Kamalaśīla,

and two commentaries to the Heart Sūtra:
- D 3818, the *Prajñāpāramitā-hṛdaya-ṭīkā* of Vimalamitra, and
- D 3820, the *Bhagavatī-prajñāpāramitā-hṛdaya-ṭīkārtha-pradīpa-nāma* of Vajrapāṇi.

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Bhadracaryā-praṇidhāna-ṭīkā (D 4013), over ten folios long.[1] These eight Sūtra Commentary texts all explain relatively short root texts or just a part of a root text; for example, the **Daśabhūmi-sūtra-nidāna-bhāṣya* (D 3999) explains only the prologue (*nidāna*) of the *Daśabhūmi-sūtra*.

Commentaries Organized by Topics or Chapters

Some commentaries adopt a more systematic approach and follow their sūtra's chapter arrangement or a set of topics as their organizing principle. A single example that uses both techniques is Haribhadra's *Aṣṭasāhasrikā-prajñāpāramitā-vyākhyābhisamayālaṃkārālokā* (AAA; D 3791), which includes the eight subjects from AA and follows the thirty-two chapters from the *Aṣṭasāhasrikā-prajñāpāramitā*. In this tentative review based on a cursory examination of all sūtra commentaries in the Tanjur, twenty-eight commentaries were found to be arranged according to the topics of their sūtras, which are generally listed at the beginning of the commentary and treated in order.[2] Sixteen commentaries use their sūtras'

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[1] The eight commentaries are:

D 3982, the *Buddhānusmṛti-vṛtti* of Asaṅga,
D 3983, the *Dharmānusmṛti-vṛtti* of Asaṅga,
D 3984, the *Saṃghānusmṛti-vyākhyā* of Asaṅga,
D 3987, the *Buddhānusmṛti-ṭīkā* of Vasubandhu,
D 3988, the *Ekagāthā-bhāṣya* of Vasubandhu,
D 3999, the **Daśabhūmi-sūtra-nidāna-bhāṣya* of Śākyamati,
D 4004, the *Atyayajñāna-(nāma-)mahāyāna-sūtra-vṛtti* of Śāntideva, and
D 4013, the *Bhadracaryā-praṇidhānarāja-ṭīkā* of Śākyamitra.

[2] For commentaries organized according to their sūtras' topics, the Prajñāpāramitā commentaries are nineteen in number with the first fifteen of them having the eight *abhisamaya* of AA for their topics.

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D 3787, the *Pañcaviṃśatisāhasrikā-prajñāpāramitopadeśa-śāstrābhisamayālaṃkāra-vṛtti* of Ārya Vimuktisena,
D 3788, the *Pañcaviṃśatisāhasrikā-prajñāpāramitopadeśa-śāstrābhisamayālaṃkāra-kārikā-vārttika* of Bhadanta Vimuktisena,
D 3789, the **Śatasāhasrikā-pañcaviṃśatisāhasrikāṣṭādaśasāhasrikā-traya-samānārthāṣṭābhisamaya-śāsanā* of Smṛtijñānakīrti,
D 3790, the *Pañcaviṃśatisāhasrikā-prajñāpāramitā* of Haribhadra,
D 3791, the *Aṣṭasāhasrikā-prajñāpāramitā-vyākhyābhisamayālaṃkārālokā-nāma* of Haribhadra,
D 3792, the *Bhagavad-ratna-guṇa-saṃcaya-gāthā-nāma-pañjikā* of Haribhadra,
D 3793, the *Abhisamayālaṃkāra-nāma-prajñāpāramitopadeśa-śāstra-vṛtti* of Haribhadra,
D 3794, the *Abhisamayālaṃkāra-nāma-prajñāpāramitopadeśa-śāstra-vṛtti-duravabodhālokā-nāma-ṭīkā* of Dharmakīrtiśrī,
D 3795, the *Abhisamayālaṃkāravṛtti-piṇḍārtha* of Prajñā-'karamati,
D 3796, the **Abhisamayālaṃkāra-kārikā-prajñāpāramito-'padeśa-śāstra-ṭīkā-prasphuṭapadā-nāma* of Dharmamitra,
D 3797, the *Prajñāpāramitā-piṇḍārtha-nāma* of Kumāraśrībhadra,
D 3798, the *Saṃcaya-gāthā-pañjikā* of Buddhaśrījñāna,
D 3799, the *Abhisamayālaṃkāra-vṛtti-kīrtikalā-nāma* of Ratnakīrti,
D 3800, the *Abhisamayālaṃkāra-bhagavatī-prajñāpāramito-'padeśa-śāstra-vṛtti-prajñāpradīpavali-nāma* of Buddhaśrījñāna of Kashmir,
D 3801, the *Abhisamayālaṃkāra-kārikā-vṛtti-śuddhamati-nāma* of Ratnākaraśānti,
D 3816, the *Bhagavatī-prajñāpāramitā-vajracchedikā-saptārtha-ṭīkā* of Vasubandhu,
D 3817, the *Prajñāpāramitā-vajracchedikā-ṭīkā* of Kamalaśīla,
D 3819, the *Prajñāpāramitā-hṛdaya-vyākhyā* of Jñānamitra, and
D 3821, the *Prajñāpāramitā-hṛdaya-ṭīkā* of Praśāstrasena.

The Sūtra Commentary section has nine such commentaries and the last four have the *Bhadracarī-praṇidhāna's* ten topics for their subject:

D 3989, the **Ṣaṇmukhī-dhāraṇī-vyākhyāna* of Vasubandhu,
D 3991, the **Gayāśīrṣa-nāma-sūtravyākhyāna* of Vasubandhu,
D 3992, the **Gayāśīrṣa-sūtra-miśraka-vyākhyā* of Śākyamati,

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chapters or sections to organize their presentation.[1] Thus,

D 3994, the *Akṣayamati-nirdeśa-ṭīkā* of Vasubandhu,
D 4009, the *Mahāratnakūṭa-dharmaparyāya-śatasāhasrika-kāśyapa-parivarta-ṭīkā* of Sthiramati,
D 4011, the *Bhadracaryā-praṇidhāna-mahārāja-nibandhana* of Nāgārjuna,
D 4012, the *Samantabhadracaryā-praṇidhānārtha-saṃgraha* of Diṅnāga,
D 4014, the *Bhadracaryā-praṇidhāna-rāja-ṭīkā* of rGyan bzang-po, and
D 4015, the *Bhadracaryā-praṇidhāna-ṭīkā* of Vasubandhu.

[1]The seven Prajñāpāramitā commentaries that follow their sūtra' chapters as an organizing principle are:

D 3791, the *Aṣṭasāhasrikā-prajñāpāramitā-vyākhyābhisamayālaṃkārālokā-nāma* of Haribhadra,
D 3802, the *Śatasāhasrikāvyākhyā-nāma* of Dharmaśrī,
D 3803, the *Aṣṭasāhasrikā-prajñāpāramitā-pañjikā-sārottamā-nāma* of Ratnākaraśānti,
D 3805, the *Aṣṭasāhasrikā-prajñāpāramitā-vṛtti-marmakaumudī-nāma* of Abhayākaragupta,
D 3807, the **Śatasāhasrikā-prajñāpāramitābṛhaṭṭīkā* of Daṃṣṭrasena (?),
D 3808, the **Śatasāhasrikā-pañcaviṃśatisāhasrikāṣṭādaśasāhasrikā-prajñāpāramitā-bṛhaṭṭīkā* of Daṃṣṭrasena, and
D 3811, the *Bhagavaty-āmnāyānusāriṇī-nāma-vyākhyā* of Jagattatālar gnas-pa.

The nine such sūtra commentaries are:

D 3981, the *Saṃdhinirmocana-bhāṣya* of Asaṅga,
D 3993, the *Daśabhūmi-vyākhyāna* of Vasubandhu,
D 3995, the *Pratītyasamutpādādivibhaṅga-bhāṣya* of Vasubandhu,
D 3996, the *Pratītyasamutpādādivibhaṅga-nirdeśa-ṭīkā* of Guṇamati,
D 3998, the *Daśabhūmi-vyākhyāna-vyākhyāna* of Nyi-ma grub,
D 4010, the *Sarvadharma-svabhāva-samatā-vipañcita-samādhirāja-nāma-mahāyāna-sūtra-ṭīkā-kīrtimāla-nāma* of 'Jam-dpal grags-pa (Manjuśrīkīrti),
D 4017, the **Saddharma-puṇḍarīka-vṛtti* of Sa'i rtsa-lag (Pṛthivībandhu) comments upon the first eleven chapters of the sūtra,
D 4018, the *Laṅkāvatāra-vṛtti* of Ye-shes dpal bzang-po (Jñānaśrīdatta) comments upon the first six chapters, and
D 4019, the *Laṅkāvatāra-nāma-mahāyāna-sūtra-vṛtti-tathā-*

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more than forty commentaries are organized along these simple principles.

Five Terms that Introduce a Sūtra

Many sūtra commentaries employ a group of five terms in order to introduce their exposition: "purpose" (*dgos pa; prayojana*), "connection" (*'brel pa; sambandha*), "text" (*rjod pa; abhidhāna*), "subject matter" (*brjod par bya ba; abhidheya*), and "purpose of the purpose" (*dgos pa'i dgos pa; prayojana-prayojana*). Broido characterizes these terms as describing "the connection between the whole work and the general purposes for which it was written and is to be studied." As far as Broido knows, the Indians had no single word for these terms whereas the Tibetans called them *dgos 'brel* ("purpose-connection").[1] In two of the sūtra commentaries, the term "*dgos 'brel*" is used to refer to these introductory terms and the reason for them is also stated:

> Because an intelligent person will not begin [to read a text] if the "*dgos 'brel's*" meaning is not indicated at the start, it is [so] indicated [here].[2]

So, clearly the term is not a Tibetan invention, but was inherited from India, provided these two texts were not

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gata-hṛdayālaṃkāra-nāma of Jñānavajra.

[1]Michael M. Broido, "A Note on *dgos-'brel*," *Journal of the Tibet Society* 3 (1983): 5-19, 6.

[2]The two commentaries mentioning "*dgos 'brel*" are the *Atyayajñāna-sūtra-vyākhyāna* (D 4003) of Prajñāsamudra, 171a, which is quoted in the text, and the *Laṅkāvatāra-nāma-mahāyāna-sūtra-vṛtti-tathāgata-hṛdayālaṃkāra-nāma* (D 4019) of Jñānavajra, 2a.

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indigenous Tibetan compositions (no translators are listed, which is not uncommon). We have said there are five of these introductory terms, yet this statement must be qualified, for a sixth term can occasionally be found, as will be explained.

Let us begin our description of the five terms by seeing how four of them have been used in a particular text, the Ṭ, the commentary to both the ŚS and the ŚK. The Ṭ gives us more information about these introductory terms than do most of the other commentaries that use them. This is because the Ṭ embeds them in an argument defending the value of the composition. It discusses at some length these four terms: the connection (*'brel pa*; **sambandha*), the purpose (*dgos pa*; **prayojana*), the text (*rjod pa*; **abhidhāna*), and the subject matter (*brjod par bya ba*; **abhidheya*). The commentary can be said to have a "connection" because it will explain the *Śālistamba-sūtra* and its *kārikā*; also, it is "connected" with the Buddha and not the works of non-Buddhists. Its "purpose" is, by understanding the meaning of causes and conditions, by realizing that persons and the factors of existence are selfless, and by realizing the absence of grasped and grasper, to become free of the obscurations of defilement and knowledge and so obtain the supreme, truly complete Buddhahood. Its "text" is the *Śālistamba-sūtra*, which uses the example of a young rice plant (*sā lu ljang pa*; **śālistamba*) to link internal and external dependent arising. Its "subject matter" is dependent arising, which is devoid of an agent and so forth, the understanding of which leads to the abandonment of defilements, the arising of wisdom, and the attainment of the Dharma-body (*chos kyi sku*; **dharmakāya*).[1] The omitted term is the "purpose of the purpose" (*dgos pa'i dgos pa*; *prayojana-prayojana*), which might also be translated as the "further purpose." It is the deeper purpose of the work and, according to Broido, is often more important than the purpose, though

[1]Ṭ, Derge, 21b-22b.

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dependent upon it.[1] However, the Ṭ appears to combine its "purpose" with the "purpose of the purpose," which makes for a long "purpose" that concludes with the obtainment of Buddhahood. As we shall see, this obtainment of Buddhahood is the "purpose of the purpose" in some of the other commentaries.

One sūtra commentary lists four introductory terms and then explains six terms. The *Sarvadharma-svabhāva-samatā-vipañcita-samādhirāja-nāma-mahāyāna-sūtra-ṭīkā-kīrti-māla-nāma* (D 4010, f. 2) of 'Jam-dpal grags-pa (Mañjuśrī-kīrti), a commentary on the *Samādhirāja-sūtra* (D 127), lists the connection, subject matter, purpose, and purpose of the purpose. It then goes on to give the following explanations of these terms as well as of the text and ultimate purpose. The "subject matter" is the "king of concentrations that is manifested as the sameness [of] the essential nature of all dharmas," which is the title of the sūtra. The term "text" is not stated, but we are told that the collection of writings that teach the subject matter is called the "King of Concentrations" and that this is a case of the cause being named after the result. The "connection" is the aptness of the "subject matter" and "text." The "actual purpose" is to accomplish the king of concentrations by means of the knowledge that arises from study, reflection, and meditation. After that, the "purpose of the purpose" is to benefit all beings by means of the nirvāṇa that is not clung to / not dwelled in. The "ultimate purpose" (*dgos pa mthar thug pa*; **prayojana-niṣṭhā*) is that, by fulfilling to the limit the desired results, nothing further will be desired.

This is the only sūtra commentary with six introductory terms, but at least two other sūtras include an "ultimate purpose." One of them, the *Atyayajñāna-sūtra-vyākhyāna* (D 4003, 171a) of Prajñāsamudra, says the "ultimate purpose"

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[1] Broido, "A Note on *dgos-'brel*," 7.

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(*dgos pa mthar phyin pa*) is, by virtue of understanding the meaning of the purpose, the obtainment of the wisdom that understands the mind: Buddhahood. In this case the ultimate purpose appears to be used interchangeably with the purpose of the purpose. Kamalaśīla's usage of the ultimate purpose in the *Avikalpa-praveśa-dhāraṇī-ṭīkā* is described in the section on commentaries that were influenced by the *Vyākhyāyukti*.

Having seen how the introductory terms are used, let us survey the remainder of the sūtra commentaries to learn which terms they use. In the Sūtra Commentary section, eight other treatises mention at least one of the five terms. Three commentaries discuss only the purpose, yet only one of them uses the term in a clearly introductory manner.[1] The *Akṣaya-mati-nirdeśa-ṭīkā* (D 3994) of Vasubandhu discusses three introductory terms: the purpose, the subject matter, and the connection. It also has a concise meaning (*bsdus pa'i don*; **piṇḍārtha*) in nineteen parts and explicitly mentions the "meaning of the words" (*tshig gi don*; **padārtha*), the word-by-word method of commentary used throughout the text. One other commentary lists four terms, but not the same four as in Ṭ, because in place of "text" it has the "purpose of the purpose."[2] Finally, three treatises use five of the introductory terms. We will cite them individually because

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[1]The three commentaries mentioning the "purpose" are:

P 5491, the *Caturdharmaka-vyākhāna-ṭīkā* of Jñānadatta (uses *Vyākhyāyukti* terminology to describe the "purpose"),
D 3997, the *Buddhabhūmi-vyākhyāna* of Śīlabhadra (not really an introductory "purpose"), and
D 4009, the *Mahāratnakūṭa-dharmaparyāya-śatasāhasrika-kāśyapa-parivarta-ṭīkā* of Sthiramati (not convincing as an introductory "purpose").

[2]It is the *Laṅkāvatāra-nāma-mahāyāna-sūtra-vṛtti-tathāgata-hṛdayālaṃkāra-nāma* (D 4019) of Jñānavajra.

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these are the only sūtra commentaries using the set of five introductory terms.

The first treatise is Prajñāsamudra's *Atyayajñāna-sūtra-vyākhyāna* (D 4003), already mentioned above regarding the terms "*dgos 'brel*" and the "ultimate purpose," which has the subject matter, text, purpose, ultimate purpose, and connection. The second text, the *Bodhyāpatti-deśanā-vṛtti* (D 4005) attributed to Nāgārjuna, places the five introductory terms under the category of "meaning of the purpose" (178b). The other categories are the concise meaning and three others beginning with the objections and answers, an arrangement reminiscent of the *Vyākhyāyukti*. The five terms in D 4005 are: the subject matter, text, purpose, further purpose of the purpose (*dgos pa'i yang dgos pa*; **prayojana-punaḥ-prayojana*), and connection. The third commentary with five introductory terms, the *Ārya-Laṅkāvatāra-vṛtti* (D 4018) of Ye-shes dpal bzang-po (Jñānaśrībhadra), has the same ones as D 4005.

A cursory reading of the Prajñāpāramitā commentaries finds that sixteen treatises include one or more of the five introductory terms. Four treatises have one of the terms, three have two terms, two have three terms, and seven have four terms. None of the treatises has five terms and the "text" is discussed in only one commentary.[1] All of the

[1]These sixteen Prajñāpāramitā commentaries have introductory terms:

<u>Commentaries with one term</u>

D 3786, AA with the purpose,

D 3787, the *Pañcaviṃśatisāhasrikā-prajñāpāramitopadeśa-śāstrābhisamayālaṃkāra-vṛtti* of Ārya Vimuktisena with the subject matter,

D 3797, the *Prajñāpāramitā-piṇḍārtha-nāma* of Kumāraśrībhadra with the purpose, and

D 3801, the *Abhisamayālaṃkāra-kārikā-vṛtti-śuddhamatī-nāma* of Rin-chen 'byung-gnas zhi-ba (Ratnākaraśānti) with the purpose.

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Prajñāpāramitā commentaries using any of these five introductory terms are part of the AA cycle of commentaries. The one text that is not part of that cycle is Kamalaśīla's

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Commentaries with two terms

D 3794, the *Abhisamayālaṃkāra-nāma-prajñāpāramitopadeśa-śāstra-vṛtti-duravabodhāloka-nāma-ṭīkā* of Chos-kyi grags-pa dpal (Dharmakīrtiśrī) with the purpose and the connection,

D 3799, the *Abhisamayālaṃkāravṛtti-kīrtikalā-nāma* of Ratnakīrti with the connection and the purpose of the purpose (*dgos pa'i dgos pa*), and

D 3817, the *Prajñāpāramitā-vajracchedikā-ṭīkā* of Kamalaśīla with the subject matter and the purpose (although this commentary really follows the *Vyākhyāyukti* system).

Commentaries with three terms

D 3798, the *Saṃcayagāthā-pañjikā* of Buddhaśrījñāna with the subject matter, the actual purpose (*dngos su dgos pa*), and the connection, and

D 3806, the *Prajñāpāramitā-kośatāla-nāma* of Dharmaśrī with the subject matter, the purpose, and the text (the only Prajñāpāramitā commentary to mention the text).

Commentaries with four terms

(All these commentaries discuss the subject matter, purpose, and connection. The fourth term is either the "purpose of the purpose" or the "further purpose of the purpose" (*dgos pa'i yang dgos pa*), which are synonyms.)

D 3791, the *Aṣṭasāhasrikā-prajñāpāramitā-vyākhyābhisamayālaṃkārālokā-nāma* of Haribhadra with the purpose of the purpose,

D 3792, the *Bhagavad-ratna-guṇa-saṃcaya-gāthā-nāma-pañjikā* of Haribhadra with the further purpose of the purpose,

D 3793, the *Abhisamayālaṃkāra-nāma-prajñāpāramitopadeśa-śāstra-vṛtti* of Haribhadra with the further purpose of the purpose,

D 3795, the *Abhisamayālaṃkāra-vṛtti-piṇḍārtha* of Prajñā'karamati with the purpose of the purpose,

D 3800, the *Abhisamayālaṃkāra-bhagavatī-prajñāpāramito'padeśa-śāstra-vṛtti-prajñāpradīpāvali-nāma* of Buddhaśrījñāna with the purpose of the purpose,

D 3802, the *Śatasāhasrikāvyākhyā-nāma* of Dharmaśrī with the purpose of the purpose, and

D 3805, the *Aṣṭasāhasrikā-prajñāpāramitā-vṛtti-marmakaumudī-nāma* of Abhayākaragupta with the further purpose of the purpose.

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Vajracchedikā-ṭīkā (D 3817), but a very strong case can be made that it follows the commentarial method advocated in the *Vyākhyāyukti* and only incidentally uses any of the five introductory terms. And once AA has stated the purpose, then its commentaries are more likely than not to also state the purpose and some of the other introductory terms. Thus, most of the texts in the AA cycle do use some of the five introductory terms.

What are we to make of the term "ultimate purpose" that occurs in at least three of our texts? The evidence suggests it is used both as a synonym for the "purpose of the purpose" in the *Atyayajñāna-sūtra-vyākhyāna* (D 4003) and the *Avikalpa-praveśa-dhāraṇī-ṭīkā* (D 4000) and as a sixth term in the *Kīrtimāla* (D 4010). Thus, we find three "purposes" that are expressed in various ways: the purpose that is also called the "actual purpose" and the "true purpose" (*yang dag par dgos pa; *samyakprayojana* in the *Kīrtimāla* (D 4010), 2a); the "purpose of the purpose" that is also called the "further purpose of the purpose" and the "ultimate purpose" (*dgos pa mthar phyin pa* in the *Atyayajñāna-sūtra-ṭīkā* (D 4003)); and the "ultimate purpose" (*dgos pa mthar thug pa* in the *Kīrtimāla* (D 4010)) when it is juxtaposed with the "purpose of the purpose."

The relation of the five terms to the four *anubandhas*, which Huparikar describes as the four requisites at the beginning of a text that explain its purpose, may be quite simple. The Buddhists use the five introductory terms called "*dgos 'brel*" and certain non-Buddhists use the four *anubandhas* in order to introduce a text and its purpose. Three terms are shared by both groups: subject matter (*viṣaya* (non-Buddhist) / *abhidheya* (Buddhist)), connection (*sambandha*), and purpose (*prayojana*).[1] Not surprisingly, in connection with the five

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[1]Ganesh Shripad Huparikar, *The Problem of Teaching Sanskrit* (Kolhapur City (India): Bharat Book-stall, 1949),

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terms, no Tibetan translation of the term "*anubandha*" is found in any of the sūtra commentaries.[1]

The *Vyākhyāyukti's* Five-fold Commentarial Method

Another commentarial method was put forth in Vasubandhu's *Vyākhyāyukti* (Vy, D 4061), a treatise on how to explain and comment upon sūtras. It set out five components to be included in a sūtra commentary:

(1) the purpose (*dgos pa*; **prayojana*),
(2) the concise meaning (*bsdus pa'i don*; **piṇḍārtha*),
(3) the meaning of the words (*tshig gi don*; **padārtha*),
(4) the connections (*mtshams sbyar ba*; **anusaṃdhi*), and
(5) the objections and answers (*brgal ba / dang lan*

121-2. To equate the four *anubandhas* with any grouping of the five terms appears to be premature. Christian Lindtner, *Nagarjuniana: Studies in the Writings and Philosophy of Nāgārjuna*, Indiske Studier, vol. 4 (Copenhagen: Akademisk Forlag, 1982), 13, n. 21, makes just such an equation with regard to the Ṭ, which leads him to deduce its relative lateness.

[1]Sa-skya Paṇḍita Kun-dga' rgyal-mtshan (1182-1251), "mKhas pa la 'jug pa'i sgo," in *The Complete Works of the Great Masters of the Sa-skya-pa Sect of Tibetan Buddhism = Sa skya pa'i bka' 'bum*, 5: 81.1.1-111.3.6 (Tokyo: Toyo Bunko, 1968), 83.1.5, lists the following four terms under the rubric of *bsdus pa'i don* (**piṇḍārtha* = concise meaning): (1) *brjod bya* (**abhidheya* = subject matter), (2) *dgos pa* (**prayojana* = purpose), (3) *dgos pa'i dgos pa* (**prayojana-prayojana* = purpose of the purpose), and (4) *'brel pa* (**sambandha* = connection). He has not included *rjod pa* (**abhidhāna* = text). At present, no comprehensive study of the terms used to introduce texts in Indian literature has been published. Such information would be useful to find out when a term such as *anubandha* was coined, whether Buddhists ever used the term, and when the *anubandhas* were first mentioned in a commentary or treatise, though of course dating Indian texts is often problematic.

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*gnyis; *codya-parihāra-dvaya*).[1]

The "purpose" points to the goal or result of the treatise, the "concise meaning" to the meaning and subject of the treatise, the "meaning of the words" explains the concise meaning and so forth by means of word-by-word commentary, the "connections" explains the order of the words and connects the topics, and the "objections and answers" upholds the work's logical and internal consistency. Whether Vasubandhu has added anything new or innovated with the *Vyākhyāyukti* is not yet clear. Now let us see to what degree the tradition utilized his system.

Even though Vasubandhu composed a number of sūtra commentaries, Kamalaśīla (late eighth century C.E.) is the author who most explicitly followed Vasubandhu's instructions. The best example is the *Śālistamba-ṭīkā* (ŚṬ-K) in which Kamalaśīla introduced the treatise according to the Vy's five components. He organized the commentary using a seven-fold concise meaning that to a large extent conforms with Vasubandhu's explanation of the concise meaning in the Vy, which has these parts (33a):

1. that which is to be comprehended (*ci shig yongs su shes par bya ba; *kiṃ parijñeya*),
2. how [that] is to be comprehended (*ji ltar yongs su shes par bya ba; *[tat] kathaṃ parijñeya*),
3. comprehension (*yongs su shes pa; *parijñāna*),
4. the result of comprehension (*yongs su shes pa'i 'bras bu; *parijñānaphala*), and
5. the vocalization [of that result] (*de rjod par byed pa; *tad abhidhāna*).

Kamalaśīla begins the ŚṬ-K's concise meaning with the "pro-

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[1]Vy, Derge, 30b.

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logue" and "introduction" and concludes it with the "purpose." The middle four sections are:

1. the subject to be comprehended (*yongs su shes par bya ba'i dngos po; *parijñeya-vastu*, 178a),
2. comprehension (*yongs su shes pa; *parijñāna*, 179b),
3. the result of comprehension (*yongs su shes pa'i 'bras bu; *parijñānaphala*, 181a), and
4. how that is to be comprehended (*de ji ltar yongs su shes par bya ba; *tat kathaṃ parijñeya*, 181b).

The similarity is striking. And none of the other sūtra commentaries so closely matches Vy.

Eleven commentaries in all either mention or were influenced by Vy's five-fold method; a twelfth is questionable. Kamalaśīla wrote three of them: the ŚṬ-K, the *Avikalpa-praveśa-dhāraṇī-ṭīkā* (D 4000), and the *Vajracchedikā-ṭīkā* (D 3817). Was this a casual decision by Kamalaśīla or did he wish to pay respect to Vasubandhu by using his commentarial system? Why should Kamalaśīla have been so devoted to Vasubandhu when no other authors were, including Vasubandhu himself? Was Vasubandhu, in fact, the author of Vy? If so, did he write Vy late in his life and therefore would not have quoted it in his other, earlier works? Did he even intend that its five-fold organization be followed? It is very difficult to know from our vantage point what it was that influenced Kamalaśīla in his decision to adopt this commentarial method.

Let us now consider the remaining texts influenced by Vy. A cursory examination of the Prajñāpāramitā section found five commentaries that either use or mention the Vy method of commentary.[1] AAA has a Vy quotation repeated in all but one

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[1]The five Prajñāpāramitā commentaries that follow or allude to the components in Vy are:

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of these five commentaries:

> One who wishes to state a sūtra's meaning
> Should relate it by means of the purpose,
> The concise meaning, the meaning of the words,
> The connections, and the objections and answers.

So, according to the *Vyākhyāyukti*, a sūtra should be explained by means of the five aspects.[1]

Haribhadra identifies the concise meaning as the eight *abhisamaya* of AA. The *Saṃcayagātha-pañjikā* (D 3792), 2b, and the *Duravabodhālokā-ṭīkā* (D 3794), 148b, quote this very same verse; the *Prasphuṭapadā* (D 3796) quotes it with a slightly different first line and inserts an extra line between the first and second so that its first two lines read:

> For one who wishes to state sūtras,
> I shall give the instructions.[2]

D 3791, the *Abhisamayālaṃkārālokā* of Haribhadra,
D 3792, the *Saṃcayagāthā-pañjikā* of Haribhadra,
D 3794, the *Duravabodhālokā-ṭīkā* of Dharmakīrtiśrī,
D 3796, the *Prasphuṭapadā* of Dharmamitra, and
D 3817, the *Vajracchedikā-ṭīkā* of Kamalaśīla.

[1] *Abhisamayālaṃkārālokā*, Derge, 12b-13a:

> *mdo don smra bar 'dod pa yis //*
> *dgos pa bsdus pa'i don bcas dang //*
> *tshig don bcas dang mtshams sbyar bcas //*
> *brgal lan bcas pas bsnyad par bya //*

zhes rnam par bshad pa'i rigs pa las rnam pa lngas mdo sde bshad par bya'o //.

[2] *Prasphuṭapadā*, Derge, 3a:

> *mdo rnams smra bar 'dod pa la //*
> *ngas ni man ngag sbyin par bya //.*

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The rest of the lines are the same. The text also says this is Maitreya's tradition and that Maitreya further said:

> The purpose, concise [meaning], and meaning of the words are the objective explanation, and the connections and objections and answers meant to be understood directly, are directly explained.[1]

The *Vajracchedikā-ṭīkā* (D 3817) of Kamalaśīla does not quote Vy and adds "subject matter" (*brjod par bya ba*; **abhidheya*) to the five components of the Vy method. Similar to the ŚṬ-K, the bulk of the commentary is devoted to elucidating the "concise meaning" by means of the "meaning of the words," "connections," and "objections and answers."[2] These five commentaries all follow Vy, but to determine to what degree they rely upon it will require further study.

Within the Sūtra Commentary section, we find seven commentaries that have been influenced to varying degrees by Vy. The five degrees of influence range from (1) quoting the Vy, (2) being strongly influenced, (3) having a similarity that is suggestive of having been influenced, (4) exhibiting very specific but limited influence, to (5) there being merely a possibility of some influence. The unstated sixth category is the majority of the commentaries, which exhibit no Vy influence. It is difficult at this time to know why only a

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[1] *Prasphuṭapadā*, Derge, 3a:

> *dgos pa dang bsdus pa dang / tshig gi don ni dngos su bstan cing / mtshams sbyar ba dang / brgal ba dang / lan ni shugs las rtogs par dgongs te shugs kyis bstan to //.*

[2] For more information about this commentary, see Tucci, "The *Triśatikāyāḥ Prajñāpāramitāyāḥ Kārikāsaptatiḥ* by Asaṅga" in *Minor Buddhist Texts*, 1:129-171.

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few authors were influenced by the Vy. There indeed may have been a commentarial tradition that these authors shared with the Vy without any direct influence from the Vy itself. Nevertheless, if we are ever to discover the reason, we must investigate and report even our early findings.

The text that quotes the Vy verse cited above is the *Laṅkāvatāra-sūtra* commentary, the *Tathāgata-hṛdayālaṃkāra* (D 4019) of Jñānavajra, which has already been mentioned as using four of the five introductory terms and using the term *dgos 'brel*. This work, which includes a decidedly tantric viewpoint, is organized according to the chapters of the sūtra and gives a word-by-word commentary, more or less.

Two sūtra commentaries by Kamalaśīla, the *Avikalpa-praveśa-dhāraṇī-ṭīkā* and the ŚṬ-K, do not quote the Vy but do follow its method for explaining a sūtra, indicating its strong influence upon them. They both employ the Vy five-fold commentarial method in which most of the commentary consists of the elucidation of the concise meaning's topics by means of the meanings of the words, connections, and objections and answers. The *Avikalpa-praveśa-dhāraṇī-ṭīkā* has two purposes: the regular purpose--to enter the non-conceptual realm and to eliminate the entire net of conceptions, and the ultimate purpose--to obtain the state of omniscience.[1] Its concise meaning has fourteen topics (the ŚṬ-K's has seven). The ŚṬ-K places the concise meaning before the purpose, thereby reversing the normal order. Moreover, it includes a "purpose" as the final topic within the concise meaning. Thus, the ŚṬ-K has two purposes: one as a topic in the concise meaning and the other as the second of the five commentarial components. But, when explaining each of the five components, in order not to confuse the reader, Kamalaśīla includes this statement in his treatment of the purpose: "because in this [text] the purpose was included in the con-

[1] *Avikalpa-praveśa-dhāraṇī-ṭīkā*, Derge, 123a.

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cise meaning, it was not explained separately."[1] He mentions, *pro forma*, the meaning of the words, the connections, and objections and answers, but says very little about them.

The commentary whose similarity with the Vy five-fold method suggests that it was influenced by the Vy is the *Bodhyāpatti-deśanā-vṛtti* (D 4005) ascribed to Nāgārjuna. The treatise may allude to all five of the Vy's commentarial methods but is not explicit. As described above, under the heading "the meaning of the purpose" (*dgos pa'i don; *prayojanārtha*), the commentary discusses the five *dgos 'brel* terms; it also mentions the concise meaning and "the three such as objections and answers," which seems to refer to the meanings of the words, connections, and objections and answers, but because only the objections and answers are listed, we cannot be sure. Thus, the commentary may combine the five introductory terms with the five-fold Vy commentarial method. That both systems are used in the same commentary may simply show their compatibility.

Two commentaries discuss the purpose using terms nearly identical to those of the Vy. The two texts are the *Caturdharmaka-vyākhyāna* (D 3990) of Ye-shes sbyin (Jñānadatta[2]; Peking attributes it to Vasubandhu) and the *Caturdharmaka-vyākhyāna-ṭīkā* (P 5491) of Jñānadatta. The other four Vy commentary components are not present in the texts. The passage in question from the Vy on the four kinds of purposes may be translated thus:

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[1]ŚṬ-K, Derge, 146b:

dgos pa ni 'dir bsdus pa'i don gyi nang du 'dus pas logs shig tu ma bshad do //.

[2]Debiprasad Chattopadhyaya, ed., *Tāranātha's History of Buddhism in Tibet*, tr. from the Tibetan by Lama Chimpa and Alaka Chattopadhyaya (Atlantic Highlands, NJ: Humanities Press, 1981), 284-5, dates Jñānadatta at the first half of the ninth century, at the time of the Tibetan king Ral-pa-can.

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> to instruct the bewildered, to induce the frivolous to practice, to encourage the despondent, and to gladden those in the right.[1]

The corresponding passage in the *Caturdharmaka-vyākhyāna* and its quotation in the *ṭīkā* may be translated:

> in order to instruct the bewildered, in order to induce the frivolous to practice, in order to encourage the despondent, and in order to gladden those in the right.[2]

Thus, it appears that the Vy has influenced these two commentaries in a very specific and limited way: in the discussion of the purpose.

The text whose influence from the Vy seems most questionable, is the *Akṣayamati-nirdeśa-ṭīkā* (D 3994) of Vasubandhu (Peking gives no author attribution). It was mentioned above because it also discusses two of the five introductory terms: the subject matter and connection, and it is organized according to the topics of its sūtra, the eighty inexhaustible factors. In this text, we also find three of the Vy's five

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[1]Vy, Derge, 31a:

> *kun tu rmongs pa rnams la yang dag par bstan pa dang / bag med pa rnams la yang dag par len du gzhug pa dang / kun tu zhum pa rnams la yang dag par gzengs bstod pa dang / yang dag par zhugs pa rnams la yang dag par dga' bar bya ste /.*

[2]*Caturdharmaka-vyākhyāna*, Derge, 66a, and *Caturdharmaka-vyākhyāna-ṭīkā*, Peking, 84b:

> *mgo rmongs pa rnams la yang dag par bstan pa'i* [*Ṭīkā*: *par bya ba'i*] *phyir dang / bag med pa rnams yang dag par 'dzin du gzhug pa'i phyir dang / kun tu zhum pa rnams yang dag par gzengs bstod pa'i phyir dang / yang dag par zhugs pa rnams yang dag par rab tu dga' bar bya ba'i phyir ro //.*

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commentarial components: the purpose, concise meaning, and meaning of the words, but no connections nor objections and answers. The *Akṣayamati-nirdeśa-ṭīkā*, of doubtful or weak influence from the Vy, is organized according to the subject matter rather than the concise meaning. Thus, the *ṭīkā* may not purposefully be following the Vy commentarial methods, but rather, the generally available commentarial practices of its time.

The Four Intentions and the Four Allusions

The four intentions (*dgongs pa; abhiprāya*) and the four allusions (*ldem por dgongs pa; abhisaṃdhi*) are hermeneutical devices sometimes employed in sūtra commentaries. They are not, however, used to structure a commentary. For example, all eight are listed in the ŚT-K (see the Chapter Three in which the ŚT-K is summarized) and are implemental in solving the riddle of the Buddha's enigmatic aphoristic statement at the beginning of the *Śālistamba-sūtra* about a person seeing dependent arising, the Dharma, and the Buddha. In particular, Kamalaśīla says the intention of sameness (*mnyam pa* [*nyid*] *la dgongs pa*; **samatābhiprāya*) and the allusion of the character of the perfect (*yongs su grub pa'ɨ mtshan nyid la ldem por dgongs pa*; **pariniṣpanna-lakṣaṇābhisaṃdhi*) underlie the Buddha's statement.

Two other sūtra commentaries also mention the intentions and allusions: the *Gāthādvaya-vyākhyāna* (D 4002), which lists the four intentions and one of the allusions, and the *Tathāgata-hṛdayālaṃkāra* (D 4019), which merely mentions the two broad categories of intention and allusion. Also, Ye-shes sde wrote a 200 *śloka* commentary (now lost) recorded in the *lHan kar ma* and entitled *dGongs pa bzhi dang / ldem por dgongs pa bzhi bshad pa'i brjed byang* (Lalou 546: "Notes for Remembrance of the Explanation [of] the Four Intentions and

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the Four Allusions").[1] For now let us point out that this commentarial technique is used for the sūtras and not only for the tantras.

Before leaving our descriptions of commentarial methods, one sūtra commentary must be mentioned that fits into none of the above categories. It is the *Triskandha-sādhana-nāma* (D 4008) ascribed to Kṛṣṇa, a ritual text derived from the *Bodhyāpatti-deśanā* of the *Vinaya-viniścaya-Ūpaliprccha* (D 68). Like the versifications, this text does not have a word-by-word explanation of its sūtra and thereby stretches our notion of the meaning of "commentary."

Conclusion

To conclude this cataloging of sūtra commentaries and their commentarial techniques, let us observe that this is the first study on the subject of (predominantly) Indian Buddhist Mahāyāna sūtra commentary. It undoubtedly contains many faults characteristic of beginning studies, and it is our wish that it may serve towards further developments and understanding of the literary genres found in Buddhist literature. Of course, comparative studies in non-Buddhist Indian literature are essential for a truly complete appreciation of

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[1]For more information on the four intentions and four allusions, see: Étienne Lamotte, *La somme du grand vêhicule d'Asaṅga (*Mahāyāna-saṃgraha*)*, 2: 129-132, *Traduction et commentaire*, Publications de l'Institut Orientaliste de Louvain, 8 (1938; reprint, Louvain-la-Neuve: Institut Orientaliste, 1973); D. Seyfort Ruegg, "Allusiveness and Obliqueness in Buddhist Texts: *Saṃdhā*, *Saṃdhi*, *Saṃdhyā* and *Abhisaṃdhi*," in *Dialectes dans les littératures indo-aryennes*, ed. by Colette Caillat, Publications de l'Institut de Civilisation Indienne, Série in-8°, fasc. 55 (Paris: Institut de Civilisation Indienne, 1989), 295-328; and Michael M. Broido, "Intention and Suggestion in the *Abhidharmakośa*: *Sandhābhāṣā* Revisited," *JIP* 13 (1985): 327-381, and "*Abhiprāya* and Implication in Tibetan Linguistics," *JIP* 12 (1984): 1-33.

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the literary efforts of our sūtra commentary authors, because they were not writing in a vacuum but as part of a living tradition shaped by its own internal dynamics as well as by the external forces of its religio-cultural environment.

In the relatively unstudied area of sūtra commentary, many problems still remain. For example, what was the relationship of the sūtras to their commentaries: what determined which sūtras received commentaries and which did not? We may think that it was the popular sūtras that received commentaries without it necessarily being true that sūtras receiving commentaries were popular. What was the role of sūtra commentaries in the Buddhist world: were they written primarily in order for the authors to express their doctrinal views, to explain the sūtras, or for some other reason, and who was their audience? How innovative were the commentaries: to what extent did they rely on traditional interpretations of the sūtras? How did the Tibetans decide which commentaries to translate?

To summarize, Buddhist sūtras and their commentaries preserved in the Tanjur did not originate contemporaneously; the sūtra commentaries came later than their respective sūtras, though the sūtras may have subsequently undergone change. The commentaries are primarily based upon their authors' knowledge of Buddhist doctrine rather than upon received instructions specific to the sūtra. Approximately one-tenth of the sūtras in the Kanjur have commentaries in the Tanjur, and the Tanjur has placed them in two sections: Prajñāpāramitā and Sūtra Commentary. The Sūtra Commentary section, which includes commentary upon spells, cherished recollections, and so forth, uses a broad definition of "sūtra." From among all the sūtra commentaries, the *Abhisamayālaṃkāra* is pre-eminent; in Tibetan Buddhism it has become the gateway for the study of Prajñāpāramitā. The commentaries employ different commentarial methods, and the authors, though primarily from India, include a Korean, a

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Sinhalese (?), a Chinese (?), and a few Tibetans. Finally, the genre is at least as valuable for what it indirectly tells us about the later tradition and the role of sūtra in it as for its interpretations of the sūtras themselves.

Outline of Prajñāpāramitā Commentaries[1]
(Derge 3786-3823, Peking 5221)
(*lHan kar ma* 514-529, 571)

I AA and its commentaries = 9 texts[2] (versification)

A. AA = 3786 Maitreya (Asaṅga)

B. Its commentaries and their authors

3793 Haribhadra

3794 Dharmakīrtiśrī

3796 Dharmamitra

3795 Prajñākaramati

3797 Kumāraśrībhadra

3799 Ratnakīrti

3800 Buddhaśrījñāna

3804 Dīpaṃkarajñāna (Atiśa) (versification)

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[1]Derge numbers are given in the outline. Lalou's *lHan kar ma* catalog numbers are placed on the left margin.

[2]Obermiller, "The Doctrine of Prajñā-pāramitā," 11, lists a tenth text: Abhāyakaragupta's *Munimatālaṃkāra* (D 3903), and says this about it, n. 9:

> The latter work is an independent treatise elucidating the essential meaning of Buddhist Scripture in general. It does not appear as a Commentary on the Abhisamayālaṃkāra in the direct sense of the word. However, as its 3 last chapters for the greater part contain explanations of the subjects of the Abhisamayālaṃkāra, it must be counted among the Commentaries of the latter (Gser. I. 8a 2).

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II AA and Sher phyin commentaries = 12 texts

A. 25,000

3787 Ārya Vimuktisena

3788 Bhadanta Vimuktisena

3790 Haribhadra

3801 Ratnākaraśānti

B. 100,000, 25,000, and 18,000 = 3789 Smṛtijñānakīrti

C. 8,000

3791 Haribhadra

3803 Ratnākaraśānti

3805 Abhayākaragupta

D. Saṃcaya-gāthā

3792 Haribhadra

518 3798 Buddhaśrījñāna

3806 Dharmaśrī

E. 100,000 = 3802 Dharmaśrī

III Sher phyin commentaries = 16 texts

514 A. 100,000 = 3807 Daṃṣṭrasena

515 B 100,000, 25,000, and 18,000 = 3808 Daṃṣṭrasena

C. 8,000

3809 Diṅnāga (versification)

3810 Triratnadāsa

3811 Jagattatālar gnas-pa

D. 700

519 3814 Vimalamitra

520 3815 Kamalaśīla

E. Vajracchedikā

3816 Vasubandhu

525 3817 Kamalaśīla

F. Hṛdaya

529 3818 Vimalamitra

3819 Jñānamitra

3820 Vajrapāṇi

3821 Praśāstrasena

P 5221 Kamalaśīla

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3823 Dīpaṃkaraśrījñāna (Atiśa)

3822 Śrī Mahājana

IV Miscellaneous treatises = 4 texts[1]

P 5210 (D 4462) Kambalapāda (versification)

P 5211 (D 4463) no author (claims to be a sūtra)

3812 Kambala (versification)

3813 Kambala

V Nine *Prajñāpāramitā* texts are commented upon:

1. 25,000 six times (twice with 2. & 3.)
2. 100,000 four times (twice with 1. & 3.)
3. 18,000 two times (twice with 1. & 2.)
4. 8,000 six times
5. Saṃcaya-gāthā three times
6. 700 two times
7. Vajracchedikā two times
8. Hṛdaya seven times
9. AA twenty times (12x along with sūtras)

[1] P 5210 and D 3812 are different translations of the same work, so really three different treatises are listed here.

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Chapter 3
Indian Commentaries on the *Śālistamba-sūtra*

This chapter on the *Śālistamba-sūtra* (ŚS) commentaries first examines the contents of the *Śālistambaka-kārikā* (ŚK) and the *Śālistambaka-mahāyāna-sūtra-ṭīkā* (Ṭ), then of Kamalaśīla's *Śālistamba-ṭīkā* (ŚṬ-K), and finally compares their presentation of dependent arising with that of the ŚS. Outlines of the ŚK and the ŚṬ-K are used as guides in the detailed study and summary of the commentaries' contents. Among these texts, only the ŚṬ-K presents an outline of its contents and even this outline is not complete.[1] However, in order to facilitate presentation and analysis of the contents of the commentaries, tentative outlines and text divisions will be offered in the summaries and in the translation of the ŚṬ-K.

Each of the outlines is followed by a summary of the contents of the commentary; in the case of the ŚK, the summary includes the Ṭ. In the case of the ŚṬ-K, the summary compares and contrasts all three commentaries and the ŚS.

The third section in this chapter reviews the presentations of dependent arising in the four different texts: the different formulaic presentations of dependent arising, additions and deletions by the commentaries, and differences in interpretation. Also considered are the possible reasons for the differences in interpretation and in emphasis.

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[1]The outline does not analyze the largest section of the ŚṬ-K, the sixth part of the concise meaning (*bsdus pa'i don; *piṇḍārtha*) entitled "How That [Dependent Arising] Is to Be Comprehended," which has further divisions and sub-divisions presented in a piecemeal manner. Therefore, for just that section of ŚṬ-K, we have provided a second outline that contains a combination of Kamalaśīla's organization (mostly) and our interpretation (to a far lesser degree and put in brackets to distinguish it). Also, please note that the Tibetan spellings are archaic because they are taken from the variorum edition Dunhuang spellings.

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Summaries of the *Śālistambaka-kārikā* and the *Śālistambaka-ṭīkā*

The *Śālistambaka-kārikā*[1] (ŚK) is, as its title suggests, a versification of the *Śālistamba-sūtra* (ŚS) and contains seventy verses (*ślokas*). Each verse has four seven-syllable lines (*pāda*), except for verse forty-seven, which has only three lines. The verse numbering is not present in the Tibetan text but is our editorial addition. The *Śālistambaka-ṭīkā*[2] (Ṭ) is a long work consisting of four *bam pos* or sections. As its title indicates, the Ṭ is a commentary on the ŚS, but what the title does not suggest is that the Ṭ is equally a commentary on the ŚK and includes the ŚK's verses in its text in toto, except for verses [43cd], [60-61b], [64d], [66cd-67a] (these three lines may not be clearly quoted but all the words are present in the text of the Ṭ), and [67b]. The Ṭ, which also quotes many portions of the ŚS, with some quotes at great length, is essentially a word-by-word commentary to both the ŚK and the ŚS. The Ṭ occasionally offers long explanations such as those on the Eight-fold Noble Path, ignorance, and eight faulty theories of causation.

The ŚK, as a versification of the ŚS, suggests by its mere existence the high esteem with which the Indian Mahāyāna Buddhist tradition regarded the ŚS. This is because very few versifications of sūtras were written and usually they were written for sūtras of special significance such as the major

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[1] In Tibetan: *Sā lu ljang pa'i tshig le'ur byas pa.*

[2] In Tibetan: *Sā lu ljang pa zhes bya ba theg pa chen po'i mdo'i rgya cher bshad pa.*

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Prajñāpāramitā sūtras or the *Vajracchedikā*. Versifications serve as manuals of their sūtras' doctrines, providing mnemonic, concise summaries. In the previous chapter, six such sūtra versifications were identified. All of them have prose commentaries, as well. Thus, the ŚK and the Ṭ fit into this mold. And the ŚK follows the ŚS's order of presentation with only a few additions and deletions. The Ṭ usually comments on the parts of the ŚS that the ŚK deleted, so most of the ŚS is commented upon by the Ṭ.

Both the ŚK and the Ṭ are extant in Tibetan and Mongolian. The five known Tanjurs each have the Ṭ in the Sūtra Commentary section immediately following the ŚK. Narthang and Peking also have a version of the ŚK in the Madhyamaka (*dbu ma*) section of the Tanjur.[1] Still another version of the ŚK exists in the Tawang (rTa-dbang) Monastery Kanjur of Assam, India. See the section on the editions for details.

The translation and editing of the ŚK and the Ṭ took place in Tibet around 800 C.E. This date is based upon the *lHan kar ma* Catalog, which lists the Ṭ, as will be discussed below. The Ṭ's colophon states and the *sDe dge'i bstan 'gyur gyi dkar-chag*[2] by Zhu-chen Tshul-khrims rin-chen agrees that the Ṭ was translated by the Indian *Upādhyāya* Dharmaśrīprabhā and the Translator-monk Legs-pa'i blo-gros and Jñānakumāra; the Translator-monk who is a Great Editor, dPal-brtsegs, later edited and arranged the Ṭ. None of the editions of the ŚK in the Sūtra Commentary section, all of which are immediately followed by the Ṭ, have a colophon; probably the Ṭ's colophon

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[1]The Golden Manuscript Tanjur probably has a copy at the same location but to date its presence is not confirmed.

[2]Tshul-khrims rin-chen, Zhu-chen, 1697-1774, *sDe dge'i bstan 'gyur gyi dkar chag: A History and Detailed Survey of the Contents of the sDe-dge Redaction of the Tibetan bsTan-'gyur*, vol. 2 (Delhi: Trayang and Jamyang Samten, 1974), col. 349-350.

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was meant to apply to both itself and the ŚK. The three other editions of the ŚK do have colophons and substantially agree with the Ṭ with one exception: Peking and Narthang list the Indian *Upādhyāya* as Dharmaśrībhadrā (*sic*) rather than Dharmaśrīprabhā (the Tawang version of ŚK agrees with Ṭ). Since the colophons list these translators from the Early Propagation of Buddhism in Tibet and the *lHan kar ma* lists the Ṭ, there is little doubt that Ṭ was among the early Tibetan translations. The case for an early translation of the ŚK is weaker because it is not listed in the *lHan kar ma*. However, its existence is acknowledged and its translators are said to be the same ones that translated the Ṭ, so we have little reason to doubt that it too was an early translation.

The ŚK has also been translated into Japanese by Ominami Ryūshō in his article "Chibettogo-yaku Nāgārujuna zō *Sei ho u shō* Wayaku" [Nāgārjuna's *Ārya-Śālistamba-kārikā* translated from Tibetan into Japanese] in *Hasegawa Bukkyō Bunka Kenkyūjo Kenkyū Nenpō* 11 (1984): 1-18. No translation of the Ṭ is extant other than those in Tibetan and Mongolian.

The Tibetan Buddhist tradition ascribes the ŚK and the Ṭ to the revered Nāgārjuna, expounder of the Madhyamaka philosophy. Nāgārjuna's pioneering works that expound the "middle way" began the Madhyamaka school that was followed by Āryadeva, Buddhapālita, Bhāvaviveka, Candrakīrti, Śāntideva, and other great Buddhist writers. But in spite of, or perhaps because of, his great importance, modern scholars are by no means in agreement over the question of what texts Nāgārjuna actually wrote. Tibetan tradition accords six great texts to Nāgārjuna, foremost being his *Mūla-madhyamaka-kārikā*. Besides these, in the Tanjur many more texts on various subjects (tantra, medicine, grammar, etc.) have been attributed to Nāgārjuna. As a result, the Tibetan tradition accords him a miraculously long life of six hundred years. On the other hand, modern scholars have hypothesized the existence of more

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than one Nāgārjuna to account for the varied writings.[1]

The Madhyamaka Nāgārjuna's authorship of the ŚK and the Ṭ is doubtful because the ŚK and the Ṭ interpret dependent arising using the Yogācāra "three-nature" (*trisvabhāva / trilakṣaṇa*) theory. Of the ŚK's seventy verses, only one-and-a-half, [61cd-62], are about the "three-nature" interpretation of dependent arising. If it were not for these six lines, the text could just as easily be considered a Madhyamaka treatise. The Ṭ, on the other hand, not only discusses the "three-nature" viewpoint, it frequently mentions the "fundamental consciousness" (*kun gzhi rnam par shes pa*; **ālayavijñāna*)[2] as well. In fact, the Ṭ has nearly half a folio of commentary on the ŚK's six "three-nature" lines. Therefore, it is doubtful that the Madhyamaka Nāgārjuna could have been the author.

In contrast to our findings, Lindtner includes the ŚK in his list of dubious texts but not the group of "most probably *not genuine*" and flatly rejects Nāgārjuna's authorship of the Ṭ;[3] Ruegg records merely the attribution of the two works to Nāgārjuna without any further comment on their authenticity.[4] But clearly, the ŚK and the Ṭ are unlike any of Nāgārjuna's major Madhyamaka works.

From the time of the Early Propagation of Buddhism in

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[1]For more information on the life of Nāgārjuna, see David Seyfort Ruegg, *Literature of the Madhyamaka School of Philosophy in India*, A History of Indian Literature, vol. 7: Buddhist and Jaina Literature; fasc. 1, ed. by Jan Gonda (Wiesbaden: Otto Harrassowitz, 1981), 4-9, 104-8.

[2]The Sanskrit equivalents preceded by an asterisk are my suggested equivalents; the remainder are taken from the corresponding passages in the Sanskrit texts that quote ŚS.

[3]Christian Lindtner, *Nagarjuniana: Studies in the Writings and Philosophy of Nāgārjuna*, Indiske Studier, 4 (Copenhagen: Akademisk Forlag, 1982), 13, n. 21.

[4]Ruegg, *Literature of the Madhyamaka School*, 29.

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Tibet, the Tibetan tradition has clearly attributed the Ṭ to Nāgārjuna. The case is slightly less clear for the ŚK. According to Lalou, the *lHan kar ma* Catalogue states:

> 549. Ācārya Nāgārjuna wrote the commentary for the combined Śālistamba-sūtra [and] versification [in] 1,200 units[1] [in] 4 sections.[2]

This description exactly matches that of the Ṭ as preserved in the Tanjur and, undoubtedly in reference to the ŚK, mentions a versification in connection with the ŚS. Yet, the *lHan kar ma* does not say that the ŚK was written by Nāgārjuna. Even so, the later Tibetan tradition unanimously agrees on his authorship.

Did the ŚK and the Ṭ always circulate together? We have evidence that versions of the ŚK circulated without being attached to the Ṭ, e.g., the Tawang Kanjur edition and the Peking and Narthang copies in the Madhyamaka section of the Tanjur. We also have evidence that the Ṭ circulated by itself, because it is described by itself in the *lHan kar ma* Catalogue, Lalou 549. However, in modern times, the Ṭ is only found next to the ŚK.

Although the Chinese tradition is ignorant of the ŚK and the Ṭ because they were not translated into Chinese, the Indian tradition does make reference to at least one of them. Bhavya, in the *Madhyamaka-ratnapradīpa*,[3] refers to the Ācārya

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[1]The word "*śloka*" generally means "verse" but when used to describe the length of a Tibetan text, it can hardly have that meaning, especially when the text is in prose.

[2]Marcelle Lalou, "Les texts bouddhiques au temps du roi Khri-srong-lde-btsan," *JA* 241/3 (1953): 313-354, 332:

> [549] *sā lu ljang pa'i mdo tshigs bcad du bsdus pa'i 'grel pa / slob dpon klu sgrub kyis mdzad pa /* 1,200 śl. [= *ślokas*] / 4 bp. [= *bam po*] //.

[3]The question of the authorship of the *Madhyamaka-ratna-*

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himself's (Nāgārjuna's) commentary on the *Śālistamba-sūtra* for anyone who wants to know about external dependent arising.[1] The reference does not make clear whether the versification or the long commentary is intended. It is possible that both were meant because the two may have generally circulated as a unit. Whatever the case may be, we can conclude from Bhavya's attribution of authorship to Nāgārjuna that (1) in India, the Ṭ (and the ŚK) was thought to have been written by Nāgārjuna (the Tibetans did not invent the attribution), and that (2) the Ṭ was in existence at the time of Bhavya. Since the *Madhyamaka-ratnapradīpa* contains references to Dharmakīrti and Candrakīrti, both of whom are thought to have lived during the early seventh century, it cannot be any earlier than that date.[2] Thus, our earliest reference to the Ṭ (and at least indirectly to the ŚK) is no earlier than the seventh century and may be later.

The attribution of a Yogācāra treatise to Nāgārjuna is, however, curious. We may well wonder whether this was an attempt by a Yogācāra follower to co-opt Nāgārjuna, perhaps in order to promote acceptance (or tolerance) of Yogācāra doctrine among the followers of the Madhyamaka. The Ṭ has used Yogācāra views merely to interpret the ŚS and its doctrine of dependent arising. In the ŚK, the Yogācāra influence is limited to six lines; for the Ṭ, the Yogācāra

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pradīpa is controversial. William L. Ames has summarized the arguments and disputants in the controversy in "Bhāvaviveka's *Prajñāpradīpa*: Six Chapters" (Ph.D. diss., University of Washington, 1986), 39-43.

[1] Bhavya, *Madhyamaka-ratnapradīpa*, D 3854 *tsha* 272a2-3:

phyi rten cing 'brel par 'byung ba'i tshul yang slob dpon nyid kyis mdzad pa'i 'phags pa sā lu ljang pa'i mdo'i 'grel par blta bar bya'o //.

[2] Ruegg, *Literature of the Madhyamaka School*, 66, 71, n. 228.

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influence is much more widespread. However, not even the Ṭ can be considered to provide a systematic exposition of Yogācāra views or of a Yogācāra system. We would be disappointed if we expected to find in the Ṭ a well-developed portrait of Yogācāra philosophy.

Through repetition, the ŚK emphasizes three doctrinal points present in the ŚS. They are:

1. Causes and conditions must be present for a result to occur. If either causes or conditions are deficient, there will be no result. The point is made in [16], [29], [51], [53ab], and [54c].

2. When a result occurs, there is no self-conceptualization, whether by causes, conditions, results, or anything else. This point is made in [17], [24cd], [28-29], [46], [53dc], [55a], and [58a]. The ŚK most often puts self-conceptualization in the form of "I produced" or "I was produced." On a couple of occasions ([17] and [55a]), the form "grasping at 'I'" is used.

3. The ŚK denies various wrong views of causation. This is the corollary to saying causes and conditions must be present for the result to occur, which is the correct view. The wrong views are denied or refuted in [18], [23cd], [49ab], [58b], and [64d-67b].

Without using the technique of repeating itself, the ŚK carries over from the ŚS a fourth doctrinal point: the analysis of dependent arising as being four-fold (external and internal, each with causes and conditions). All four doctrinal points agree with their corresponding presentation in the ŚS. In the following, the points of similarity and difference between the ŚS and its commentaries will be discussed in more detail.

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The Ṭ quotes passages attributed to the Buddha without specifying their sūtra source. These passages include, in the commentary on [18], the concluding statements to the refutations of entities arising from "other" (Ṭ-D, 33b), "both" (Ṭ-D, 33b), "agent" (Ṭ-D, 34a), and "God" (Ṭ-D, 35b) and, at the conclusion to the commentary on [31a], a twelve-line verse on the meaning of ignorance in the form and formless realms. Whether these quotations are actually from a sūtra or simply a paraphrase of the Buddha's teaching is not clear.

The outline of the ŚK and the summary of contents for both the ŚK and the Ṭ follow.

The Outline of the *Śālistambaka-kārikā*

Title (Sanskrit and Tibetan)

Salutation

I. Introduction [1-7]
- A. Promise to compose text (*rtsom par dam bca'*) [1]
- B. Prologue [2]
- C. Buddha statement [3-4][1]
- D. Śāriputra's question [5-7]

II. Maitreya's Teaching [8-68]
- A. Introduction [8ab]
  - 1. Description of Maitreya [8a][2]
  - 2. Identifying Maitreya's response [8b]
- B. Seeing D.A.[3], Dharma, and Buddha [8c-11]
  - 1. Descriptions
    - a. D.A. [8c-9b]
    - b. Dharma [9cd]
    - c. Buddha [10]

---

[1] [3bcd] are the ŚK additions.

[2] [8a] is a ŚK addition.

[3] D.A. = dependent arising.

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2. How they are seen as the same [11]

C. D.A. -- definition and characteristics [12]

D. Dependent Arising -- four-fold analysis [13-62]

1. Outline [13ab]

2. External D.A. [13c-21]

a. Introduction [13cd]

b. Causes [14ab]

c. Conditions [14c-15]

(1) Identification [14cd]

(2) Functioning [15]

d. Necessity of c & c[1] [16][2]

e. C & c lack self-conceptualization [17]

f. Rejection of wrong views [18]

g. How D.A. is accepted [19][3], as:

(1) Proceeding with c & c [19a]

(2) From beginningless time [19b]

(3) With five factors [19c][4]

h. Five factors [20-21]

(1) Identification [20]

(2) Explanation [21]

(a) Not eternalism [21ab]

(b) Not annihilation [21cd][5]

3. Internal D.A. [22-61b]

a. Outline [22ab]

b. Causes [22c-25c]

(1) Identification [22cd]

---

[1]c & c = causes and conditions.

[2][16] is a ŚK addition.

[3]The ŚS does not explicitly make this statement at this point.

[4]See [20-21] for more information on the five factors.

[5]The example of the balancing scale is used; the remaining three factors are not explained.

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(2) Three parts [23ab][1]

(a) Defilement

(b) Karma

(c) Birth

(3) Rejection of wrong views [23cd][2]

(4) Retrogressive D.A. [24ab]

(5) C & c lack self-conceptualization [24cd]

(6) Progressive D.A. [25abc]

c. Conditions [25d-29]

(1) Introduction [25d]

(2) Identification [26ab]

(3) Functioning [26c-27]

(4) Lack self-conceptualization and so forth [28-29]

d. D.A.'s twelve components [30-40]

(1) Origins [30-37][3]

(2) Names and meanings [38-39]

(3) Abbreviated explanation [40]

e. Description of D.A. -- three(-fold) [41][4]

f. Four causes that assemble [42-51]

(1) Identification [42]

(2) Functioning [43-45][5]

(3) Lack self-conceptualization [46]

---

[1][23ab] are an ŚK addition.

[2]The ŚS does not state this at this point.

[3]The Ṭ has a three-and-a-half folio commentary with half of it on ignorance (*ma rig pa*; *avidyā*).

[4]The ŚK makes explicit that three ideas are stated, ideas not explicitly mentioned in the ŚS, the Ṭ, nor the ŚṬ-K.

[5]The Ṭ paraphrases [43cd] without quoting it.

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(4) Process of rebirth [47-48, 49c-51][1]

(5) Absence of wrong views [49ab]

g. Five causes of visual consciousness [52-54b]

(1) Identification [52]

(2) Efficiency of causes [53ab]

(3) Lack self-conceptualization [53cd]

(4) Other conscious. are similar [54ab]

h. Review of D.A. [54cd-55][2]

(1) C & c assemble [54c]

(2) Devoid of an agent, etc. [54d]

(3) Lack self-conceptualization [55a]

(4) Birth / arising results [55b]

(5) D.A. always has causes [55cd]

i. Non-transference [56-61b]

(1) Non-transference & mirror example [56-58]

(a) Non-transference [56]

(b) Mirror / reflection example [57]

(c) Lack of self-conceptualization [58a][3]

(d) Reject wrong views [58b][4]

(e) Birth result of actions [58cd]

(2) Moon / water example [59]

(3) Fire example & rebirth [60-61b][5]

4. Three-Nature (*trisvabhāva* / *trilakṣaṇa*) theory

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[1][47] is a ŚK addition.

[2][54cd-55] are a ŚK addition.

[3][58a] is a ŚK addition.

[4][58b] is a ŚK addition.

[5]The Ṭ, without quoting the ŚK, quotes the ŚS.

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of D.A. [61c-62][1]

a. Imagined (*parikalpita) / External D.A. / karma and activity [61cd]

b. Other-dependent (*paratantra) / Internal D.A. / five consciousnesses [62ab]

c. Perfect (*pariniṣpanna / Not Imagined / ultimate [62cd]

5. Understanding D.A. [63-68]

a. Correctly [63][2]

b. Benefits [64-68]

(1) Abandon reflections regarding self in three times [64abc]

(2) Cut off wrong views [64d-67b][3]

(3) Get Buddhahood prophecy [67c-68][4]

III. Conclusion:

Śāriputra heard Maitreya's explanation of the young rice plants, rejoiced along with the gods, and taught the monks.[5] [69-70]

Summary of Contents

Since the Ṭ is a commentary on the ŚK (and the ŚS) and contains most of the verses in the ŚK, the description of the contents of the ŚK and that of the Ṭ are combined here. Thus, summaries of the ŚK's verses are immediately followed by the description of the Ṭ's comments on both the ŚK and the ŚS.

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[1][61cd-62] are ŚK additions.

[2]The Ṭ includes here a commentary consisting mostly of quotations from the ŚS of the five factors from [20-21].

[3][64d] is not quoted by the Ṭ.

[4][67c-68b] are a ŚK addition.

[5]The mentioning of the young rice plant as an example and the teaching to the monks are two ŚK additions, at least from the point of view of the Tibetan textual tradition of the ŚS.

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In this way the similarities and differences among the texts can be easily identified. The numbers in brackets should be understood to refer to the ŚK's verses and a, b, c, and d to lines one, two, three, and four, respectively.

The ŚK and the Ṭ begin with salutations (*mchod brjod*) to 'Jam-dpal (Mañjuśrī) and to 'Jam-dpal gzhon-nur-gyur-pa (Mañjuśrī-kumārabhūta), respectively. Homage is paid to Mañjuśrī, the *Bodhisattva* traditionally considered to foster wisdom,[1] at the beginning of the treatise because the sūtra and its commentaries belong to the wisdom, rather than the devotional, tradition. Indeed, the study of the ŚS's subject matter, dependent arising, is traditionally recognized as the antidote to delusion, as noted previously in the account of the ŚS quotation in the *Śikṣāsamuccaya*. Thus, it is quite fitting to see Mañjuśrī so honored at the start of the two commentaries.

Introduction

[1] is the promise to compose the text (*rtsom pa dam bca'*). The Ṭ's commentary to [1] is slightly over two folios long and uses Yogācāra terminology such as "*gzung ba dang 'dzin pa med par*" (**grāhyagrāhakābhāva*; without grasped and grasper).[2] The Ṭ presents a long argument on the worthiness of the text that includes discussion of four of the five *dgos 'brel*, introductory terms (see previous chapter).

The commentary to [1] contains the first of the Ṭ's many independent verses, that is, verses that are unique to the Ṭ, not occurring in other works. This particular verse states the importance of a Buddhist author showing respect to the

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[1]For example, the *Vimalakīrtinirdeśa-sūtra* presents Mañjuśrī as among the wisest of the *Bodhisattvas*.

[2]Ṭ-D, 22a.

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Teacher (*ston pa*; **śāstṛ*) (i.e. the Buddha) at the beginning of a composition.[1] The Ṭ also discusses the qualities of the Buddha at some length.

[2-7] continue and complete the Introduction. They describe the sūtra's setting, the Buddha's pronouncement, and Śāriputra's questioning of Maitreya regarding the meaning of the Buddha's speech on D.A., the Dharma, and the Buddha. Beginning with **[2]**, which gives the setting of the ŚS, the Ṭ comments on both the ŚS and the ŚK. This section, just over one-and-a-half folios long, includes quotations from the ŚS.

In the commentary to **[2]**, the Ṭ discusses the epithet "Bhagavat" (*bcom ldan 'das*; Blessed One), histories of Rājagṛha and Vulture Heap (Gṛdhrakūṭa; *bya rgod phung po*--summarized in the annotation of ŚṬ-K's translation), an explanation of the setting of the sūtra employing the analogy of the *cakravartin*, an etymological explanation of the word "**muni*" (*thub pa*; sage), and another summarizing four-lined verse covering the parts of a prologue.

[3-4] summarize the Buddha's pronouncement concerning which Śāriputra will ask Maitreya for an explanation. The Ṭ does not quote the ŚS here and its commentary is little over half a folio long. Here the defense of D.A. is begun as well as the attack on other theories of causation such as creation by God or causeless creation. The Ṭ summarizes these points with another verse. Following the quotation of line **[4d]**, the Ṭ comments on Dharma (*chos*) as used in **[4]**, identifying it as the "Eight-fold Noble Dharma" (*'phags pa'i chos yan lag brgyad pa*; **āryāṣṭāṅga-dharma*), as "the Dharma of result, the very nature of one who realizes [the Dharma]" (*'bras bu'i chos rtogs pa'i ngo bo nyid*), and as "Nirvāṇa with remainder and without remainder" (*mya ngan las 'das pa phung po dang bcas pa dang phung po'i lhag ma med pa*; **sopadhiśeṣa-nirupadhiśeṣa-nirvāṇa*). These meanings of the Dharma are discussed in more

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[1] Ṭ-D, 22b.

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detail following [9cd].

[5-7] present Śāriputra's questions to Maitreya about the Buddha's pronouncement. The Ṭ has less than one-half folio of commentary but many quotations from the ŚS. That concludes the Introduction.

Maitreya's Teaching

As in the sūtra, Maitreya's discourse, which primarily describes dependent arising, forms the bulk of the text.

[8ab] introduces Maitreya and his response to Śāriputra's questions concerning D.A., the Dharma, and the Buddha. The ŚK adds a description, which is not found in the ŚS, of the expounder of the sūtra's teaching, Maitreya, as one having the nature of friendliness (*byams pa shin tu bsgoms pa'i bdag*, **maitrī-subhāvitātma*, [8ab]). The Ṭ does not comment on Maitreya but begins its commentary on D.A. here with a full folio that contains ample quotations from the ŚS. After introducing the four-fold analysis of D.A. (external and internal, both with causes and conditions) characteristic of the ŚS, the Ṭ comments on external D.A.'s causes and conditions. These matters are taken up again in more detail later in the Ṭ and serve as an introduction for the ŚK verses that follow. It is not clear why the Ṭ previews D.A. except that Maitreya begins his discourse with that topic.

Seeing D.A., the Dharma, and the Buddha

[8c-9b] contain Maitreya's initial response to the question of what D.A. is and very briefly summarize internal D.A.'s twelve components beginning with ignorance and ending with death. Ṭ's commentary is quite short, taking less than four lines.

[9cd], about the Dharma, has a very long commentary running two-and-a-half folios without any sūtra quotes. Here the Ṭ discusses the "Eight-fold Path," "Result," and "Nirvāṇa" in much more detail than that given after [4d]. In fact, most

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of this section is about the "Path," describing each of its eight components together with its opposite. At the end of the section on the "Path" is a summarizing verse about seeing the Dharma by seeing D.A. The Ṭ states that the Dharma "Result" becomes manifest in those of virtuous behavior who have such qualities as a fundamental consciousness (*ālaya-vijñāna) that is free of the seed impressions of the defilements. At the beginning of the second *bam po* (section), we are told that "Nirvāṇa" with and without remainder is called the "nirvāṇa that is not clung to / dwelled in" (*mi gnas pa'i mya ngan las 'das pa*; **apratiṣṭhita-nirvāṇa*), that it is ageless, deathless, painless, stable, peaceful, permanent, not taken away, inexhaustible, without beginning, middle, or end, free of the three non-dual realms, transcending body, speech, and mind, acting continually for the sake of others with various types of light rays of jewel qualities that are like the various forms of the king of precious jewels, and endowed with a body with the nature of the Dharma, peaceful.

[10ab] describes the Buddha as one who understands all and is therefore called "Dharma-born." Without any sūtra quotes, Ṭ makes a couple of short statements about the meaning of "understanding all" and the epithet "Dharma-born."

[10cd] is rather obscure without Ṭ's helpful comments. Here the idea is repeated that the one who sees D.A. and the Dharma sees the Buddha; the Buddha born from Dharma does this seeing with exalted (*'phags pa*; **ārya*), transcendent (*'jig rten las 'das pa*; **lokottara*) vision.

[11], according to the Ṭ, begins the teaching of how dependent arising is to be understood. We are also told how the Dharma and the Buddha are to be seen.

[11ab] are about the qualities of D.A. such as being "without life" (*srog med pa*; *nirjīva*) on up to "peace" (*nyer zhi*). The Ṭ devotes over half a folio to explaining "without life" and combatting the opposing view of the "Kun tu 'tsho ba gCer bu pa dag" (Nirgranthas) who imagine that everything

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internal and external has life and sense organs (*dbang po dang ldan*; **indriyavat*), that all this world is filled with subtle (i.e. small (*phra mo*; **sūkṣma*)) beings, and that those who refrain from eating beings will obtain liberation. In order to negate this position, the Buddha proclaimed "without life" and "free of life" (*srog dang bral ba*; **ajīva*). A discussion on whether or not plants have life follows, the Buddhists taking the position that plants do not. In this discussion, life is equated with mind (*sems*; **citta*), and because plants do not have minds, they are without life and free of life. Then these other adjectives of D.A. are briefly commented upon: "just as it is" (*ji lta bu nyid*; *yathāvad*), "unerring" (*ma nor ba*; *aviparīta*), "unborn" (*ma skyes pa*; *ajāta*), "unarisen" (*ma byung ba*; *abhūta*), "not made" (*ma byas pa*; *akṛta*), "unobstructed" (*thogs pa med pa*; *apratigha*), "baseless" (*dmigs pa med pa*; *anālambana*), and "an essential nature that is pacified" (*rnam par zhi ba'i rang bzhin*; **vyupaśamasvabhāva*). This last adjective has a negative form in the ŚS and the ŚṬ-K: "an essential nature that is not pacified" (*rnam par zhi ba ma yin ba'ɨ rang bzhɨn*; *avyupaśamasvabhāva*). Kamalaśīla has explained both readings in the ŚṬ-K in an effort to show that both can modify ultimate D.A. The Ṭ does not comment upon certain other adjectives in this ŚS passage: "permanent" (*rtag pa*; *satatasamita*), at least mentioned in the Ṭ, "unconditioned" (*'dus ma byas pa*; *asaṃskṛta*), "peace" (*zhi ba*; *śiva*), "fearless" (*'jigs pa myed pa*; *abhaya*), and "not to be taken away" (*myɨ 'phrogs pa'*; *ahārya*). Unlike Kamalaśīla, the Ṭ does not identify these adjectives as modifying ultimate D.A. However, the Ṭ comments upon the same set of terms as part of commentary to [63] and omits only "just as it is" and "unerring." The Ṭ also has "[an essential nature that] is not pacified" instead of "an essential nature that is pacified."

The remainder of the commentary to [11] consists largely of commentary to ŚS quotations. It concludes by explaining

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that by seeing D.A. (as just described), one sees the Dharma that makes for the unsurpassable enlightenment, the nature of the learned (*myi slob pa*; **aśaikṣa*). Because one who sees such a Dharma must realize the true nature of reality, that one sees the Buddha, the Dharma-born, the Dharma-emanation, the Dharma-vision. In this way, the ŚK and the Ṭ explain the enigmatic statement of the Buddha that led Śāriputra to question Maitreya.

Dependent Arising

[12] defines D.A. by telling us why it is so called. The Ṭ quotes liberally from the ŚS and comments on more adjectives of D.A. such as "nature" (*chos nyid*; *dharmatā*), "stability of dharmas" (*chos gnas pa nyid*; *dharmasthitā*), "invariable principle of dharmas" (*chos nges par gyur pa nyid*; *dharma-niyāmatā*), "conformity to dependent arising" (*rten cing 'brel par 'byung ba mthun pa*; *pratītyasamutpādānulomatā*), "unique thusness" (*gzhan ma yin pa de bzhin nyid*; *ananyatathatā*), "reality" (*yang dag pa nyid*; *bhūtatā*), "truth" (*bden pa kho na*; *satyatā*), "suchness" (*de kho na nyid*; *tattvam*, not in the ŚS but in the Av, 452), "unerringness" (*ma nor ba nyid*; *aviparītatā*), and "right" (*phyin ci ma log pa nyid*; *aviparyastatā*). This section, about three-quarters of a folio long, comments on the famous saying about D.A. existing regardless of whether Buddhas / Tathāgatas arise or not. This passage may be interpreted as meaning that D.A. is a natural law that exists independent of any authority, pronouncement, or verbalized discovery.

Four-fold Analysis of Dependent Arising

[13ab] introduces and outlines the four-fold schema of D.A. taught in the ŚS; the Ṭ, quoting the ŚS, adds nothing new. The four-fold schema: D.A. is of two kinds--external (*phyi rol, bāhya*) and internal (*nang, ādhyātmika*), and both internal and external D.A. are two-fold on account of

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consisting of (1) causes (*rgyu, hetu*) and (2) conditions (*rkyen, pratyayạ*).

External Dependent Arising

[13cd] introduce the causes and conditions of external D.A. **[14ab]** identify the external causes (seed, sprout, and so forth up to the flower and fruit). **[14cd]** identify the six external conditions as earth (*sa; pṛthivī*), water (*chu; ap*), fire (*me; tejas*), wind (*rlung; vāyu*), space (*nam mkha'; ākāśa*), and season (*dus; ṛtu*). [15] states the function of each of these conditions. [16] illustrates the necessity for the presence of both the causes and conditions in order for the result to occur. For **13cd-15]**, the Ṭ quotes the corresponding ŚS passage, and for [16] the Ṭ states merely that when all are assembled and the seed has ceased, from that the result, we can presume, will be produced.

[17] says causes and conditions do not grasp at "I" (*ngar 'dzin; *ahaṃkāra*) and so forth (i.e. the various wrong views), but when present, are sufficient to produce a result. The Ṭ quotes and briefly comments upon the corresponding ŚS passage about not grasping at "I" and so forth.

Whereas [17] puts forth the correct view concerning causes and conditions, [18] rejects the various wrong views such as the result coming from the self (*bdag; svayam*), other (*gzhan; para*), both (*gnyis; ubhaya*), an agent (*byed po; *kartṛ*), time (*dus; kāla*), god (*dbang phyug; Īśvara*), nature (*rang bzhin; prakṛti*), and causelessness (*rgyu med; ahetu*). The Ṭ has its most extensive commentary on this verse (almost four folios), which is paraphrased below because it was not included in the annotations. Each of the wrong views from self-creation to causelessness is presented and attacked. The Ṭ does not quote the ŚS but does have twenty-one independent verses in the course of its explanation of [18], each of which is translated below. Because certain of the arguments and verses are obscure, a subcommentary to this commentary would

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have been useful.

1. <u>Refutation of the View that Entities Arise from the Self</u>

Opponent: Entities arise from the self without causes or conditions. The Ṭ identifies these opponents as essential nature proponents and summarizes their position with two verses.

> This nature of entities
> Abides always;
> Here there is no arising,
> There will be no cessation.
>
> The variegated wings of the peacock,
> The intense red of the lotus and such,
> The sharpness of the thorn and so forth:
> Tell who previously made that!

The Buddhist response makes four main points. First, it is not feasible for entities to arise from themselves (*rang las skye bar*) because they would have to exist previously (i.e. before their arising).

Second, if arising itself is accepted, causes and conditions must also then be accepted. Therefore, entities cannot arise from their self-nature (*rang gi ngo bo las skye bar*) precisely because they possess arising, and therefore, like a vase, must arise from causes and conditions.

Third, if entities permanently exist, then arising, activity, karma, abiding, and perishing would not be feasible, and yet they all do manifestly appear. Thus, arising from the self (*rang las skye*) would result in the undesired consequence that arising would be permanent.

The fourth and final point rebuts the claim that, as in the case of space, there is no arising or cessation anywhere or anytime. This claim contradicts direct perception since

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entities are perceived to be born from causes and conditions. Thus, in conclusion, entities are not born from their self-nature (*rang gi ngo bo las mi skye'o*).

2. Refutation of the View that Entities Arise from the Other

Opponent: The other is the self. This can be explained in three ways. First, the other is the self that creates and dissolves, all internal and external entities are the property of a self, and the self is the internal creative being (*bdag ni nang gi byed pa'i skyes bur yod*). When that internal creative being exists, then various activities occur such as coming and going, and otherness evolves.

Second, the eye and so forth are the property of the self because the eye is for the benefit of others, like the components of bedding and so forth. The word "other" implies the self.

Third, because the eye and so forth are the property of the self, the benefit of that self is the benefit of others. For example, preparing bedding and so forth for others is "for the benefit of others."

The Ṭ's rebuttal: the reason "because it is for the benefit of others" does not apply to the example of bedding, because it is an assemblage.

If the self has the nature of a non-assemblage, how would a non-assembled, immaterial self benefit an assembled nature such as bedding? Therefore, the opponents argument is not established. The example of bedding established only the benefit of others that are assembled. Because the pride of "I" and "mine" evolves when arising is obtained from causes and conditions, because the self is an assemblage, the self is just the mind.

But here, in order to show that the internal creative being, similar to the nature of the hairs of a tortoise, devoid of reason or inference, does not exist at all, the Blessed One said, "It is not feasible that external and

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internal entities are born from other."

3. Refutation of the View that Entities Arise from Both

Opponent: If entities do not arise from the self nor from the other, then they arise from both.

The Ṭ says that others believe that entities arise from a combination of self and other and therefore they say entities arise "from both." But the Ṭ says entities do not arise from both because creation from the self is not conceivable and there is no creation from the other as demonstrated previously. Then the Blessed One is quoted as having said, "Other than causes and conditions, there is no self nor other."

4. Refutation of the View that Entities Arise from an Agent

Opponent: Because "both" is not the cause, there must be some other agent who creates and destroys. Thus, an agent, or some original creator who is permanent, continuous, and all-pervading, creates and destroys all internal and external phenomena.

The Buddhist response begins by saying that entities do not depend on an agent for their arising, abiding, and cessation. Entities are seen to evolve from the relationship of causes and conditions. An agent is unchanging like space and, therefore, cannot be depended upon nor could anything that depends upon it arise, abide, or cease. The reason is that an unchanging, inactive agent that has the nature of space does not have the slightest activity or karma by which it could create.

Entities that do arise in dependence upon causes and conditions are seen to arise through a gradual process of evolution. If evolution were dependent upon a permanent agent, then the arising, abiding, and cessation of entities would be permanent (i.e. all entities would arise, abide, and cease all the time). And, because the agent is permanent,

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either entities would concurrently arise, abide, and cease or nothing would arise, abide, or cease. Though an agent may be conceived to be an entity that evolves dependent upon causes and conditions and that emerges gradually, like the sky-lotus, which is unborn, an agent cannot arise, abide, and perish. Evolving entities cannot arise dependent upon an unchanging cause.

> It is not right that an impermanent [entity]
> Arises from a permanent entity,
> Because the cause is unchanging.
> Also, [the result] is made just similar [to the cause].
>
> If cause and result are different
> How would [the result] come to be without change?
> Because the cause also changes,
> The position that [cause and result] are dissimilar is defeated.

Because it is not feasible to ascertain any activity or karma in entities, such as the son of a barren woman, that are devoid of activity, the Blessed One said, "Entities do not depend upon an agent to arise, but if the causes and conditions assemble, it is suitable for entities to arise and perish."

5. Refutation of the View that Entities Arise from God

Opponent: God is the cause.

> It should be known that God is the cause
> Of entities' arising and abiding.
> Others [i.e. non-Buddhists] understand wrongly in that way and
> Express in that way what is not the case.

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The two main points that the Buddhists oppose are (1) that the world and the beings in it are created, preserved, and destroyed by the mind of God, and (2) that merely by the mental-creation of God, all manner of good and evil is created.

The Ṭ begins the rebuttal with this verse:

If God is the cause of beings'
Birth, abiding, and ceasing,
It is necessary to state also the cause
Of the birth, abiding, and ceasing of that [God].

The Ṭ then explains further problems with the acceptance of God as creator: for example, accepting God as the cause of arising and abiding is tantamount to the view of eternalism.

The second point, that all manner of good and evil is created by God's thought is not established because of the undesired consequence that everything would arise eternally: if creation were by the mere wish of God, then all beings would concurrently arise, abide, and perish. Furthermore, there is no special purpose in issuing all manner of evil because such evil would be fruitless. And there is no thought given to the purposeless.

The Ṭ continues its criticism with this verse:

If causes and conditions are complete,
Gradually, arising and perishing
Appear in accordance with direct perception;
And if deficient, there is no arising.

The Ṭ reasons that because phenomena arise, abide, and perish gradually, God is not the cause.

The Ṭ concludes with seven four-lined verses further criticizing the notion that God is the cause of entities.

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For a solitary [cause], efficacious or not,
Without loving kindness and affection,
The profound qualities [of]
Perception, behavior, intention, and so forth, are not
right.

If the cause is ubiquitous,
How is [it] a condition?
If [it] is not a cause because [it] does not create,
How does God create?

When even that God, the creator [of] entities,
Is not [itself] maintained to have a creator,
That a fatherless son arises
Is not maintained nor seen.

Logicians maintain that the cause and
[The result], harmonious with the cause, are alike;
A permanent result from a permanent is right,
And an impermanent from an impermanent.

The result from a seed of rice,
The sprout of karma, is seen to arise;
So, [from] a permanent God
Entities arise permanently.

Just as fire burns all,
So, God is maintained [to be the cause that creates all];
The cause of fire is another fire,
[But] God is not caused.

When, by evolving gradually, a stream of fire
Is maintained even to burn all,
Because God is unchanging,

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The similarity with fire is unsuitable.

6. Refutation of the View that Entities Arise from Time

Opponent: Time changes all.

Entities['] arising and abiding
Are caused to change by time;
Also entities['] arising and abiding
Are caused to conclude by time.

But, the Ṭ asks, is time permanent, impermanent, male, female, or neuter in essential nature? Is it a god, a meat-eater, embodied, disembodied, active or inactive? In each case a contradiction results. The answer comes in three verses.

If called a permanent,
It cannot be depended upon.
And instantaneous arising
Is not maintained because of the contradiction.

If [an entity is] impermanent, time is not [the cause], but
[The entity arises] because [it] is connected [with] causes and conditions.
If [time] is man, woman,
Neuter, and so forth, what is said is contradictory.

If [time] is embodied, disembodied, active,
And so forth, there are mutual contradictions.
If permanent, because [time] will not change,
Activity and karma will be contradicted.

Therefore, time is unacceptable as a cause of entities. We say "time" because of the change in entities, but it is not

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suitable to say time itself caused the change.

7. Refutation of the View that Entities Arise from Nature

Opponent: All internal and external entities arise from nature. The [permanent] nature of entities is sufficient to explain their arising; no other cause exists.

> God, human, animal, and so forth,
> Royalty, *brāhmaṇas*, low castes, and so forth,
> Good deeds, bad deeds, and
> Pleasure and pain permanently abide.

Thus, being doubtful about nature, the Ṭ gives the Buddhist rebuttal in verse.

> [That is not right] because, by seeing that nature does change,
> [Your position] is contradicted by direct perception and so forth.
> How could that which changes
> Be unchanging?
>
> In many different visions
> Appear arising and perishing;
> If arising and perishing are connected,
> How would [nature] be without change?
>
> If, because nature is unchanging,
> Man is pointless,
> [Why] in race, kingdom, and so forth
> Does the fruit even of those [men] appear?
>
> That nature changes
> Defeats the permanence proponents.
> Thus, this path of the proponents

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Of causes and conditions is right.

Thus, the proponents of an unchanging nature as the cause of entities contradict themselves, because the arising, abiding, and perishing of entities is not due to their (unchanging) nature.

8. Refutation of the View that Entities are Causeless

Opponent: Entities arise, abide, and perish without a cause. This would mean that deeds would have no result and uncaused results would be experienced. And because various different phenomena in the world would have no determinate cause, classifications would not be established.

Because that contradicts the world, causelessness is not reasonable. So ends this long section on the refutation of various wrong views and this summary of [18].

[19ab] states that external D.A. proceeds through causes and conditions and appears without beginning; [19cd] claims D.A. has five causes, which are the five factors further described in [20-21]. The Ṭ adds little.

[20] identifies the five factors of external D.A.: no eternalism (*rtag par ma yin*; *na śaśvatatas*), no annihilation (*chad par min*; *nocchedatas*), no transmigration (*'pho bar ma yin*; *na saṃkrāntitas*), from a small cause a great fruit is obtained (*rgyu chung las // 'bras bu chen po 'grub pa*; *parīttahetutaḥ vipulaphalābhinirvṛttitas*), and [cause and result] are similar (*'dra bar rjes su 'gro*; **sadṛśānvayatas*). The Ṭ has about a half folio of commentary on the five aspects and includes three-and-a-half four-lined verses summarizing the commentary. Although the ŚS repeats these five factors as attributes of internal D.A., as does the Ṭ as part of its commentary to [63], the ŚK, however, does not repeat them.

[21] explains the first two of the five factors of external D.A. and uses the example of the balance beam to

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illustrate that the cessation of the cause and arising of the result are coincident. The final three aspects are not explained in the ŚK. The Ṭ, omitting the balance beam example, concludes the section on external D.A. with this statement, "In that way, external dependent arising should be seen as unencumbered by the imagined nature."[1] The Ṭ seems to be saying that phenomena in nature operate in accordance with the principle of D.A., and yet in the principle of D.A. itself, unlike the phenomena of nature, is unencumbered by the imagined nature. Compare this with the Ṭ's commentary to **[61cd]**, which says that the karma and activity of external D.A. does have the imagined nature. Thus, D.A. itself is not part of the imagined nature even though its external karma and activity (i.e. the phenomena of nature) constitutes the imagined nature.

Internal Dependent Arising

[22ab] outline the nature of internal D.A., which, like external D.A., is two-fold: with causes and conditions. The Ṭ adds little on these lines.

Causes

[22cd] identify the causes comprising internal D.A.: the twelve components (*yan lag*; *aṅga*) beginning with ignorance (*ma rig pa*; *avidyā*) and ending with death (*'chi ba*; *maraṇa*). The Ṭ includes little commentary, but a long quote from the ŚS.

[23ab] noticeably depart from the text of the ŚS by including a three-fold division of the twelve components: the first is defilement (*nyon mongs*; **kleśa*), the second is karma (*las*), and the third is birth (*skye*; **janma*). The Ṭ

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[1] Ṭ-D, 37a:

de ltar na phyi rol gyi rten cing 'brel par 'byung ba kun brtags pa'i bdag nyid kyis ma bsags par blta bar bya'o //.

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explains the way in which each of the three parts is connected with the twelve components and with the other-dependent nature (*gzhan gi dbang gi ngo bo nyid; *paratantra-svabhāva*). The passage concludes by saying we should know that the twelve components of D.A. have the three natures (presumably the other-dependent nature of defilement, karma, and birth) and that D.A. is by nature devoid of an agent and so on.[1] Thus, the Ṭ appears to connect the other-dependent nature with internal D.A.

[23cd] affirm dependence on causes and conditions and reject wrong views. The Ṭ briefly repeats the rejection of wrong views and thus concludes the second of four *bam po*.

[24ab] state the **pratiloma* or retrogressive sequence of the twelve components of internal D.A., whereby through the ceasing of one component, the following component does not arise. The Ṭ adds very little commentary.

[24cd] refers to an absence of conceptualization of "I [was produced]" or "I [produced]." In a brief commentary containing quotes from the ŚS, the Ṭ makes clear that it is the twelve components that have no such conceptualization. The Ṭ and one recension of the ŚK (N1P1) read "mine" (*bdag gi*) in place of "I [produced]." The Ṭ's quotation from the ŚS and its commentary suggest that the translation "mine" is not preferred.

[25abc] state the **anuloma* or progressive sequence of D.A., where one component arises in dependence upon the preceding. The Ṭ briefly comments using quotes from the ŚS.

<u>Conditions</u>

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[1]This three-fold division of D.A. is not uncommon, though variations exist. *Abhidharmakośa* iii.26-27 has *vastu phalam* where Ṭ has *skye ba*. *Abhidharmasamuccaya*, 27, designates the three groups as *saṃkleśa*, *karmasaṃkleśa*, and *janmasaṃkleśa*. It differs from Ṭ by including consciousness (*vijñāna*) among the *karmasaṃkleśa*. Only Ṭ has an obvious Yogācāra viewpoint, even though the *Abhidharmasamuccaya* is a Yogācāra text.

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[25d] introduces the six conditions constituting internal D.A. The Ṭ presents a short, word-by-word commentary of the ŚK.

[26ab] identify the six conditions. The Ṭ merely quotes the ŚS, identifying the six conditions as the six elements (*khams drug*; *ṣaḍ-dhātu*): earth (*sa*; *pṛthivī*), water (*chu*; *ap*), fire (*me*; *tejas*), wind (*rlung*; *vāyu*), space (*nam mkha'*; *ākāśa*), and consciousness (*rnam par shes pa*; *vijñāna*).

[26c-27] list the functions of the six conditions. The Ṭ has nearly a full folio of commentary with only one short quote from the ŚS.

[28-29] complete the summary of the six conditions by stating that their assembling results in the birth of a body, that they do not conceive of "I" and "mine," that without them there is no birth, and that they possess no self nor anything else. The Ṭ makes some comments on the words of the verses and offers a different position in its commentary than in its quote of [28c]: the absence of conceptualization refers to an absence of "I [produced]" and "I [was produced]," not of "I" and "mine," which are not mentioned. The Ṭ then quotes from the ŚS and comments briefly upon a number of wrong notions disclaimed by ŚS about the six conditions: the six conditions are "not the self" (*bdag ma yin*; *nātmā*), "not a being" (*sems can ma yin*; *na sattva*), "not a life-force" (*srog ma yin*; *na jīva*), "not a creature" (*skye ba po ma yin*; *na jantu*), "not Manu's progeny" (*shed las skyes pa ma yin*; *na manuja*), "not Manu's descendants" (*shed bu ma yin*; *na mānava*), "not a woman, not a man, not a neuter" (*bud med ma yin / skyes pa ma yin / na ming ma yin*; *na strī na puṃs na napuṃsakam*), "not I, not mine" (*nga dang bdag ma yin*; *na cāham na mama*), and "not of any other thing" (*gzhan yang su'i yang ma yin no*; *na cāpy anyasya kasyacit*).

<u>Three Sets of Accounts of Internal D.A.'s Twelve Components</u>

In general, [30-40] present three sets of descriptions,

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definitions, or explanations of the twelve components of internal D.A. The first set of verses, [30-37], describes the components and, except for ignorance, includes their origins. It is the first component, ignorance, from which the sequence of arising begins. The second set of verses, [38-39], explains the names and meanings of the components. And the final verse, [40], is an abbreviated explanation emphasizing the sequential arising of the components.

The Ṭ emphasizes the importance of the topic of [30ab], ignorance (*ma rig pa*; *avidyā*), by devoting to it three folios of commentary. These folios describe the obscuration of the three realms,[1] which include types of places, types of beings, and types of birth. For example, from the account of the continents:

> "Because those continents and subcontinents are classified, [they] are different in many ways; this not knowing in that way the appearance of one's consciousness infected with the impressions of various conceptual proliferation arisen by the power of discursive thought is called "ignorance."[2]

The Ṭ's commentary includes one five-line summarizing verse about the desire realm, a quotation from the ŚS, and twelve

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[1]They are the desire, form, and formless realms. Ṭ-D, 39b:

> *srid pa gsum ni srid gsum ste / 'dod pa'i srid pa dang / gzugs kyi srid pa dang / gzugs med pa'i srid pa'o //.*

[2]Ṭ-D, 41a:

> *gling dang nye ba'i gling de dag rab tu dbye bas ni rnam pa mang por tha dad de / rang gi rnam par shes pa'i snang ba rnam par rtog pa'i dbang gis byung ba spros pa sna tshogs pa'i bag chags kyis bsgos pa de lta bu mi shes pa gang yin pa 'di yang ma rig pa zhes bya'o //.*

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lines of verse attributed to the Buddha about the form and formless realms. The following is a more detailed summary of **[30ab]**, which are summarized only here, but not in either of the annotations,

The Ṭ begins with a quote from the ŚS on "what is ignorance?" and continues with the ŚK's answer, "[that which] obscures the three realms." The three realms are identified as the desire, form, and formless realms, which can also be analyzed as sentient beings and the world as container, or as types of places, beings, and births. Having set up the subject of discussion, the Ṭ asks how these realms are obscured. The explanation, in brief, follows.

First of all, there is ignorance because, based on grasping, the belief and concept arise that the thirty-six abodes in the desire realm are a whole, uniform mass. The thirty-six abodes are then identified: the hell realms (eight hot, eight cold, and two neighboring), the realm of the **pretas* (hungry spirits), of the animals, **asuras* (demi-gods), the four continents and the eight intermediate continents. The numbers do not, however, add up to thirty-six.

Next, the Ṭ adds detail to its description of the abodes of the desire realm. The **preta* abodes are listed first, followed by the animal abodes, their four types of birth--from egg, womb, heat and moisture, and by miracle, and a listing of many types of animals. The **asura's* four abodes are mentioned along with their types of localities. Then the hell realms are briefly mentioned. We come to the human abodes of the four continents and the eight intermediate continents, whose names are simply listed. Finally, the six divine abodes are listed, after which we are told that all these various beings, places, and types of birth constitute the desire realm. The Ṭ then has this summarizing verse:

> By the divisions: place, being, and birth,
> The desire realm is thirty-six fold:

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Six divine, twelve human and
Sixteen hells, animals and
**Pretas* together with **asuras*.[1]

This subsection ends with the definition of ignorance, which is called "the obscuration of the three realms." It is not knowing what arises from the impressions of the various discursive thoughts such as described in the verse (i.e. the desire realm) and not knowing cause, karma, result, truth, the gem (i.e. Buddha, Dharma, and Saṃgha), suffering, its origin, cessation, and path.

The Ṭ then quotes a passage from the ŚS that lists the wrong beliefs constituting ignorance. That quote is followed by brief comments on each of the beliefs. The Ṭ also notes that ignorance is not the absence of knowledge, rather the opposite of knowledge.

The form realm's seventeen abodes are identified and listed. As with the desire realm, ignorance is identified as not knowing, not understanding, and not seeing these abodes. A very brief and similar statement is made about the formless realm. The Ṭ then quotes an unidentified twelve-lines of verse by the Buddha about the abodes in the form and formless realms and the yogi's qualities of wisdom, concentration, and so forth. The purpose of the verse is not clear, but the verse leads to the conclusion in the text that the undefiled nescience that obstructs the birth of the wisdom of the path of seeing is ignorance.

The Ṭ's commentary on [30c-37], whose subject is the twelve components of internal D.A., is three folios long and

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[1]Ṭ-D, 41b:

khams 'gro skye gnas bye brag gis //
'dod srid rnam ba sum cu drug /
lha drug mi ni bcu gnyis dang //
dmyal ba bcu drug dud 'gro dang //
yi dags lha ma yin du bcas //.

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lacks any summarizing verses or lengthy quotes from the ŚS.

The Ṭ's commentary on the second set of verses, [38-39], is brief and consists mostly of quotes from the ŚS. The ŚK's terse explanations are similar to etymologies.

The Ṭ's commentary on the final verse, [40], contains a quote from the ŚS almost a full folio long containing the entire section that the ŚK summarized in verse [40]. The Ṭ introduces this section by saying it indicates the imagined object (or the meaning of the imagined (= imagined nature?)). No clarification is given.

Description of D. A. and the Four Causes that Assemble

[41] describes the three ways in which D.A. proceeds: without permanence (i.e. eternalism), interruption (i.e. annihilation), or beginning. The expression "without permanence or interruption" resembles the expression of the two extremes of eternalism and annihilationism, which are mentioned elsewhere in the ŚS. In fact, Kamalaśīla interprets this ŚS passage as indicating that D.A. is free of the two extremes. [41] also says D.A. proceeds like a stream of water without beginning. The Ṭ explains briefly a series of phrases quoted from the ŚS related to the ŚK verse and thus concludes the third of four *bam po*. The phrases commented upon are: "not impermanent" (*mi rtag pa ma yin; na nitya*), "not conditioned" (*'dus byas ma yin; na saṃskṛta*), "not a being" (*sems pa po yod pa ma yin; *na sattva*--the ŚS does not carry this reading), "not derived from conditions" (*rkyen las byung ba ma yin; *apratyayabhūta*--the ŚS does not carry this reading), "not a waning dharma" (*zad pa'i chos ma yin; na kṣayadharma*), "not a ceasing dharma" (*'gog pa'i chos ma yin; na nirodhadharma*), and "proceeding without beginning" (*thog ma med pa'i dus nas zhugs pa; anādikālapravṛtta*).

[42-51] contains an account of the four factors that are the cause for the sprouting of name-and-form (*ming dang gzugs; nāma-rūpa*) within the womb of the mother.

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[42] simply identifies these four factors: ignorance (*ma rig pa; avidyā*), consciousness (*rnam par shes pa; vijñāna*), karma (*las*), and craving (*sred pa; tṛṣṇā*). The Ṭ contains brief quotes from the ŚS as commentary.

[43-45] describe the functions of each of the four factors: consciousness is the seed (*sa bon; bīja*), action is the field (*zhing; kṣetra*), craving is the moistener (*brlan byed*), and ignorance is the sower (*'debs par byed*). The Ṭ omits [43cd] and offers a brief commentary on the remaining section consisting largely of quotes from the ŚS.

[46] indicates the absence of self-conceptualizing in the four factors of ignorance, action, and desire since they do not think they performed a function upon the consciousness, nor does the consciousness think these three produced it. The Ṭ again quotes from the ŚS in its short commentary and does not directly comment upon the ŚK.

[47-48] describe the process of rebirth involving the four factors: action and defilement (ignorance and craving are defilement (*nyon mongs; kleśa*)) produce the consciousness that is a seed. This consciousness is then fertilized by ignorance and moistened by the water of craving so that the sprout of name-and-form, born from causes, will appear. The Ṭ once again offers only very brief comments with some quotes from the ŚS. In fact, the Ṭ does not comment upon [47], which is substantially a ŚK addition (i.e. it has no corresponding passage in the ŚS).

[49ab] rejects various wrong views such as name-and-form being born from the self, other, and so forth. The Ṭ comments briefly.

[49c-51] re-state the correct view of [47-48] concerning rebirth, the wrong view having been rejected in [49ab]. The role of the parents in rebirth is emphasized, and the necessity that causes and conditions not be deficient is repeated. The last two lines state that birth is like an illusion, selfless, and without grasping. The Ṭ in the

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commentary to **[49cd]** describes the rebirth process from the union of the parents through the ten stages of growth beginning with the embryo in the womb on up to old age. Included in this description is the need for a *gandharva* with wrong views in order for rebirth to occur.[1] The comments to **[50]** are limited to a ŚS quote; the commentary to **[51]** quotes and explains the ŚS passage about rebirth being a dharma "without a lord" (*bdag po med pa*; *asvāmika*), "[without the notion] 'mine'" (*bdag gi*; *amama*), "without grasping" (*'dzin pa med pa*; *aparigraha*), and "having the nature of the mark of illusion" (*sgyu ma'i mtshan nyid kyi rang bzhin dag la*; *māyālakṣaṇa-svabhāveṣu*).

Five Causes of Visual Consciousness

[52-54b] use the example of the five causes of visual consciousness to illustrate several principles that pertain to D.A. **[52]** identifies the five causes of visual consciousness (*mig gi rnam par shes pa*; *cakṣurvijñāna*): eye (*mig*; *cakṣu*), form (*gzugs*; *rūpa*), light (*snang*; *āloka*), space (*nam mkha'*; *ākāśa*), and attentiveness (*de skyed yid la byed*; *tajjamanasikāra*). **[53ab]** apply the principle that only causes that are not deficient produce their corresponding result, in this case the visual consciousness. The Ṭ, with some ŚS quotes, briefly comments on the causes and restates the principle of non-deficient causes. **[53cd]** deny that the causes and consciousness have any conceptualization of "I [produced]" or that "I [was produced]." The textual tradition has five different versions for these two lines concerning conceptualization; the commentary by the Ṭ, which consists entirely of a quote from the corresponding passage in the ŚS, supports the version from the recension of the 'Phying-ba sTag-rtse Tanjur's Sūtra Commentary section (i.e. GN2P2).

[1]Ṭ-D, 47b, says a *dri za bdag nyid kyang sems phyin ci log tu gyur* is a necessary component for rebirth to occur.

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[54ab] says the other consciousnesses (the Tawang Kanjur manuscript reads "sense organs") arise in the same manner. The Ṭ merely paraphrases the ŚK, but, like T, reads "sense organs" (*dbang po*; **indriya*) in place of "consciousness" (*rnam shes*; *vijñāna*).

Review of Dependent Arising

[54c-55] add a review of the principle of D.A., a review not in the ŚS: birth / arising occurs from causes and conditions assembling without either an agent, and so forth, or grasping at "I." Thus, D.A. always possesses causes. The Ṭ briefly states only that the arising, abiding, and perishing of all phenomena (*chos*; *dharma*) is to be understood in that way.

Three Examples of Non-Transference / Non-Transmigration

[56-61b] address the problem of rebirth occurring without anything transmigrating from one life to another. Three examples taken from ŚS illustrate the solution.

[56] states that no dharma transmigrates, but due to causes and conditions there is appearance as the result of action. In answer to charges of eternalism, causelessness, and dissimilar causes if it is the case that no dharma transmigrates, the Ṭ quotes from the ŚS to show that the appearance as the result of karma is due to the fact that causes and conditions are not deficient.

To support the claim made in [56], [57] gives the example of the reflection of a face in a mirror to demonstrate non-transference. The Ṭ simply quotes the pertinent passage in the ŚS for its commentary.

[58a] cites the absence of mutual conceptualizing, [58b] denies the presence of an agent or karma[1], and yet [58c] says

[1]That action (*las*) is rejected at this point after it was just stated that there is appearance, the result of action

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the appearance as birth is based on previous actions, which we may presume are not those of an agent. In keeping with the previous verse, birth is called an "appearance." The Ṭ briefly comments on the words in [58a], presents [58c] as a rebuttal to annihilationism, and offers [58d] as an explanation of how agentless action is possible.

[59abc] give the example of the moon appearing in a small vessel of water without anything being transferred, [59d] affirms the existence of karma (*las*) and activity (*bya ba*), and [60ab], which the Ṭ does not quote, conclude that nothing transmigrates from this world, and yet birth appears. The Ṭ comments merely by quoting the corresponding passage from the ŚS. [65ab], upon which the Ṭ does comment, are identical with [60ab].

[60c-61b], which the Ṭ does not quote, compare examples of non-transference using fire and fuel to the reconnection of the aggregation (i.e. the beginning of a new rebirth). The Ṭ quotes at length the pertinent passages from the ŚS and thereby concludes the section on internal D.A.

The Three-Nature (*Trisvabhāva / Trilakṣaṇa*) Theory of D.A.

[61c-62] offer a "three nature" (*trisvabhāva / trilakṣaṇa*) interpretation of D.A. External D.A.'s karma and activity is the imagined (*brtags pa*; **[pari]kalpita*) nature. Internal D.A. is the other-dependent (*gzhan dbang*; **paratantra*) nature wherein the five consciousnesses arise. The ultimate is maintained to be the perfect (*yongs su sgrub pa*; **pariniṣpanna*) nature, because it is not imagined. Neither the ŚK nor the Ṭ explicitly states how the perfect nature relates to D.A. The Ṭ briefly comments on the first two natures, then describes in detail the perfect nature, which

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(karma), from not deficient causes and conditions, requires explanation. Action here must mean the action of an agent. When the existence of an agent is denied, the agent's action must also be denied.

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is claimed to be devoid of "the aspect of the appearance as the representation of the imagined and other-dependent natures." The Ṭ concludes its commentary by stating that the perfect nature is the unsurpassable dharma-body (*bla na med pa'i chos kyi sku*; **anuttara dharmakāya / dharmaśarīra*).

We might deduce from this account of the perfect nature that, because it is devoid of the imagined and other-dependent natures, which correspond to external and internal D.A., respectively, that the perfect nature has neither internal nor external D.A. However, this description of the perfect nature has points in common with the Ṭ's descriptions of nirvāṇa, [9cd], and of the Buddha, [11], and the Dharma and the Buddha are equated with D.A. This equation, however, appears to be at the level of wisdom, beyond the realm of the five sense consciousnesses (internal D.A.) and beyond karma and activity (external D.A.).

Though the Ṭ uses no such terms, Kamalaśīla calls external and internal D.A. "conventional" and the D.A. equated with the Dharma and the Buddha "ultimate." The Ṭ appears to suggest this solution without actually stating it.

These verses, along with those on the three groupings (**kleśa*, karma, and **janma*) of the twelve components of D.A., [23ab], constitute the most striking addition by the ŚK to what is said in the ŚS.

Understanding (/ Seeing) Dependent Arising

[63-68], about correctly understanding D.A. and the benefits therein, recapitulate some of the main points of the ŚS as interpreted by the ŚK and the Ṭ.

[63] explains in a two-fold way the correct understanding of birth through causes and conditions: they have no agent, and so forth, and they are devoid of an essence, and so forth. The Ṭ presents nearly one-and-a-half folios of commentary: the first half consists largely of quotes from the ŚS about

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the five factors treated in [20-21][1] and the second half consists of quotes from the ŚS of adjectives describing the correct seeing of D.A. About half of these adjectives are the same as those discussed after [11a]. The other half are commented upon for the first time here in the Ṭ: "nonexistent" (*med pa*; *asatyatas*), "trifling" (*gsog*; *tucchatas*), "hollow" (*gsob*; *riktatas*), "without essence" (*snying po med pa*; *[a]sāratas*), "diseased" (*nad*; *rogatas*), "infected" (*'bras*; *gaṇḍatas*), "evil" (*sdig pa*; *[a]ghatas*), "impermanent" (*mi rtag pa*; *[a]nityatas*), "suffering" (*sdug bsngal*; *duḥkhatas*), "empty" (*stong pa*; *śūnyatas*); and "selfless" (*bdag med pa*; *[a]nātmatas*). The Ṭ specifies (Ṭ-D, 50b) that the quote from the ŚS that includes the various adjectives applies to internal D.A.

[64abc] describe the first stated benefit of seeing with discriminating insight (*shes rab*; **prajñā*): that is, in order to eliminate reflections regarding the existence of the self in the three times. The Ṭ's half folio of commentary is devoted to explaining quotations of pertinent passages from the ŚS.

At this point, the text of the Ṭ becomes disjointed. The example of the moon's reflection in water, mentioned in **[64d]**, is not quoted in the Ṭ, but is commented upon as part of the commentary to **[65ab]** (Ṭ-D, 52a). **[67cd]** are quoted twice, once without comment just after the quote of **[64abc]** and again later in the Ṭ's comments on **[67cd]**.

After commenting upon **[64abc]**, the Ṭ presents nearly a folio of commentary on a section of the ŚS that the ŚK does not mention but which offers the basic topic for **[64d-67b]**. This topic covers various types of beliefs of ascetics and *brāhmaṇas* and the complete eradication of these beliefs by

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[1] ŚS and Ṭ discuss the five factors on two occasions, first with regard to external D.A. and then internal; ŚK discusses them only with regard to external D.A.

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means of discriminating insight.

[65ab], which repeats [60ab], concerns the appearance of birth with nothing transmigrating. These two lines are immediately followed in the Ṭ by [65c-66b], which the Ṭ cites as an example. The Ṭ then comments briefly on [65ab] as well as on the example of the moon's reflection in water, [64d]. There are no quotes from the ŚS.

The Ṭ comments on [65cd] and [66-67a] together since they all concern the example of the fire. The points made are that with fuel, a fire will flame, but without fuel (i.e. the cause), a fire (i.e. the result) will not burn. Likewise, when the fire of wisdom (*ye shes*; **jñāna*) destroys the seed of defilement in the fundamental mind, that seed will have no result. However, the continuum of the mind infected with karma and defilement will continue so long as karma and defilement are not cut off. There are no quotes from the ŚS.

The Ṭ next returns to the ŚS passage (previously commented upon after [64abc]) about the various types of beliefs of ascetics and *brāhmaṇas*, beliefs that are completely eradicated by means of discriminating insight. The juxtaposition of the example of fire and its fuel with the discussion of the eradication of various types of beliefs is surely not a mere coincidence. The Ṭ is suggesting that discriminating insight acts as a fire that consumes the fuel of various types of wrong beliefs. The Ṭ continues with a lengthy description of the means of progress from various wrong views and defilements to equanimity that follows upon calm and insight. People with defiled minds, through being taught the transcendental path, achieve renunciation and the various factors of enlightenment. By cultivating that path they achieve devotion and certainty, from which, having cultivated various Buddha qualities, they become perfect, and from the subsequent realization of unsurpassable perfection, they have the equanimity following calm and insight.

[67b] appears to contradict [59d] by stating that there

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is no karma or activity. However, this is not a contradiction because [59d]. is talking about external D.A. and the reflection of the moon in water. [67b], on the other hand, is concerned with the state when the seed of defilement has been destroyed by the fire of wisdom. At the destruction of the seed, there will be no result nor any karma or activity. The Ṭ does not comment on the line.

The third benefit of correctly understanding D.A. is Buddhahood and the prophecy of enlightenment. [67c-68b] describe Buddhahood and its realization. The Ṭ contains over one-and-a-half folios of commentary that describe from a Yogācāra point of view first the five aggregates (*phung po*; *skandha*), then saṃsāra, how to realize the Dharma-body, and finally the Four Noble Truths. The Ṭ here includes its only reference to the eight consciousnesses (Ṭ-D, 54a) but elaborates no further. The chapter on how to realize the Dharma-body refers back to [63cd] where the absence of an agent and lack of essence were discussed. By understanding those principles one begins meditation on the Four Noble Truths, which leads to wisdom that eradicates ignorance. Having comprehended the reality of causes and conditions, one realizes peace, which is the Dharma-body. Thus, we are lead to the descriptions of the Four Noble Truths. Each is described in turn from Suffering to the Path, and each leads through successive stages of realization to the obtainment of the Dharma-body. Finally, the Path brings the obtainment of omniscience. There are no quotes from the ŚS.

[68cd] promise the prophecy of enlightenment to whomever has certain (i.e. definite) forbearance for reality. The Ṭ explains that whoever has tolerance for the absence of self in dharmas and individuals in accordance with the just-explained teachings on D.A. will be prophesied for the highest enlightenment. The corresponding ŚS passage is then quoted.

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Conclusion

[69-70] conclude the ŚK and are in agreement with the ŚS, though the ŚK adds some material not present in the ŚS. Śāriputra has understood the teaching, rejoices along with the gods and so forth, and departs. The additions by the ŚK include the example of the young rice plant (*sā lu ljang pa*; *śālistamba*) and Śāriputra's departure to teach the monks. The Ṭ offers half a folio of commentary that includes quotes from the ŚS and concludes with this verse:

[This] very good, extensive commentary
Of the *Śālistamba-sūtra*,
In order to be well-understood by the low-minded,
Was made in just twelve hundred [*ślokas*].

The ŚK and the Ṭ conclude with a reference to their title and author. Three of the editions of the ŚK and all of the editions of the Ṭ have a translator's colophon, as described in the introductory remarks.

Summary of the *Śālistamba-ṭīkā*
Kamalaśīla's Commentary on the *Śālistamba-sūtra*

Kamalaśīla's *Śālistamba-ṭīkā*[1] (ŚṬ-K), a prose commentary on ŚS, is interesting as a relatively late Indian Buddhist commentary on an early Mahāyāna sūtra. A distinctive aspect of the commentary is that Kamalaśīla followed Vasubandhu's advice for the method of explaining a sūtra as stated in the *Vyākhyāyukti* (Vy). In fact, the ŚṬ-K may very well be the best example of a treatise following the principles pronounced

[1]In Tibetan: *Sā lu ljang pa rgya cher 'grel pa.*

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in the Vy.[1]

Kamalaśīla is well-known as a disciple of Śāntarakṣita and as a participant in the bSam-yas debates in Tibet at the end of the eighth century. He was a prolific author and wrote on a variety of Buddhist subjects as his thirty-one works translated into Tibetan and listed in the Tanjur in the rGyud (Tantra), Shes-phyin (Prajñāpāramitā), dBu-ma (Madhyamaka), mDo-'grel (Sūtra-vṛtti), 'Dul-ba (Vinaya), sPring-yig (Lekha), Tshad-ma (Pramāṇa), and sNa-tshogs (Miscellany) sections will testify.[2] Because the ŚṬ-K is an example of a late Indian Buddhist commentary on a Mahāyāna sūtra, its study offers the promise of insights into the late Indian Buddhist commentarial tradition and doctrines.

The Tibetan tradition considers Kamalaśīla, just like his teacher Śāntarakṣita, to have been a Yogācāra-[Svātantrika-]Mādhyamika.[3] We find this identification supported in the ŚṬ-K with a tendency to combine the views of the two great Mahāyāna schools. These will be pointed out in the course of the description of the ŚṬ-K's contents.

The ŚṬ-K is not extant in Sanskrit; it is preserved in

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[1]See Chapter 2: Sūtra Commentaries in the Tanjur.

[2]Peking lists nineteen distinct works by Kamalaśīla and ten by Kamalaśrī. Tōhoku lists twenty-eight works by Kamalaśīla, including nine of those attributed to Kamalaśrī. Since the names are so similar and the same works are generally attributed to both Kamalaśrī and Kamalaśīla, one might wonder whether "Kamalaśrī" is not another name for Kamalaśīla. Peking 3159 and 3274, attributed to Kamalaśīla and Kamalaśrī, respectively, have different attributions in the Derge Tōhoku catalog. Also, Peking 5221 does not occur in the Derge edition. On the other hand, Derge 3913 and 4193 are not listed in Peking. Therefore, between the two editions, thirty-one separate works are attributed to Kamalaśīla. Obviously, the contents of Kamalaśīla's complete *oeuvre* as well as his works preserved in Tibetan are matters requiring further attention.

[3]Ruegg, *Literature of the Madhyamaka School*, 87-99.

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Tibetan and Mongolian. A Chinese translation of the ŚṬ-K exists and has been studied by the late Prof. Yoshimura.[1]

We have little reason to doubt Kamalaśīla's authorship of the ŚṬ-K. Though the *lHan kar ma* records the existence of the ŚṬ-K without mentioning the author, the *lHan kar ma* usually does not mention authors.[2] The Tibetan tradition, including the Dunhuang manuscripts and the interlinear notes in PT 553 and IOL 189, unanimously agrees that Kamalaśīla was the author.

The ŚṬ-K is well preserved in Tibetan. The Tibetan exemplars include four manuscript fragments from Dunhuang dating from approximately the early ninth century to the late tenth century:

PT 553[3] is nearly complete, missing only a few folios,
PT 554[4] contains only the first page or so,
IOL 189[5] contains the first two-thirds of the ŚṬ-K, and

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[1]Shūki Yoshimura, "On Kamalaśīla's *Ārya-Śālistambaka-ṭīkā* and Its Chinese Translator Chos-grub," *Indogaku Bukkyōgaku Kenkyū* 4/1 (1956): 128-29, and *Kamarashiira cho Daijō tokankyō no chūshaku Chibettobun to hōjōshi no Konyakubun taishō* (Kyoto: Ryūkokū daigaku tōhō seiten kenkyūkai, 1959), a book with the Tibetan text and Chinese translation from Dunhuang.

[2]Lalou, *Les textes bouddhiques*, 332:

[548] *° sā lu ljaṅ pa'i rgya cher 'grel pa / 450 çl. / 1 bp. / 150 çl. //.* ([548] *Śālistamba-ṭīkā* [in] 450 units [in] 1 section [and] 150 units.)

[3]Marcelle Lalou, *Inventaire des manuscrits tibétains de Touen-houang conservés à la Bibliothèque Nationale*, 3 volumes, (Paris: Libraire d'Amérique et d'Orient, 1939-1961), 1:127.

[4]Lalou, *Inventaire*, 1:128.

[5]Louis de La Vallée Poussin, *Catalogue of the Tibetan Manuscripts from Tun-huang in the India Office Library, with an Appendix on the Chinese Manuscripts by Kazuo Enoki*, (London: Oxford University Press, 1962), 68.

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PT 2105[1] the latter two-thirds.

Thus, between IOL 189 and PT 2105, the complete text is preserved.

Furthermore, two of the Dunhuang manuscripts, PT 553 and IOL 189, have interlinear notes, although those in PT 553 are often quite difficult to read and those in IOL 189, though legible, end with the commentary to the prologue (*gleng gzhi*; **nidāna*), just about one-tenth of the way into the text. The interlinear notes comment upon the ŚṬ-K and not upon the ŚS, except indirectly. Those in IOL 189 primarily identify or clarify the topic at hand and as a result are generally quite brief. The interlinear notes in PT 553 are of two types: brief notes that clarify or identify and longer notes that discuss the issues, seemingly to make clear what Kamalaśīla has left unstated. The longer notes sometimes identified sūtras and treatises that Kamalaśīla quoted as well as explained the philosophical issues that Kamalaśīla addressed. Without these interlinear notes, it was often difficult to determine the referents to pronouns or the point Kamalaśīla was making. Just as often, however, the interlinear notes stated the obvious. But, on the whole, they have proved most valuable and interesting.

Each of the Tanjur editions has a copy of the ŚṬ-K, as well. These are described in the chapter on the editions. The Mongolian bsTan-'gyur, volume *ngi*, lists the ŚṬ-K as text number three.[2]

The classical editions do not have a translator colophon. Fortunately, Dunhuang manuscript PT 2105, 23, does. It says that the Indian *Upādhyāya* Surendrabodhi and the Translator of

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[1]Lalou, *Inventaire*, 3:201.

[2]*Catalogue of the Mongolian Tanjur*, vol. 7, reproduced by Lokesh Chandra (New Delhi: International Academy of Indian Culture, 1982), 1518.

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the Great Revision, the Reverend Ye-shes sde, translated, revised, and arranged the ŚṬ-K. Ye-shes sde is a well-known, prolific Tibetan translator from the Early Propagation of Buddhism in Tibet. For Surendrabodhi's translations that eventually were placed in the Tanjur, he was always teamed with Ye-shes sde, including the translation of another of Kamalaśīla's commentaries, the *Madhyamakālaṃkāra-vṛtti* (D 3885). Surendrabodhi also participated in the *Mahāvyutpatti* compilation.

Texts Quoted or Mentioned
by the ŚṬ-K and Its Interlinear Notes

Kamalaśīla quotes several sūtras and treatises in the ŚṬ-K. Some of the sources of the quotations are identified by Kamalaśīla, some by the interlinear notes, and other are simply not identified. The following is a listing of the sūtras and texts quoted by the ŚṬ-K.

1. *Saṃdhinirmocana-nāma-mahāyāna-sūtra* (*dGongs pa nges par 'grel pa zhes bya ba theg pa chen po'i mdo*): Derge 106 *ca* 1b1-55b7. See page 242. Kamalaśīla identifies the source of the quotation in the ŚṬ-K's Overview.

2. *Dharmasaṃgīti-nāma-mahāyāna-sūtra* (*Chos yang dag par sdud pa zhes bya ba theg pa chen po'i mdo*): Derge 238 *zha* 1b-99b7, 6b1-2. See page 306, note 4. In his first *Bhāvanākrama*, Kamalaśīla has the same quotation and identifies its source.

3. Unidentified quotation. Possibly from one of the Prajñāpāramitā sūtras. See page 314, note 9.

4. *Sarvabuddhaviṣayāvatāra-jñānālokālaṃkāra-nāma-mahāyāna-sūtra* (*Sangs rgyas thams cad kyi yul la 'jug pa'i ye shes snang ba'i rgyan zhes bya ba theg pa chen*

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po'i mdo): Derge 100 *ga* 276a-305a. See page 319, note 8. The interlinear note identifies the source of the quotation.

5. Āryadeva. *Hastavāla-prakaraṇa-kārikā* (*Rab tu byed pa lag pa'i tshad kyi tshig le'ur byas pa*): Derge 3848 *tsha* 22b1-22b5. See page 323, note 7. An interlinear note identifies the source of the quotation.

6. Nāgārjuna. *Pratītyasamutpāda-hṛdaya-vyākhyāna* (*rTen cing 'brel par 'byung ba'i snying po'i rnam par bshad pa*): Derge 3837 *tsa* 146b7-149a2 (= 4554 182b1-184a5). See page 329, note 8. An interlinear note identifies the source.

7. *Satya-dvayāvatāra (bDen pa gnyis la 'jug pa)* cannot be the text with the same title written by Atiśa (Derge 3902). The text being quoted is the *Saṃvṛti-paramārtha-satya-nirdeśa-nāma-mahāyāna-sūtra* (*Kun rdzob dang don dam pa'i bden pa bstan pa zhes bya ba theg pa chen po'i mdo*): Derge 179 *ma* 244b4-266b7. See page 330, note 8, to page 332. Kamalaśīla identifies the source when introducing the quotation.

The ŚṬ-K mentions one sūtra by name as an example of a great (long) sūtra and refers to another sūtra's teaching without the sūtra itself being identified. The two sūtras are, respectively:

1. *Śatasāhasrikā-prajñāpāramitā* (*Shes rab kyi pha rol tu phyin pa stong phrag brgya pa*): Derge 8 *ka-na*. See page 261. This is the longest sūtra in the Tibetan canon, occupying twelve volumes in the Derge Kanjur. *In English: Perfection of Discriminating Insight [in] One Hundred Thousand [Lines].* The ŚṬ-K mentions it by name.

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2. Av, 444, identifies the *Sahetupratyayasanidāna-sūtra*. See page 282, note 3. The ŚṬ-K refers to a sūtra without naming it that says there are causes that increase ignorance.

One of the ŚṬ-K's interlinear notes also quotes a sūtra, namely:

1. *Saptaśatikā-nāma-prajñāpāramitā-mahāyāna-sūtra* (*Shes rab kyi pha rol tu phyin pa bdun brgya pa zhes bya ba theg pa chen po'i mdo*): Derge 24 *ka* 148a1-174a2. See page 321, note 9.

Though the interlinear note claims that the quotation is from the *Saptaśatikā*, a perusal of the sūtra reveals that, at best, the quotation paraphrases a discussion on not seeing.

Let us now review the outlines for the ŚṬ-K. Kamalaśīla himself gives a general outline in the Overview at the beginning of the ŚṬ-K. This outline has five major sections, but the first section, the "Concise Meaning," contains the entire contents of the commentary under seven categories. For the four remaining sections of the commentary (please see the General Outline below), Kamalaśīla has only this to say:

> The "Purpose" is stated, moreover, in order to induce listeners to listen respectfully, to apprehend (*lend pa; *upādāya*), and so forth; because the "Purpose" is included here in the "Concise Meaning," it is not explained separately. The "Meanings of the Words," the "Connections," and the "Responses to Objections" should be stated; all those are joined below with the text.[1]

[1] IOL 189, 2b:

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The Peking editions' pagination is used for both the ŚṬ-K and the ŚS.[1] Also included are the numbers of the corresponding verses in the ŚK.

The second outline is added just prior to the materials it covers, and provides the details of the "Conventional Mode of Dependent Arising" as part of the explanation of "How That (Dependent Arising) Is to Be Comprehended." Though this outline is not given by Kamalaśīla, it is based on his comments in the ŚṬ-K. Pagination and verse numbers have been added as in the general outline. Because some of the entries in the outline have multiple appearances in the ŚṬ-K, also added to the outline are numbers indicating the order in which the entries appear. For example, the "Defining Characteristic of Arising from Efficacious Causes" (I.A.4.) occurs three times in the ŚṬ-K. For each occurrence, the pagination for corresponding sections in the ŚS aand the ŚṬ-K, the corresponding ŚK verse number, and the order number are given. In this case, the order numbers are four, six, and eleven.

General Outline of the *Śālistamba-ṭīkā*

Peking Pagination

Title, Salutation, & Overview

ŚS 122b8-123a1, ŚṬ-K 174b1-175b2 [1]

I. Concise Meaning (*bsdus pa'i don; *piṇḍārtha*)

ŚS 123a1-130b8, ŚṬ-K 175b2-196b2 [2-70]

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dgos pa brjod pa de yang nyan pa dag gus par nyan pa dang / lend pa las stsogs pa la gzud pa'i phyir te / dgos pa ni 'dir bsdus pa'i don kyi nang du 'dus pas log shig du ma bshad do // tshig gi don dang / mtshams sbyar ba dang / brgal pa'i lan brjod par bya ste / de dag thams cad ni gzhung dang 'og nas sbyar ro //.

[1]The letters representing the two Peking Kanjur editions are K and Q; the letter for the Peking Tanjur is P.

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A. Prologue (*gleng gzhi; *nidāna*)

ŚS 123a1, ŚṬ-K 175b2 [2]

B. Introduction (*gleng bslang ba; *upodghāta*)

ŚS 123a2, ŚṬ-K 177a3 [3-7]

C. Subject to Be Comprehended (*yongs su shes par bya ba'i dngos po; *parijñeya-vastu*)

ŚS 123a6, ŚṬ-K 178a6 [8-9b]

D. Comprehension (*yongs su shes pa; *parijñāna*) = Dharma of Practice (*bsgrub pa'i chos*; **pratipatti-dharma*) = Noble Eight-fold Path (*'phags pa'i lam yan lag brgyad pa*; **āryāṣṭāṅgamārga*)

ŚS 123b7, ŚṬ-K 179b6 [9c]

E. Result of Comprehension (*yongs su shes pa'i 'bras bu; *parijñānaphala*) = Dharma of Result (*'bras bu'i chos*; **phala-dharma*)

1. Surpassable (*bla na yod pa*; **sottara*)

ŚS 123b8, ŚṬ-K 179b6 [9d]

a. Conditioned (*'dus byas*; **saṃskṛta*) = Fruit of Wholesome Practice (*dge sbyong gi 'bras bu*; **śrāmaṇya-phala*)

b. Unconditioned (*'dus ma byas*; **asaṃskṛta*) = Nirvāṇa (*mya ngan las 'das pas*)

2. Unsurpassable (*bla na myed pa*; **anuttara*) = Buddhahood (*sangs rgyas nyid*; **buddhatva / buddhatā*)

ŚS 124a2, ŚṬ-K 181a3 [10]

F. How That Is to Be Comprehended (*de ji ltar yongs su shes par bya ba*; **tat kathaṃ parijñeya*)

1. Ultimate Mode (*don dam pa'i tshul*; **paramārtha-naya*)

ŚS 124a2, ŚṬ-K 181b3 [11]

2. Conventional Mode (*kun rdzob kyi tshul*; **saṃvṛti-naya*)

ŚS 124a6, ŚṬ-K 184b5 [12-61b]

G. Purpose of the Sūtra (*mdo sde'i dgos pa*; **sūtra-*

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prayojana)

ŚS 130a5-130b8, ŚṬ-K 194b5-196b2
[63-64,~65-67b,67c-68,69-70]

II. Purpose (*dgos pa*; **prayojana*) (same as I.G.)
III. Meanings of the Words (*tshig gi don*; **padārtha*)
IV. Connections (*mtshams sbyar ba*; **anusaṃdhi*)
V. Responses to Objections (*brgal pa'ɨ lan*; **codyaparihāra*)

Summary of the *Śālistamba-ṭīkā* Contents

Just as in the ŚK and the Ṭ, the salutation (*mchod par brjod pa*) at the beginning of the commentary is to 'Jam-dpal gzhon-nur-gyur-pa (Mañjuśrī-kumārabhūta), the *Bodhisattva* traditionally known for fostering wisdom. As in the case of the other two commentaries, the salutation to Mañjuśrī can be understood to mean that the ŚS and this commentary belong to the wisdom, rather than the devotional tradition.

(Corresponds to [1].) In the promise to compose the text (*rtsom par dam bca'*), Kamalaśīla begins by praising the Buddha as a teacher. More specifically, the Buddha is the "King of Dharma" who pronounced what is excellent and what is not excellent by indicating that entities arise in dependence:

> Having bowed to the King of Dharma
> Who, by indicating that an entity arises in dependence
> Pronounced what is truly excellent and what is not excellent,
> [I] will explain as [I am] able the meaning of the *Young Rice Plant [Sūtra]*.[1]

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[1]IOL 189, 1a:

gang gis dngos po brten 'byung bstan pa yis //
yang dag mchog dang mchog myin bka' stsald pa' //
chos kyɨ rgyal po de la phyag 'tshal te //
sa lu ljang pa'ɨ don nɨ ji nus bshad //.

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The Śs is about dependent arising; prior to commenting on a sūtra whose teaching underlies Buddhist doctrine, Kamalaśīla praises the Buddha for expounding the doctrine that explains what is truly excellent and what is not excellent.

Before commenting directly upon the Śs, Kamalaśīla states the five parts to a sūtra commentary. For the purposes of this study, this opening section is called the "Overview" because it summarizes and outlines the commentary's main points before commenting upon the sūtra in detail (see the General Outline). The main part to this commentary, the "concise meaning," has seven parts, from the "prologue" to the "purpose of the sūtra," and each part is summarized in the Overview. However, rather than discuss each of these seven parts twice, once in the Overview and once again in main body of the commentary, we shall introduce each section with its Overview summary.

<u>Prologue</u>

Overview: The prologue is the cause of the sūtra and is stated in every sūtra because it instills belief in the listeners.

(Corresponds to [2].) Kamalaśīla gives a lengthy word-by-word explanation of the sūtra's setting, which is typical of most commentaries on sūtra prologues that are preserved in the Tanjur. The following words are commented upon: "thus" (*'di skad; evaṃ*), "I heard" (*bdag gis thos pa; mayā śrutam*), "on one occasion" (*dus gcig na; *ekasmin samaye*), "Blessed One" (*bcom ldan 'das; bhagavān*), "Rājagṛha" (*rgyal po'i khab*), "Vulture Heap Mountain" (*bya rgod kyi phung po'i ri la; gṛdhrakuṭe parvate*), "great" (*chen po; mahatā*), "assembly of *bhikṣus*" (*dge slong gi dge 'dun; bhikṣusaṅghena*), "one thousand two hundred and fifty" (*stong nyis brgya lnga bcu; ardhatrayodaśabhir śataiḥ*), "*Bodhisattva*" (*byang chub sems dpa'*), "*Mahāsattva*" (*sems dpa' chen po*), "residing" (*bzhugs;*

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viharati), and "**sma*" (*ste*). Thus, the sūtra's prologue answers these questions about the sūtra's setting: when, who, where, and with whom was the sūtra spoken.

Introduction

Overview: The introduction performs the function of connecting the discourse of the sūtra with the prologue, which is the sūtra's context or setting. Thus, the words of the sūtra are in context and do not appear to be in disorder.

(Corresponds to [3-7].) Kamalaśīla identifies the introduction of the ŚS as Reverend Śāriputra's meeting with and questioning of the *Bodhisattva-Mahāsattva* Maitreya on the meaning of an enigmatic sūtra spoken by the Buddha after he looked upon a young rice plant. The sūtra is this: "*Bhikṣus*, he who sees dependent arising sees the Dharma. He who sees the Dharma sees the Buddha."[1] Kamalaśīla briefly comments upon the meeting. He then introduces Śāriputra's questions by explaining that Śāriputra is the best among the wise and Maitreya is very close to enlightenment, and therefore Śāriputra questioned Maitreya. Kamalaśīla uses the sūtra comment that the Blessed One looked at a young rice plant before making his pronouncement in order to introduce two of the main themes of the sūtra regarding the significance of both internal and external D.A.: "no self" and "dependence on causes and conditions." After hazarding an opinion regarding the Buddha's silence after his pronouncement of the sūtra, Kamalaśīla introduces the four allusions (*ldem por dgongs pa; *abhisaṃdhi*)[2] and the four intentions (*dgongs pa;*

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[1]PT 551, 56a:

dge slong dag sus rten cing 'breld par 'byung ba mthong ba des chos mthong ngo // sus chos mthong ba des / sangs rgyas mthong ngo //.

[2]The four allusions are (IOL 189, 6b):

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**abhiprāya*)[1] in order to answer the question, "What is the meaning [of the Buddha's enigmatic pronouncement]?". Kamalaśīla even introduces a contradiction underlying the Buddha's statement: When three things have mutually different natures, how by seeing one will the other two be seen? No answer is given at this point.

Subject to Be Comprehended

Overview: The subject to be comprehended is D.A. in its two aspects: progressive (*lugs su 'byung ba*; **anuloma*) and retrogressive (*lugs su myi 'byung ba*; **pratiloma*). They are called the "[subject] to be comprehended" because they are to be known by means of discriminating insight (*shes rab*; **prajñā*). Progressive D.A. is equivalent to the reality (*de kho na*; **tattva*) of the all-pervasive defilements (*kun nas nyon mongs pa*; **saṃkleśa*), which has the characteristic of defilement (*nyon mongs pa*; **kleśa*), karma, and life (*tshe*;

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gzhug pa la ldem por dgongs pa dang / mtshan nyid la ldem por dgongs pa dang / gnyend po la ldem por dgongs pa dang / bsgyur ba la ldem por dgongs pa dang /.

The four are: "allusion concerning the introduction [or conversion]" (**avatāraṇābhisaṃdhi*), "allusion concerning the [triple] character" (**lakṣaṇābhisaṃdhi*), "allusion concerning the antidote" (**pratipakṣābhisaṃdhi*), and "allusion concerning the transformation [of the meaning of what is said]" (**pariṇāmanābhisaṃdhi*).

[1]The four intentions are (IOL 189, 6b):

mnyam ba nyid la dgongs pa dang / don gzhan la dgongs pa dang / dus gzhan la dgongs pa dang / gang zag la dgongs pa ste /.

These four are: "intention concerning sameness" (**samatābhiprāya*), "intention concerning another matter" (**arthāntarā-'bhiprāya*), "intention concerning another time" (**kālāntarā-'bhiprāya*), and "intention concerning the individual" (**pudgalābhiprāya*).

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**āyus*).[1] Retrogressive D.A. is equivalent to the reality of purity (*rnam par byang ba*; **vyavadāna*).

(Corresponds to [8-9b].) Here in the sūtra, Maitreya begins his response to Śāriputra's questions. After repeating the sūtra spoken by the Buddha, Maitreya recites the twelve component formula of progressive and retrogressive D.A.[2]

Kamalaśīla briefly explains a few phrases from the sūtra such as the epithets of the Buddha and then raises and answers several objections. The first objection concerns the use of the name "dependent arising" for retrogressive D.A. wherein the components beginning with ignorance cease. What justifies giving the name "arising" to the phenomenon of "ceasing"? The answer is that the ceasing of ignorance is the same as the arising of knowledge. Similarly, for all twelve components of D.A., the ceasing of one is equal to the arising of its antidote. Therefore, the name "dependent arising" is appropriate.

Before answering two more objections, Kamalaśīla mentions two different formulas (neither of which is found in the ŚS) for presenting the twelve-component D.A. In the first, he gathers the twelve components of D.A. into five different groups: ignorance, conditioning factors, and consciousness are the first group, the projecting components (*'phen pa'i yan lag*; **ākṣepakāṅga*); name-and-form, the six sense-bases,

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[1]This is the only occasion in which Kamalaśīla mentions the tripartite nature of progressive D.A. The ŚK and the Ṭ discuss it at more length, substituting "birth" (*skye ba*; **janma*) for "life" (*tshe*; **āyus*). The ŚS does not mention this doctrine at all.

[2]Progressive D.A. is the unfolding of saṃsāra beginning with ignorance: "dependent on ignorance the conditioning factors" on up to "dependent on birth old age and death." Retrogressive D.A. is the ceasing of saṃsāra: "from the cessation of ignorance the conditioning factors cease" on up to "from the cessation of birth old age and death ceases."

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contact, and feeling are the projected components (*'phangs pa'i yan lag; *ākṣiptāṅga*); craving, attachment, and existence are the manifesting components (*mngon bar sgrub pa'i yan lag; *abhinirvartakāṅga*); birth is the manifested component (*mngon bar bsgrubs pa'i yan lag; *abhinirvṛttyaṅga*); and old age and death is the misery component (*nyes dmigs kyi yan lag; *ādīnavāṅga*). Though not in ŚS, this arrangement of the twelve-components can be found in other treatises such as the *Abhidharmasamuccaya* by Asaṅga.[1] The second formula has three groups that consist of two past (the first two components), eight present (the middle eight), and two future components (the last two); Vasubandhu's *Abhidharmakośa*[2] has a similar formula. The ŚK and the Ṭ contain neither of these formulas.

Next, Kamalaśīla responds to the charge that because no cause of ignorance was stated, saṃsāra has a beginning (namely ignorance) and ignorance is causeless. He says there are two types of causes, similar and dissimilar. Ignorance has only a similar cause whereas the other eleven components have both similar and dissimilar causes. For example, the similar cause of conditioning factors is the previous conditioning factors; the dissimilar cause is ignorance. Therefore, ignorance arises only from previous ignorance. And because ignorance has a cause, saṃsāra is beginningless. The example is given of a sprout arising from a seed that neither has a beginning nor is causeless. The ŚK and the Ṭ do not have any such discussions.

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[1]The AS, 26, has a similar explanation but it does not list this last component, instead combining "old age and death" with "birth" under the manifested component: "*abhinirvṛttyaṅgaṃ katamat / jātir jarāmaraṇaṃ ca //.*" In the AS-e, 42, Rahula translates this as: "Quels sont les facteurs produits? La naissance et la vieillesse et la mort."

[2]AKB-s, 435-36.

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Comprehension and [Surpassable] Result of Comprehension

Kamalaśīla has arranged the Overview and the body of his commentary differently. In the Overview, "Comprehension" and the "Result of Comprehension" are two separate entries. Yet in the actual commentary, Kamalaśīla splits the "Result of Comprehension" into two parts and joins the first part with "Comprehension" and treats the second part separately. This rearrangement has been made for two reasons. First, the "Result of Comprehension" includes both the Dharma and the Buddha. In order to explain them separately, which Kamalaśīla wishes to do, he must split the "Result of Comprehension" into two parts. As a second reason, he wants to keep his explanation of the Dharma altogether in the body of the commentary. Thus, because the Dharma is included in both "Comprehension" and the first part of the "Result of Comprehension," Kamalaśīla combines them in the body of the commentary in order to have all the parts of the Dharma in one place. It would be awkward to split the presentation of the Overview's "Result of Comprehension," so it is presented here in its entirety together with "Comprehension."

Overview of "Comprehension": Comprehension is the essential nature of the path (the Noble Eight-fold Path) because reality (*de kho na; *tattva*) is comprehended precisely by means of that path.

Overview of the "[Surpassable] Result of Comprehension": The result of comprehension is two-fold: the surpassable (*bla na yod pa; *sottara*) and the unsurpassable (*bla na myed pa; *anuttara*). The surpassable is two-fold: the four fruits of the auditor's (*nyan thos; *śrāvaka*) wholesome practice (*dge sbyong gi 'bras bu; *śrāmaṇya-phala*) and nirvāṇa. The unsurpassable is Buddhahood (*sangs rgyas nyid; *buddhatva* or **buddhatā*). "Comprehension" is the method for achieving the "Result of Comprehension."

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(Corresponds to [9cd].) Here in the sūtra, Maitreya describes the Dharma as the Noble Eight-fold Path, the result, and nirvāṇa. Kamalaśīla divides the Dharma into two, the "Dharma of practice" (*bsgrub pa'i chos*; **pratipattidharma*) and the "Dharma of result" (*'bras bu'i chos; *phaladharma*). He equates the "Dharma of practice" with the Noble Eight-fold Path. Then the "Dharma of result" is divided into two, the first portion, the "surpassable result of comprehension," being further divisible into two parts: the conditioned (*'dus byas; *saṃskṛta*) (the four fruits of wholesome practice) and the unconditioned (*'dus ma byas; *asaṃskṛta*) (nirvāṇa). The bulk of this passage describes the eight components of the Noble Eight-fold Path; once the fruits of wholesome practice and nirvāṇa have been listed, they are not mentioned again.

Kamalaśīla gives a Yogācāra answer to the following objection: When a yogi is meditating, right speech cannot arise and so the path cannot be eight-fold. Kamalaśīla says that the yogi, when meditating, experiences reality according to personal realization, which is based on study and reflection. The yogi has a subsequent experience of reality based upon meditation from which the turning about of the support (*gnas 'gyur ba*; **āśrayaparāvṛtti*) is obtained. After that, the yogi engages in right speech and so forth and not in improper speech and so forth. Therefore, in the case of the Noble Eight-fold Path, the cause[1] is named after the result[2]. Kamalaśīla then describes some of the functions and benefits of the components of the Noble Eight-fold Path.

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[1]PT 553's interlinear notes (y-il) claim the cause is the impressions of right speech, and so forth, that abide as seeds in the basis. The basis is the experience of the goal of personal realization when in concentration.

[2]PT 553's interlinear notes claim that the cause is the right speech, action, and livelihood engaged in upon the yogi's rising from concentration.

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In comparison, on this passage, the ŚK briefly mentions the Noble Eight-fold Path, the result, and nirvāṇa, and the Ṭ has long explanations, particularly of the Path. Both the ŚṬ-K and the Ṭ agree that the result is the result of wholesome practice, though the Ṭ specifies the ingredients of the accomplishment using Yogācāra terminology such as the "turning about of the support" (*gnas gyur pa*; **āśrayaparā-vṛtti*). The Ṭ describes nirvāṇa as with and without remainder, the nirvāṇa that is not clung to / dwelled in, and finally as peace, the body of the essential nature of the Dharma, the Dharma-body.

<u>[Unsurpassable] Result of Comprehension</u>

Overview: (See just above.)

(Corresponds to [10].) This sūtra passage describes the Buddha. Here Kamalaśīla comments on the words in the text without raising or answering any objections. He does identify a variant reading that should be expunged from the text. Curiously, all the classical editions of the sūtra, with the exception of the Phug-brag, retain the variant. The Phug-brag is in general agreement with the reading found in all the Dunhuang versions of the ŚS that do preserve this passage as Kamalaśīla would have it. It reads for the Dunhuang and Phug-brag texts:

> *chos kyi skus* [Phug-brag *sku*] *byang chub byed pa dang* (with the Dharma-body (**dharma-śarīra*) sees [those dharmas of] that which enlightens and)[1]

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[1]PT 549, *ga*-a; PT 551, 57a; IOL 180(2), 17b; Phug-brag, 313b. About the Sanskrit equivalent for the Tibetan "*chos kyi sku*," ŚS has only two occurrences of "*chos kyi sku*." The passage in question here is the first case and there are no known Sanskrit quotations. The second case does have a Sanskrit quotation in the *Bodhicaryāvatāra-pañjikā* of Prajñākaramati, 186 and 269 of Vaidya's edition, and has "*dharmaśarīra*." In both contexts one might expect

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and for the remaining classical editions:

> *chos kyi sku dang ldan pa* [Li-thang and Toyo Bunko *ba*] *dang* (endowed with the Dharma-body and).[1]

The entire Dunhuang passage reads:

> In that [connection], what is the Buddha, the Blessed One? He who, being called "Buddha" because [He] knows all dharmas, by means of the eye of noble discriminating insight and the Dharma-body sees those dharmas of that which enlightens, the learner, and the learned.[2]

Concerning that passage, Kamalaśīla writes:

> The word "possessing" in the phrase "the one possessing the Dharma-body sees" is to be expunged.[3]

He then comments on "*byang chub byed pa.*" Thus even in the Sanskrit original, now lost (unfortunately none of the texts quoting the ŚS quote this passage), there was some textual problem confronting Kamalaśīla. Although he indicated the

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"*dharmakāya,*" but because "*dharmaśarīra*" is attested in one instance, I suggest "*dharmaśarīra*" as the equivalent for the present passage.

[1]Berlin, 155b; British Museum, 245c; Co-ne, 135a; Derge, 116b-117a ; Lhasa, 181b; Li-thang, 133a; Narthang, 192a; Peking 1717/20 and Peking 1684, 124a; Stog Palace, 283a; Taiwan, 186b; Toyo Bunko, 247a.

[2]PT 549, *nga*-b - *ga*-a; PT 551, 57a; IOL 180(2), 17a-b.

[3]IOL 189, 13a:

chos kyi sku dang ldan bas gzigs so zhes ldan ba'i tshig ni khong nas dbyung bar sbyar ro //.

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reading he preferred, curiously the main Tibetan scriptural tradition has retained a different reading.

The ŚK and the Ṭ essentially agree with the ŚṬ-K's description of the Buddha.

How That Is to Be Comprehended

Overview: Kamalaśīla quotes the *Saṃdhinirmocana-sūtra*[1] to suggest that the ultimate (*don dam pa; *paramārtha*) and the conventional (*kun rdzob; *saṃvṛti*) are the matter to be comprehended.[2] They are stated in order to indicate the means by which one will obtain the two-fold result of comprehension.

(Corresponds to [11-61b].) Here the sūtra has its long exposition on D.A. that forms the bulk of the sūtra. The ŚṬ-K begins commenting upon this long section by saying D.A. is to be understood in both an ultimate and conventional mode in order to eliminate the two extremes. A person who meditates only on the ultimate mode may fall into the extreme of underestimation (*skur pa; *apavāda*) in either an annihilation view or the nirvāṇa of the auditors.[3] Meditating only on the

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[1] *Saṃdhinirmocana-nāma-mahāyāna-sūtra* (*dGongs pa nges par 'grel pa zhes bya ba theg pa chen po'i mdo*): Derge 106 *ca* 1b1-55b7. Lamotte used a Peking edition for the Tibetan text in his study.

[2] *Saṃdhinirmocana sūtra: L'explication des mystères*, texte Tibétain édité et traduit par Étienne Lamotte (Paris: Librairie d'Amérique et d'Orient, 1935), 102-103; Peking, 47b:

> *byams pa de la yongs su shes par bya ba'i don* (*parijñeyārtha*) *ni rnam pa ji snyed kyis shes bya de ji lta ba bzhin shes par bya ba ste / 'di lta ste / kun rdzob* (*saṃvṛti*) *dang / don dam pa* (*paramārtha*) *dang /.*

Whereas Lamotte had the Sanskrit terms in the footnotes, here the footnote numbers have been replaced by the Sanskrit terms in parentheses.

[3] IOL 189, 13a-b:

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conventional mode, one can fall into the extreme of superimposition (*sgro 'dogs pa; *samāropa*).[1] By meditating on both modes, one avoids the two extremes and enters into the middle way. The ultimate mode is treated first and relatively briefly compared to the treatment of the conventional mode. Thus the conventional mode of D.A. is emphasized if only by the length of its exposition.

Ultimate Dependent Arising

(Corresponds to [11].) Among the ŚS, the ŚK, the Ṭ, and the ŚṬ-K, only Kamalaśīla's commentary mentions D.A. in an ultimate mode. Even so, all the texts agree about one thing: They explain at this point that by seeing D.A., one sees the Dharma, and by seeing the Dharma, one sees the Buddha. After commenting upon D.A.'s and the Dharma's fifteen adjectives, Kamalaśīla explains that by seeing D.A. of this type, one sees the Dharma of practice (Noble Eight-fold Path) and the Dharma of result (fruit of wholesome practice, nirvāṇa, and Buddhahood). This is because on the ultimate level everything has one taste. He adds that the Buddha is seen because the ultimate as just described has the nature of the Dharma-body (*chos kyi sku; *dharmakāya*). Therefore, seeing D.A. of this

skur pa'i mthar ltung zhing chad par <13b> lta ba 'am / nyan thos kyi mya ngan las 'das pa la gnas par 'gyur //.

The interlinear notes in PT 553, 30b, explain that a person of dull faculty, upon hearing the ultimate described, will belittle the truth of cause and effect and thereby fall into a non-Buddhist annihilation view. A person of middling faculty understands the ultimate to be good, understands that defilement comes from entities, and negates and rejects entities. So by understanding the entityless to be good, by accepting and rejecting accordingly, a person of middling faculty will dwell in the auditor's nirvāṇa. A person of sharp faculty falls into neither of these two faults.

[1]An interlinear note in PT 553, 30b, says that one falls into the extreme of superimposition "by clinging to objects."

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type leads to seeing the Dharma and the Buddha.

Kamalaśīla next poses the question why one sees in that way. He is referring to seeing D.A. as the Dharma and to seeing the Dharma as the Buddha. He answers by quoting the ŚS: "having realized the Noble Dharma, by possessing perfect wisdom" (*'phags pa'i chos mngon bar rtogs te / yang dag pa'i ye shes dang ldan bas //; [ārya-dharmābhisamaye samyagjñānād upanayenaiva ?]*). In his explanation, he equates the "Noble Dharma" with the "ultimate Dharma" and says whoever possesses that ultimate Dharma has perfect wisdom. And anyone with perfect wisdom does not conceive D.A., the Dharma, and the Buddha to be different. Kamalaśīla concludes this section by referring back to the Introduction and stating which of the four intentions and which of the four allusions the Buddha had in mind when he spoke his enigmatic sūtra. The intention is the intention for sameness and the allusion, the allusion for the characteristic of the perfect.[1]

The following are observations regarding Kamalaśīla's comments on the fifteen adjectives from ŚS that he interprets as describing D.A. in the ultimate mode. To support his interpretations, he quotes a number of sūtras: the *Dharma-saṃgīti*, the *Jñānālokālaṃkāra*, and the *Saṃvṛti-paramārtha-satya-nirdeśa* (a.k.a. *Satyadvayāvatāra*), and the *Hasta-vāla-prakaraṇa-kārikā* of Āryadeva. Kamalaśīla also paraphrases the *Saptaśatikā-prajñāpāramitā* and the *Pratītyasamutpāda-hṛdaya-*

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[1]In Étienne Lamotte's *La somme du grand vêhicule d'Asaṅga (Mahāyānasaṃgraha)*, vol. 2, *Traduction et commentaire*, Publications de l'Institut Orientaliste de Louvain, 8 (1938; reprint, Louvain-la-Neuve: Institut Orientaliste, 1973), 130-131, the "intention for sameness" (*samatābhiprāya*) is described as the intention having reference to an equality and the example is given of the Buddha of the present era saying he was the Buddha Vipaśvin in the past, even though the two Buddha's are obviously different. Thus, the "intention for sameness" must be understood to refer to a similarity. The "allusion for the character" (*lakṣaṇābhisaṃdhi*), with regard to the character of dharmas, indicates their triple nature. Kamalaśīla further specifies the "character of the perfect."

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kārikā ascribed to Nāgārjuna. The ŚṬ-K has the Yogācāra terms "grasped" and "grasper" as part of its commentary to the adjective "baseless" (*dmyigs pa myed pa*; *anālambana*). Finally, for his comments on the last adjective, "a nature that is not pacified" (*rnam par zhi ba ma yin ba'ɨ rang bzhɨn du'*; *avyupaśamasvabhāva*), Kamalaśīla twice mentions the **Dharmadhātu* (*chos kyɨ dbyings*).

Conventional Dependent Arising

(Corresponds to **[12-61b]**.) Most of the ŚS discourse on what Kamalaśīla calls "dependent arising in the conventional mode" has already been summarized in the above descriptions of the ŚK and the Ṭ. Therefore, rather than repeat ourselves by again describing the teachings in the ŚS, we shall concentrate on the ways the ŚṬ-K differs from the ŚK and the Ṭ in its interpretation of the ŚS. Because Kamalaśīla did not outline this section except in a piecemeal fashion, the following, tentative outline of D.A. in the conventional mode should prove useful. This second outline for the ŚṬ-K was described above, just before the General Outline.

Outline of the Conventional Mode of D.A.
(= I.F.2. from the General Outline of ŚṬ-K)
(*kun rdzob kyɨ tshul*; **saṃvṛti-naya*)
ŚS 124a6-130a5, ŚṬ-K 184b5-194b5 [12-61b]

I. Refuting All the Non-Buddhist Views (*mu stegs can kyɨ lta ba ma lus par dgag pa*)

A. Five-fold Defining Characteristic (*mtshan nyid rnam pa lnga*), Positive [Statements] (*rjes su 'gro ba*; **anvaya*)

1. Defining Characteristic of Arising from Causes (*rgyu dang bcas pa las byung ba'ɨ mtshan nyid*)
ŚS 124a6-124b1, ŚṬ-K 185a1-185b7 [12] 1

2. Defining Characteristic of Arising from Many

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Impermanent Causes (*myi rtag pa' du ma'i rgyu las 'byung ba'i mtshan nyid*)

ŚS 124b1-2, ŚṬ-K 185b7-186a1 [13b] 2

ŚS 125b7-8, ŚṬ-K 187b6-187b7 [22ab] 10

3. Defining Characteristic of Arising Devoid of a Self (*bdag myed par 'byung ba'i mtshan nyid*)

ŚS 124b2, ŚṬ-K 186a1-186a4 [13a] 3

ŚS 128b5-129a1, ŚṬ-K 193a2-193a7 [47-51] 21

4. Defining Characteristic of Arising from Efficacious Conditions (*nus pa'i rkyen las 'byung ba'i mtshan nyid*)

ŚS 124b2-4, ŚṬ-K 186a4-186a7 [13c, 14ab] 4

ŚS 124b7-125a3, ŚṬ-K 186b4-186b7 [13d, 14cd-16] 6

ŚS 125b8-126a2, ŚṬ-K 187b7 [22cd, 24ab] 11

5. Defining Characteristic of Arising from Agentless Conditions (*byed pa myed pa'i rkyen las 'byung ba'i mtshan nyid*)

ŚS 124b4-7, ŚṬ-K 186a7-186b4 -- 5

ŚS 125a3-125a8, ŚṬ-K 186b7-186b8 [17] 7

ŚS 126a2-5, ŚṬ-K 187b7-187b8 [24c-25c] 12

ŚS 126b6-127a1, ŚṬ-K 188a5-188b4 [29cd] 14

ŚS 128b4-5, ŚṬ-K 193a1-193a2 [46] 20

B. Negative [Statements] (*ldog pa*; **vyatireka*)

ŚS 125a8-125b1, ŚṬ-K 186b8-187a6 [18] 8

C. Negative [Statements] (*ldog pa*; **vyatireka*) = Not Eternalism, Annihilation, Nor Transmigration, A Great Result Produced from a Small Cause, Continuity of That which Is Similar with That

1. [External D.A.--not clearly labeled as negative [statements]]

ŚS 125b1-7, ŚṬ-K 187a6-187b6 [19cd-21] 9

2. Internal D.A.

ŚS 129b7-130a5, ŚṬ-K 193b7-194b5 -- 23

II. [Comments on the Meaning of the Words ŚS Uses to Discuss

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Conditions (*rkyen*; *pratyaya*) of Internal D.A.]
ŚS 126a5-126b6, ŚṬ-K 187b8-188a5 [25d-29b] 13

III. Five-fold Defining Characteristic ... of the Essential Nature of the Subject to Be Comprehended (*yongsu shes par bya ba'ɨ dngos pa'i rang bzhin ... mtshan nyid rnam pa lnga*)

A. Own Defining Characteristic (*rang gi mtshan nyid*; **svalakṣaṇa*)
ŚS 127a1-8, ŚṬ-K 188b4-189a6 [30-37] 15

B. Defining Characteristic of the Etymology (*nges pa'i tshig gi mtshan nyid*; **nirukti-lakṣaṇa*)
ŚS 127a8-127b3, ŚṬ-K 189a6-189b6 [38-39] 16

D. Defining Characteristic of the Connecting of the Components (*yan lagi mtshams sbyor ba'i mtshan nyid*)
ŚS 127b3-128a4, ŚṬ-K 189b6-191b5 [40] 17

E. Defining Characteristic Devoid of the Two Extremes (*mtha' gnyis dang 'bral ba'i mtshan nyid*)
ŚS 128a4-6, ŚṬ-K 191b5-192a8 [41] 18

F. Defining Characteristic of the Assembling Cause (*rgyu bsdu ba'i mtshan nyid*)
ŚS 128a6-128b4, ŚṬ-K 192a8-193a1 [42-45] 19

IV. Four Examples Corresponding to the Four Different Types of Karma and Result (*las dang 'bras bu tha dad pa rnam pa bzhi dang 'thun ba'ɨ dpe rnam pa bzhi*)
ŚS 129a1-129b7, ŚṬ-K 193a7-193b7 [52-54b, 56-57, 59-61b] 22

This section of the ŚṬ-K on the conventional mode of D.A. emphasizes the refutation of non-Buddhist views of causation and the establishment of the Buddhist view, the correct view (i.e. D.A.), and answers various objections. Two sets of five-fold defining characteristics are used to refute non-Buddhist views. These views include causeless creation, creation by permanent wholes, by permanent selves, by permanent causes with no potency, and by agents.

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(1 corresponds to [12].) According to Kamalaśīla, because D.A. in the ultimate mode does not have causes and conditions, in order to indicate that D.A. does indeed possess causes and conditions and therefore the name "dependent arising" is appropriate, Maitreya explained D.A. also in the conventional mode. Because non-Buddhists misinterpret D.A. as causelessness, causation from incongruous causes, and so forth, Kamalaśīla claims D.A. has a five-fold defining characteristic (I.A. in the outline), which he uses to interpret Maitreya's discourse and refute the views of the non-Buddhists. The defining characteristic of arising from causes (I.A.1.) undermines the view that entities arise causelessly.

(2 corresponds to [13b].) That D.A. arises from dependence on causes and conditions is the defining characteristic of arising from many impermanent causes (I.A.2), which undermines the incongruous cause called "permanent whole." Kamalaśīla also explains the use of the terms "cause" and "condition" in the ŚS. "Cause" is the basic cause because it is specific. An interlinear note gives the example of a wheat seed producing only wheat. "Conditions" are concurrent causes because they are general; no examples are given.

(3 corresponds to [13a].) That D.A. is internal and external is the defining characteristic of arising devoid of a self (I.A.3.). Internal D.A. eliminates attachment to the internal sense-bases, which are regarded as the self, and external D.A. eliminates attachment to the external sense-bases, which are regarded as belonging to the self, as "mine." Kamalaśīla equates selflessness with internal and external D.A. Thus, the notion of a permanent self is undermined.

(4 corresponds to [13c, 14ab].) The external causes of D.A. indicate the defining characteristic of arising from efficacious conditions (I.A.4.). The sūtra discourse uses positive and negative associations to demonstrate a cause is efficacious, thus undermining the view that a result arises

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from a permanent cause that has no potency.

(5 has no correspondence with the ŚK.) This concluding section on the causes of external D.A. where neither the seed nor the fruit has the idea of producing or being produced demonstrates the defining characteristic of arising from agentless causes (I.A.5.). Though the ŚK and the Ṭ do not comment upon this section of the ŚS, they do comment upon similar passages from the ŚS and interpret them to mean that the causes and results have no self-conceptualization. Kamalaśīla's tightly argued, terse commentary benefits from extensive Dunhuang interlinear notes. The conclusion is that those who say causes have agents are undermined.

(6 corresponds to [13d, 14cd-16].) The identification of the six conditions of external D.A. and the account of their respective functions is interpreted by Kamalaśīla as the defining characteristic of arising from efficacious conditions (I.A.4.). Here, the commentaries have little to say about the sūtra's discourse.

(7 corresponds to [17].) ŚS's denial that the external conditions or the sprout, respectively, think "I produce" or "I was produced" is taken by Kamalaśīla as the defining characteristic of arising from agentless conditions (I.A.5.). Again, the commentaries have little to say.

(8 corresponds to [18].) Here, a denial by the ŚS that the sprout is produced from itself, from another, both, and so forth is interpreted by Kamalaśīla as the ŚS's use of negative statements (I.B.) in order to refute various non-Buddhist views of causation. Whereas the ŚṬ-K's comments are fairly brief, the Ṭ comments at length on the various types of possible causation conceived by non-Buddhists.

(9 corresponds to [19cd-21].) The five factors of external D.A. beginning with "not eternalism" are discussed by all the commentaries, most fully by the ŚṬ-K and the Ṭ. The ŚṬ-K, which labels these factors as "negative [statements]" (I.C.1.) later in the text, adds the importance of the human agent for

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the last two factors. The Ṭ remarks that external D.A. is unencumbered by the imagined nature.

(10 corresponds to **[22ab]**.) That internal D.A. arises from causes and conditions is the defining characteristic of arising from many impermanent causes (I.A.2). The ŚṬ-K simply identifies the particular defining characteristic.

(11 corresponds to **[22cd, 24ab, 25abc]**.) The internal causes of D.A. indicate the defining characteristic of arising from efficacious conditions (I.A.4.). Again, the ŚṬ-K identifies the particular defining characteristic without any other comment. The ŚK **[23]** and the Ṭ add the analysis of internal D.A. into three groups: defilement, karma, and birth. The Ṭ interprets them as the other-dependent nature.

(12 corresponds to **[24cd]**.) The ŚS's denial that the internal causes think "I produce" or "I was produced" is identified by Kamalaśīla as the defining characteristic of arising from agentless conditions (I.A.5.). Beside simply identifying the particular defining characteristic, Kamalaśīla says, without actually mentioning the second, fourth, and fifth defining characteristics, that they apply similarly for the conditions also, which must be taken to refer to the six conditions of internal D.A.

(13 corresponds to **[25d-29b]**.) Because Kamalaśīla has already stated that the defining characteristics applied to the causes of internal D.A. apply likewise to the conditions, he limits his commentary on the conditions to the meanings of the words (II.) The Ṭ, on the other hand, discusses the six conditions in some detail.

(14 corresponds to **[29cd]**.) The ŚS's statement that the conditions are not the self, a being, and so forth is interpreted by Kamalaśīla as agentless arising, which corresponds to the defining characteristic of arising from agentless conditions (I.A.5.). Kamalaśīla describes each of the wrong notions (the earth element is the self, a being, and so forth) and then refutes them.

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(15 corresponds to [30-37].) Kamalaśīla introduces and begins a second group of five-fold defining characteristics that explain the defining characteristic of the subject that is to be comprehended, the causes of internal D.A. First is the "own defining characteristic" (III.A.) in which the character of each component of internal D.A. is described. The ŚṬ-K's commentary is quite brief and concentrates on "ignorance"; the Ṭ's commentary is long, especially on the topic of "ignorance."

(16 corresponds to [38-39].) For the second set of definitions of the causes of internal D.A., which Kamalaśīla calls the defining characteristic of the etymology (III.B.), none of the commentaries says much, though Kamalaśīla does mention "rebirth" (*yang srid*; **punarbhava*) in conjunction with his explanations of the conditioning factors, craving, and grasping.

(17 corresponds to [40].) The third set of definitions of the causes of internal D.A. indicate the connection of each component with the previous one. Accordingly, Kamalaśīla calls these the defining characteristic of the connecting of the causes (III.C.). The ŚṬ-K, with comments on each of the twelve components, has more comments on this section than does the ŚK or the Ṭ; for example, the ŚṬ-K explains the two types of ignorance and realms associated with the three types of conditioning factors. The ignorance on which unwholesome conditioning factors depend is bewilderment with regard to cause and result; the second ignorance on which wholesome and immovable conditioning factors depend is bewilderment with regard to reality. Wholesome and immovable conditioning factors arise from the thoughts to obtain happiness and freedom from suffering. The wholesome conditioning factors are associated with wholesome beings in the desire realm; the unwholesome conditioning factors are associated with beings in the bad states of existence (presumably hell, hungry ghost, and animal realms); and the immovable conditioning factors are

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the cause of the form and formless realms.

(18 corresponds to [41].) That D.A. proceeds like the flow of a river and so forth is interpreted by Kamalaśīla as the defining characteristic devoid of the two extremes (III.D.). All the commentaries discuss this passage, but only the ŚṬ-K emphasizes that D.A. is devoid of the two extremes.

(19 corresponds to [42-45].) The final of the five-fold defining characteristics of the essential nature of the subject to be comprehended is that of the assembling cause (III.E.). Kamalaśīla introduces the assembling cause as that cause upon whose elimination nirvāṇa will be obtained. At a later point, he adds that the wrong-minded occupy bad states of existence, because through ignorance they have attachment to the self and seek happiness and avoid suffering. This would seem to conflict with Kamalaśīla's earlier description of the two types of ignorance and the occupants of the bad states of existence. The Ṭ has practically no commentary on the verses of this section of the ŚK.

(20 corresponds to [46].) That the assembling causes have no thoughts of "I perform" nor "I was produced" indicates that karma and so forth have no agent. This brief statement by Kamalaśīla is very similar to his explanation of the defining characteristic of arising from agentless conditions (I.A.5.).

(21 corresponds to [47-51].) Kamalaśīla interprets the ŚS's description of the way in which the four assembling causes produce rebirth as the defining characteristic of absence of self in all dharmas, which is similar to the defining characteristic of arising devoid of a self (I.A.3.).

(22 corresponds to [52-54b, 56-57, 59-61b].) Kamalaśīla interprets the four examples: visual consciousness, the reflection of a face in a mirror, the reflection of the moon in water, and a fire, as representing four different types of relation between karma and result: that experienced in this life, in the next life, in a distant life, and at an indeter-

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minate time, respectively. He also uses the term "impressions" (*bag chags*; *vāsanā*) for the karmic imprints abiding in the consciousness that is a seed. However, he does not use the Yogācāra term "fundamental consciousness" when describing this seed-consciousness. Because the ŚS says the consciousness that is a seed is fashioned by karma, this description of consciousness may be a precursor to the doctrine of the "fundamental consciousness" in Yogācāra texts. The ŚK verses [54c-55] and [58] are additions that summarize the principle of D.A. without corresponding to a particular section of the ŚS. Neither the ŚK nor the Ṭ mention the term "fundamental consciousness" when discussing these four examples. The ŚK also does not mention the term "consciousness that is a seed"; the Ṭ does include the term "consciousness that is a seed" (*sa bon rnam par shes pa*; *vijñānabīja*) in its quotation of the corresponding section of the ŚS.

(23 has no correspondence with ŚK.) The five factors of internal D.A. that Kamalaśīla classifies as negative [statements] conclude this section on D.A. in the conventional mode. The example of the balance beam used to illustrate that D.A. is not annihilation is stated to be applicable on the conventional level but unsuitable on the ultimate level. Its unsuitability on the ultimate level arises from the fact that the balance beam is a conventional object and, therefore, is not established on the ultimate level. Commenting upon the "continuity of what is similar," the last of the five factors, Kamalaśīla distinguishes between two views. The first view, the wrong view, says that a person, having accumulated karma, will experience the corresponding karma[1], and thus the state

[1]In the ŚṬ-K, the word "maturation" occurs in place of the word "karma." Thus, the two views are phrased similarly, which must be a mistake. An interlinear note in PT 553 restates the first view so that the two views do not agree:

> [I]f, because virtue was performed, in a later life also virtue is performed, and because sin was performed, in

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of pure conduct will not exist and suffering will not truly be exhausted. The second view, the right view, says that a person, having accumulated karma, will experience the corresponding maturation, and thus the state of pure conduct exists and suffering can truly be exhausted. The point is that the person who performs a particular type of karma will experience the corresponding result, not that the person will necessarily perform more of the same karma.

The example of the balance beam is also discussed in the "*Karma-phala-sambandha*" chapter of the *Tattvasaṃgraha* of Śāntarakṣita and its *Pañjikā* by Kamalaśīla. The Mīmāṃsaka Kumārila Bhaṭṭa attacked this example for not showing any causal relation between cause and result but only a mere sequence.[1] Śāntarakṣita and Kamalaśīla bring up Kumārila's objection (*kārikās* 485-486 and commentary) and give their answer (*kārikās* 509-521 and commentary).[2] In brief, they defend the position that the mere presence of the cause gives rise to the result and in the moment the cause passes away the result arises. There is no intervening moment and there is no need for any causal action, the presence of the cause being

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a later life also sin will be performed, [then ...].

[1]Kumārila Bhaṭṭa, *Ślokavārttika of Śrī Kumārila Bhatta with the Commentary Nyāyaratnākara of Śrī Pārth[a]sār[a]thi Miśra*, ed. by Swāmi Dvārikādāsa Śāstrī, Ratnabharati Series, vol. 3 (Varanasi: Ratna Publications, 1978), 594-595; Kumārila Bhaṭṭa, *Ślokavārttika*, tr. by Ganganatha Jha, (Calcutta: The Asiatic Society, 1908; reprint, 1985), 482-483; Vijaya Rani, *The Buddhist Philosophy as Presented in Mīmāṃsā-śloka-vārttika* (Delhi: Parimal Publications, 1982), 115, discusses these verses by Kumārila.

[2]Śāntarakṣita, *Tattvasaṅgraha of Ācārya Shāntarakṣita with the commentary 'Pañjikā' of Shri Kamalshīla*, 2 vol., ed. by Dvārikādāsa Sāstrī, Bauddha Bharati Series, 1 (Varanasi: Bauddha Bharati, 1981), 1:210, 217-220; Śāntarakṣita, *The Tattvasaṅgraha of Shāntarakṣita, with the Commentary of Kamalashīla*, 2 vol., tr. into English by Ganganatha Jha (Baroda: (G.O.S. no. 80), 1937; reprint, Delhi: Motilal Banarsidass, 1986), 1:288-289, 300-304.

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sufficient to produce its result. By the interpretation of the example of the balance beam in the ŚS, Kamalaśīla upholds the truth of the Buddha's teaching and attacks the position of the non-Buddhist as portrayed by Kumārila.

The ŚK does not mention these five factors beginning with "not eternalism," but the Ṭ comments upon them using mostly quotations from the ŚS.

The ŚṬ-K has no discussion of the three-nature theory that would correspond to [61c-62] and to the Ṭ's commentary.

Purpose

Overview: The purpose of the sūtra is to eliminate obscuration (*sgrib pa; *āvaraṇa*) and to enter onto the path of nirvāṇa that is not clung to / dwelled in (*mi gnas pa'i mya ngan las 'das pa; *apratiṣṭhita-nirvāṇa*). This path is, in brief, the *bodhisattva's* discriminating insight (shes rab; *prajñā) and compassion (*snying rje; *karuṇā*). Through discriminating insight, the *bodhisattva* does not fall into saṃsāra and, through compassion, neither abandons saṃsāra nor enters into nirvāṇa. Thus, in order to increase discriminating insight and to produce the great compassion for beings who are bewildered (*rmongs pa; *mūḍha*) and enter saṃsāra, the *bodhisattva* who abides in D.A. enters onto the path of nirvāṇa that is not clung to / dwelled in. That is the purpose of the sūtra. And because by that same path the two obscurations of *bodhisattvas* are easily and completely removed, that too is the purpose of the sūtra.

(Corresponds to [63-70].) In spite of the Overview's long explanation of the purpose, here the commentary primarily gives a word-by-word analysis. The one exception is the explanation of the prediction of perfectly complete enlightenment. The prediction is made for anyone on the path of nirvāṇa that is not clung to / dwelled in. One enters that path by the elimination of obscurations through the removal

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of defilements. But even that section is not as fully described as is the "Purpose" in the Overview.

If it were not for the Dunhuang editions, the reader would be lead to believe that Kamalaśīla did not have an actual section of the sūtra in mind when he described the "Purpose" (*dgos pa; *prayojana*), the seventh and final part of the concise meaning. All the classical editions of the ŚṬ-K begin this final section with the phrase, "... indicates the intention (**abhiprāya*) of the sūtra" (*mdo sde'i dgongs pa ston to*)[1] whereas Dunhuang manuscripts PT 553 and PT 2105 read "... indicates the purpose (**prayojana*) of the sūtra" (*mdo sde'ɨ dgos pa stond to*).[2] The reading of the classical editions is confusing because, given the importance Kamalaśīla places upon the four intentions and four allusions, we are led to wonder whether the final section of the ŚS is connected with the four intentions. But the Dunhuang manuscripts make clear what has been confused by the later, classical tradition: Kamalaśīla interprets the final section of the commentary as the purpose of the ŚS, the final of the concise meaning's seven parts.[3]

The ŚK adds some material not in the sūtra about fire requiring conditions that are not deficient in order to burn. It extends this discussion to the fire of wisdom consuming the

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[1]Co-ne 162a; sDe-dge 162a; sNar-thang 190b; Peking 194b; Golden Manuscript 237b.

[2]PT 553, 53a (pagination is on the back side of the folio so 53a is on the reverse side of the folio marked "*nga gsum*"); PT 2105, 20 (i.e., the twentieth of twenty-three pages on the microfilm copy). PT 553 adds in the interlinear commentary: *bsdus pa'i don rnam pa bdun du bkod pa las tha ma ste /* (From the concise meaning arrayed in seven parts, the final). That this is the "Purpose," the final part of the commentary, could not be more clearly stated.

[3]The two Tibetan words that are confused are "*dgos pa*" and "*dgongs pa.*" The difference between them is the addition of a final "*nga*" in "*dgongs pa.*" Therefore, this is most likely a scribal error.

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seeds of all-pervasive defilement so that they have no result. The Ṭ describes the five aggregates, saṃsāra, and the Four Noble Truths according to the Yogācāra view. The obtainment of peace, the Dharma-body, is the repeated goal of the Four Noble Truths; it leads to Buddhahood. This is also stated in [67d-68b].

Does Kamalaśīla's concluding verse introduce another purpose for his composition?

> I explained the meaning of this sūtra
> Just as extensively as I could;
> By [this] merit, may all beings
> Come to realize the profound meaning [of] the Dharma.[1]

Kamalaśīla apparently intends his writing of the ŚṬ-K to be merit producing and thereby an aid for beings to realize the "profound meaning" of the Buddha's teaching. In the case of the ŚS, the "profound meaning" must refer to dependent arising. Thus, Kamalaśīla has restated the purpose of the ŚS in a shortened form owing to the space limitations of the concluding verse.

Comparison of the Presentations of Dependent Arising

We shall begin the comparison of the presentations of dependent arising in the ŚS corpus of texts by reviewing our

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[1]PT 2105, 22-23:

bdag gɨs mdo sde 'di'i <23> *don //*
jɨ nus 'dɨ 'drar rgyas bshad pa yi //
bsod nams gyis nɨ skye bo kun //
chos don zab mo rtogs 'jug shɨg //.

The classical editions omit *yi* in line two and have *shog* (the optative) in place of *shɨg* (the imperative) in line four.

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findings for the Indian commentaries.

The ŚK is a versification written to be concise and mnemonic. It does not offer word-by-word commentary, but rather summarizes the ŚS. The ŚK's most notable addition is the interpretation of dependent arising using the three-nature doctrine, [61c-62]. Another major addition is the tripartite analysis of dependent arising as defilement, karma, and birth, [23].

The Ṭ is essentially a word-by-word commentary on both the ŚK and the ŚS, though it does not comment on every word or phrase. Still, the Ṭ elaborates the ŚK's two main additions and adds a few comments of its own especially in reference to the three-nature theory. Other elaborations by the Ṭ include an extensive commentary on the Noble Eight-fold Path, eight wrong views of causation, and ignorance. The Ṭ adds the "fundamental consciousness" (*kun gzhi rnam par shes pa*; **ālayavijñāna*) and other Yogācāra terms to its exegesis of the ŚS and the ŚK. However, the Ṭ does not explain how the three-nature theory and the "fundamental consciousness" work together in an explanation of D.A. In fact, the Ṭ does not even mention the fundamental consciousness when explaining D.A. The fundamental consciousness is included in explanations of the four demons (Ṭ-D, 23a), the Dharma as result or fruit (Ṭ-D, 29a), the fire of wisdom burning the seed of defilement (Ṭ-D, 52b), the transition from a defiled mind to the highest perfect realization (Ṭ-D, 52b), and the five aggregates (Ṭ-D, 53b-54a). Another term the Ṭ uses that is not found in the ŚK is "nirvāṇa that is not clung to / dwelled in."

Kamalaśīla's ŚṬ-K, like the Ṭ, is in essence another word-by-word commentary. However, the ŚṬ-K is a more sophisticated exegesis. It is more formally structured and its very structure, based as it is on a careful analysis of the ŚS, is an important part of the ŚṬ-K's exegesis. Kamalaśīla uses a well-developed outline to systematize the

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ŚS's teaching. He identifies the purpose in the context of the four intentions and four allusions. The main subject of the sūtra, D.A., is classified in two modes: ultimate and conventional. The conventional mode is further analyzed with important points made in the ŚS being emphasized, for example, the two sets of five-fold defining characteristics of D.A., the positive and negative [statements], and the four examples of different types of karma. The ŚṬ-K adds a few teachings not found in the ŚS such as the tripartite formula of D.A. with defilement, karma, and life (the ŚK and the Ṭ have "birth" instead of "life"), another tripartite formula based on past, present, and future (literally, previous, middle, and later), and the answers to a number of objections. Like the Ṭ, the ŚṬ-K mentions the "nirvāṇa that is not clung to / dwelled in." But in contrast with the ŚK and the Ṭ, the ŚṬ-K uses the two-reality theory of ultimate and conventional to interpret D.A. rather than the three-nature theory. Quite possibly one of Kamalaśīla's reasons for writing a commentary to the ŚS was to interpret it according to the Madhyamaka "ultimate / conventional" analysis rather than the Yogācāra three-nature theory as in the ŚK and the Ṭ.

Having considered the ways in which the commentaries differ from their sūtra and from each other, let us now cite the distinctive qualities of the ŚS. Several distinctive qualities were given in the first chapter. The ŚS appears to be a compilation in which various teachings on D.A. have been gathered and fit together. The ŚS equates the seeing of D.A. with seeing the Dharma and that with seeing the Buddha. The ŚS analyzes D.A. in a four-fold manner: it has causes and conditions and is external and internal. Finally, the ŚS most often discusses D.A. using the formula of twelve components beginning with ignorance and ending with old age and death and its host of attendant ills. But the ŚS has still other distinctive features worth discussing.

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The Two Roles of Consciousness

Consciousness (*rnam par shes pa*; *vijñāna*) plays two distinct roles in the ŚS. One role or function is as a generative factor in rebirth. We can see this most clearly in the section on the four causes that assemble in which consciousness is called "consciousness that is a seed" (*sa bon rnam par shes pa*; *vijñānabīja*). Here, with craving, ignorance, and karma as its own causes, the consciousness that is a seed itself serves as the cause of name-and-form arising in a mother's womb. Immediately after this section on rebirth, visual consciousness as a cognitive function is used to illustrate the causal principle of D.A. Visual consciousness's causes are eye, form, light, space, and appropriate attentiveness. The ŚS describes both the rebirth and visual consciousnesses as being based on their respective causes, and the causes and the consciousnesses themselves, respectively, lack the conceptualization "I produced" and "I was produced." But why are these two distinct descriptions of consciousness juxtaposed? Was it to contrast the two different functions of consciousnesses? Or is it merely coincidence?

The commentaries do not directly answer these questions. Both the Ṭ and the ŚṬ-K say that the discussion of visual consciousness in the cognitive role is used as an example. The Ṭ (Ṭ-D, 48a) and the ŚK cite it as an example of a thing not arising without all its causes and conditions being present (an example of arising); the ŚṬ-K interprets the cognitive consciousness to be one among a group of four examples of four types of karma and activity: in particular, as the type that has its result in the same lifetime, not some future life nor at some indeterminate time. Both of these interpretations by the commentaries work well enough as explanations, though the ŚṬ-K's seems more forced. However, they do not tell us why cognitive consciousness is used as an example instead of some other example nor why it is juxtaposed to "consciousness that is a seed." Nonetheless, it is

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possible that the juxtaposition was made simply to contrast and acknowledge the two distinct functions of consciousness. On the other hand, it is also possible that the two roles of consciousness just happen to coincide with two purposes for which D.A. is used: (1) as an explanation of rebirth (generative consciousness) and (2) as an explanation of the arising of entities in the abstract (cognitive consciousness).

Discriminating Insight and Wisdom

The ŚS twice mentions the term "discriminating insight" and once the term "wisdom." None of the commentaries says much about the two passages where "discriminating insight" occurs, but the passage with the term "wisdom" elicits some comments from the ŚṬ-K. The two occasions on which the ŚS mentions "discriminating insight" (*shes rab*; *prajñā*) are: (1) the Buddha sees all dharmas by means of the eye of noble discriminating insight and (2) the person who sees dependent arising by means of perfect discriminating insight will not speculate about the past, present, or future lives. The ŚṬ-K comments only upon the first use of discriminating insight but not the second (IOL 189, 12b). The Buddha, it claims, sees with the eye of uncontaminated (*zag pa myed pa'i*; **anāsrava*) discriminating insight, not with the eye of flesh. It is unsurpassable and all dharmas are suitable as its object of perception. The ŚK [10c] explains the passage differently, using the term "exalted vision" (*'phags mthong bas*; **ārya-darśana*), which the Ṭ (Ṭ-D, 29b) explains to mean the "eye of wisdom" (equating "wisdom" and "discriminating insight"). The Ṭ takes "exalted" to mean "transcendental." For the second usage of the term "discriminating insight" in the ŚS, which the ŚṬ-K does not comment upon, the ŚK [**64a**] only mentions it and the Ṭ (Ṭ-D, 50b) adds that this discriminating insight is transcendental. The ŚS has modified it as "perfect" (*yang dag pa 'i*; *samyak*), which the Ṭ says means "not wayward" (*phyin ci ma log pa'i*; **aviparyāsa*). At any rate, in both its

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occurrences in the ŚS, the term "discriminating insight" is applied to all manner of dharmas, and in the second occurrence it's presence is sufficient to end speculation about one's lives in the three times. The commentaries give only the most cursory explanations of the term "discriminating insight," but they bestow it an elevated position: "uncontaminated," "unsurpassable," and "transcendental."

The ŚS uses the term "perfect wisdom" (*yang dag pa'i ye shes*; **samyagjñāna*) when explaining how by realizing the Noble Dharma one can see the Buddha. The ŚK [11d] uses the phrase "stainless-minded" (*dri med pa yi blo*; **vimala-mati*) for this passage. The Ṭ interprets the term "perfect wisdom" used in the ŚS as the realization of the reality of selflessness in all dharmas. The ŚṬ-K's explanation is most interesting. It interprets "Noble Dharma" to mean ultimate (*don dam pa*; **paramārtha*) Dharma, which is understood by one of perfect wisdom. One of perfect wisdom dwells in the wisdom of sameness and does not conceive dependent arising, the Dharma, and the Buddha to be different; this is the implied benefit of seeing with wisdom. Thus, the Buddha spoke with regard to the "intention of sameness" and the "allusion for the character of the perfect." So, according to the ŚS's usage and the ŚṬ-K's explanation of the two types of seeing, the ultimate is seen by means of wisdom, but discriminating insight is applied to all dharmas, both ultimate and conventional.

Repetition in the *Śālistamba-sūtra*

The ŚS uses the technique of repetition to emphasize a number of themes in its presentation of D.A. They are (1) the causal nature of D.A., (2) that causes, conditions, and their results are devoid of conceptualization, and (3) that the principle of dependent arising avoids all manner of wrong views. Let us address these themes in order.

The causal nature of dependent arising is stressed over and over again. By causal nature is meant that results arise

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from their causes (and conditions) and that without their causes (and conditions), no results arise. Curiously, the ŚS never defines "causes" or "conditions"; instead, it identifies those causes and conditions of internal and external D.A. and describes their functions, especially the functions of the conditions. Fourteen passages in which the causal principle is emphasized are given immediately below. The numbers in parentheses correspond to the number sequence in the ŚṬ-K according to the Outline of the Conventional Mode of D.A.

1. When there is no seed, the sprout will not arise; up to when there is no flower, the fruit will also not arise. When there is a seed, the sprout will be produced; similarly, up to when there is a flower, the fruit also will be produced. (PT 551, 57b--external D.A. causes) (4)

2. However, when there is a seed, the sprout is produced and appears; similarly, up to when there is a flower, the fruit will be produced and appear. (PT 551, 57b-58a--external D.A. causes) (5)

3. Without these conditions, the sprout will not be produced from the seed. However, when the external earth element is not deficient--and likewise water, fire, air, space, and season are not deficient--when all are assembled, should the seed cease, from that the sprout would be produced. (PT 551, 58a--external D.A. conditions) (6)

4. However, should these conditions exist and the seed cease, a sprout would be produced. Similarly, up to: should the flower exist, the fruit would also be produced. (PT 551, 58b--external D.A. conditions) (7)

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5. If ignorance does not arise, the conditioning factors also would not manifest. In this way up to, "If birth did not arise, old age and death also would not manifest." Likewise, from "Out of ignorance existing, conditioning factors will be produced," up to "From birth existing, old age and death will be produced." (PT 551, 59a --internal D.A. causes) (11)

6. However, from "Out of ignorance existing, conditioning factors are produced and manifest," similarly up to "From birth existing, old age and death are produced and manifest." (PT 551, 59a--internal D.A. causes) (12)

7. Without these conditions, the body will not be born, but when the internal earth element is complete, and similarly the water, fire, air, space, and consciousness elements also are complete, from all [those] assembling, the body will be produced. (PT 551, 59b--internal D.A. conditions) (13)

8. If these conditions do not exist, the consciousness that is a seed will not be produced. (PT 551, 62a--generative consciousness) (19)

9. Nevertheless, if the mother and father unite, the time is fertile, and the other conditions are gathered, [then] because the causes and conditions are not deficient in those dharmas without a lord, without [the notion] "mine," without grasping, equal to space, and having the essen-tial nature of the mark of illusion, the consciousness that is a seed that relishes in experience, will produce the sprout of name-and-form in this and that mother's womb, the place of birth, reconnection. (PT 551, 62a--generative consciousness) (21)

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10. Without those conditions, visual consciousness will not arise, but when the eye, the internal sense-base, is not deficient, and similarly form, light, space, and attentiveness produced from that are not deficient, from the assemblage of all those, visual consciousness will arise. (PT 551, 62b--cognitive consciousness) (22)

11. Nevertheless, when these conditions are present, visual consciousness will be born. Likewise, this applies, as appropriate, for the remaining sense organs also. (PT 551, 62b-63b--cognitive consciousness) (22)

12. In that [connection], while indeed no dharma at all passes from this world to the next world, because causes and conditions are not deficient, there is appearance as the result of karma. Thus, for example, though the reflection of a face appears in the orb of a clean mirror while indeed the face is not transferred to the mirror, because the causes and conditions are not deficient, there is the appearance as a face. Likewise, no one departs from this world and is born in another; but because the causes and conditions are not deficient, there is appearance as the result of karma. (PT 551, 63a --mirror example of non-transference) (22)

13. While indeed [the moon] does not go inside the small water-filled vessel, because the causes and conditions are not deficient, there is the appearance as the orb of the moon. Likewise, while indeed no one departs from this [world] and is born in another, because causes and conditions are not deficient, there is appearance as the result of karma. (PT 551, 63a--moon example of non-transference) (22)

14. Thus, for example, fire does not flame when causes

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and conditions are deficient, but from causes and conditions gathering, [the fire] flames. Similarly, because causes and conditions are not deficient in those dharmas without a lord, without [the notion] "mine," without grasping, equal to space, and having the essential nature of the mark of illusion, a consciousness that is a seed produced by karma and defilement produces the sprout of name-and-form in this or that mother's womb, the place of birth, reconnection. (PT 551, 63a--fire example of the causal principle) (22)[1]

A second repeated theme in the ŚS is the absence of conceptualization in causes, conditions, and their results. The theme is repeated six times in the ŚS and each time with different circumstances. The first and second occasions concern the causes and conditions, respectively, of external D.A., the third and fourth concern the causes and conditions, respectively, of internal D.A., the fifth concerns the four causes that assemble, and the sixth and final occasion involves visual consciousness and its five causes. In four of these occasions (1st-3rd and 5th), Kamalaśīla interprets the meaning of the passages as causes and conditions lack an agent (He does not discuss the other two occasions). Let us compare Kamalaśīla's interpretation to those in the ŚK and the Ṭ.

The ŚK does not discuss the first passage; the Ṭ, without any comment on the first passage, simply quotes from the ŚS. The ŚK [17] interprets the second passage to mean that the causes and conditions do not grasp at "I"; the Ṭ restricts its

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[1]A comparison of the outline sequence numbers after each passage with the outline topics shows that these passages come from six different topics distinguished within the ŚṬ-K. The wide distribution results from Kamalaśīla's topics being general and applying to large sections. The passages quoted above, on the other hand, are often just a fragment of a larger passage in which a number of themes are discussed.

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interpretation to the conditions of external D.A. and says that they are devoid of grasping at the notions "I" as well as "mine." The ŚK **[24cd]** seems to interpret the third passage as meaning that there is no thought of "I produce" or of "I was produced"; the Ṭ merely quotes from the ŚS and slightly rephrases the passage. The ŚK [28cd] interprets the fourth passage, which concerns the internal conditions of D.A., to mean that they do not have the ideas "I" and "mine"; the Ṭ paraphrases the ŚS, thereby disagreeing with the ŚK, and says that the ideas "I produced" and "I was produced" do not arise in those conditions. The ŚK [46] interprets the fifth passage, on the four causes that assemble, to mean that karma, craving, and ignorance do not think that they perform a function for the consciousness, nor does the consciousness think that it was created by them; the Ṭ agrees with the ŚK and quotes and paraphrases the ŚS. The ŚK [53cd], which interprets the sixth passage, has the most variant readings of any in the ŚK. Only the Tawang Kanjur variant reads "I" and "mine," whereas all the rest of the variants at least mention the idea "I produced," which is said to not arise for the causes of visual consciousness. The Ṭ simply quotes the entire passage from the ŚS. Thus, the ŚK and the Ṭ do not consistently interpret these six passages in the same way. They both mention the ideas of "I" and "mine," though the ŚK does so more than the Ṭ, perhaps because the Ṭ is more conservative in interpreting the ŚS since the Ṭ often quotes from the ŚS.

1. In that [connection], it does not occur to the seed, "I produce the sprout." It does not occur to the sprout, "I was produced by the seed." Similarly, up to it does not occur to the flower, "I produce the fruit," and it does not occur to the fruit, "I was produced by the flower." (PT 551, 57b-58a--external D.A. causes) (5)

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2. In that [connection], it does not occur to the earth element, "I perform the function of supporting the seed." Similarly, it does not occur to the water element, "I moisten the seed." It does not occur to the fire element, "I mature the seed." It does not occur to the air element, "I open the seed." It does not occur to the space element, "I perform the function of not obstructing the seed." It does not occur to the season, "I perform the function of transforming the seed." It does not occur to the seed, "I produce the sprout." It does not occur to the sprout, "I was produced by these conditions." (PT 551, 58a-58b--external D.A. conditions) (7)

3. In that [connection], it does not occur to ignorance, "I produce conditioning factors." It does not occur to the conditioning factors, "We were produced by ignorance." Similarly up to it does not occur to birth, "I produce old age and death." It does not occur to old age and death, "We were produced by birth." (PT 551, 59a--internal D.A. causes) (12)

4. In that [connection], it does not occur to the earth element, "I, from bringing together the body, produce the state of firmness." It does not occur to the water element, "I make the cohesiveness of the body." It does not occur to the fire element, "I digest the body's food, drink, what is eaten, and what is enjoyed." It does not occur to the air element, "I perform the body's inhalations [and] exhalations." It does not occur to the space element, "I cause there to be the inner cavity of the body." It does not occur to the consciousness element, "I produce the name-and-form of the body." It does not occur to the body, "I was produced by these conditions." Nevertheless, when these conditions exist, the body will be born. (PT 551, 59b --internal D.A. conditions) (13)

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5. In that [connection], it does not occur to karma, "I perform the function of the field of consciousness that is a seed." It does not occur to craving, "I moisten the conscious-ness that is a seed." It does not occur to ignorance, "I sow the consciousness that is a seed." And it does not occur to the consciousness that is a seed, "I am produced by these conditions." (PT 551, 62a --four causes that assemble) (19)

6. In that [connection], it does not occur to the eye, "I perform the function of the basis of visual consciousness." It does not occur to form, "I perform the function of image for visual consciousness." It does not occur to light, "I perform the function of illumination for visual consciousness." It does not occur to space, "I perform the function of non-obstruction for visual consciousness." It does not occur to attentiveness produced by that, "I perform the function of 'taking notice' for visual consciousness." It does not occur to visual consciousness, "I am produced by these conditions." (PT 551, 62b--visual consciousness) (22)

The ŚS is about D.A., which is a principle of causation. Accordingly, the conceptualizations that are denied are "I produced" and "I was produced" rather than "I" and "mine," which we might have expected given the Buddhist doctrine of selflessness. Indeed, the ŚS does reject the notions "I" and "mine," but as wrong views with regard to the six internal conditions of D.A. and as constituents of ignorance. These will be mentioned below. The interpretation in the ŚṬ-K, that these passages deny any agent belonging to the causes and the conditions, appears quite reasonable. The interpretations of the ŚK and the Ṭ are less consistent than that found in the ŚṬ-K, which just further emphasizes Kamalaśīla's systematizing

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efforts.

The third repeated theme in the ŚS is the denial of various wrong views. In fact, four different sets of wrong views are rejected in the ŚS. These represent an inventory of the views that D.A. opposes and that the Buddhists seek to eliminate.

The first set, which occurs twice, says that the external conditions of D.A. and the sprout of name-and-form produced from the consciousness that is a seed are not made by itself, not made by another, not made by both, not made by Īśvara, not transformed by time, not arisen from essential nature, nor born without a cause (PT 551, 58b and 62a).

The second set of wrong views concerns the internal conditions of D.A., which are said to be not self, not a being, not a life-force, not a creature, not Manu's progeny, not Manu's descendant, not a women, not a man, not a neuter, not I, not mine, and not of any other. (PT 551, 60a).

The third set of wrong views immediately follows the second set and forms part of a description of ignorance, which Kamalaśīla labeled the "Own Defining Characteristic / Specific Characteristic" (*rang gi mtshan nyid*; **svalakṣana*). This set is intimately connected with the second set of wrong views in that here the wrong views also involve the six internal conditions of D.A.: the beliefs that these same six elements are a unit, a uniform mass, permanent, eternal, unchanging, pleasurable, the self, a being, a life-force, a creature, thriving, a human, an individual, Manu's progeny, Manu's descendant, "I," "mine," and various types of nescience such as that are called ignorance (PT 551, 60a).

The fourth set of wrong views are called the views of ascetics and *brāhmaṇas*, namely: belief in the self, belief in a life force, belief in a person, belief in the festive and salutary, and excessive movement and lack of movement (PT 551, 64a). These four sets of wrong views that D.A. counteracts coupled with the repeated pronouncements that the result

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depends upon its causes and conditions very forcefully convey the meaning of D.A.

The Five Factors of External and Internal Dependent Arising

The ŚS concludes its presentation of both external and internal D.A. with the five factors: not eternalism, not annihilation, not transmigration, a great result is obtained from a small cause, and the continuity of that which is similar. The first three factors could also be included within the topic of the denial or rejection of wrong views. We can observe that the difference between the five external and five internal factors is that the external factors discuss plants, the internal factors living beings.[1] For example, the fourth external factor uses the example of a small seed producing a great tree; the internal factor the example that from a single act a great result can be experienced. The fifth external factor has the example that a particular type of seed produces its corresponding fruit; the internal factor uses the example that whatever type of karma is performed, a corresponding result will be experienced. The ŚK does not bother to mention the internal set of five factors. The Ṭ comments on both but has little to add. The ŚṬ-K is the most interesting because it addresses the problem of the balance beam as an example of no annihilation, as already described above.

Three Descriptions of Dependent Arising

The ŚS has three passages in which D.A. is presented in special ways. The first passage is the statement of the

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[1]AKB, 1.39, discusses the internal and external elements, as well as what might be meant by "internal" and "external." However, the discussions in the AKB and in the ŚS are not comparable because the AKB discusses the eighteen elements while the ŚS discusses D.A. Also, the ŚS's analysis of a living being is not as thorough as that in the AKB.

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defining characteristic of D.A. Here the principle of D.A. is said not to depend upon the existence of *Tathāgatas*, but to abide regardless of their presence. Furthermore, a list of synonyms for D.A. is given that indicates D.A.'s immutability and correctness. The second passage, which introduces the assembling cause among the internal causes, describes the twelve-component D.A. in negative terms such as "not a ceasing dharma" (*'gog pa'ɨ chos ma yin /; na nirodhadharmaḥ*) and then says D.A. proceeds from beginningless time uninterruptedly like the flow of a river. The third passage is in the final section of the ŚS where the term "discriminating insight" is used a second time. Here the fifteen adjectives of D.A. are repeated from the section that explains how D.A., the Dharma, and the Buddha can be seen as the same (Kamalaśīla interpreted this section to describe D.A. in the ultimate mode). However, more adjectives are added that describe D.A. in undesirable terms such as "diseased" (*nad; rogato*), "infected" (*'bras; gaṇḍa-taḥ*), and "evil" (*sdig pa; [a]ghato*).

These three passages are special because they use adjectives to describe D.A. as a principle or natural law and do not describe its constituent parts such as the twelve components of internal D.A. beginning with ignorance and ending with old age and death. Of course, the five-fold factors of both internal and external D.A. also describe the principle of D.A., but because they are treated separately, they are not included in this discussion.

How are these passages to be understood? The first passage can be seen as the affirmation of D.A. as a natural law that governs everything in existence and thus has universal application. The second passage affirms the continual, beginningless, uninterrupted process of internal D.A. This is the realm of unending birth, death, and rebirth, which is also known as *saṃsāra*, though the ŚS does not use the term. The third passage would seem to be distinguishing two aspects of D.A.; earlier in the ŚṬ-K, Kamalaśīla identified

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the first as the ultimate mode, and we can infer that the second is the conventional mode. The two modes are to be seen by means of discriminating insight, thus putting to an end conceptualizations about past, future, and present existences. The end of conceptualizations leads to comprehension, forbearance for the Dharma, and eventually to the prediction of complete enlightenment. Thus, if these three passages describing D.A. are taken in order, we progress from the natural law to its application and then finally to its spiritual significance.

Examples in the *Śālistamba-sūtra* and Their Interpretations

The ŚS is also notable for its use of examples. It employs two examples, the reflections of a face in a mirror and of the moon in water, in order to illustrate that D.A. is not transmigration nor transference. Fire, the third example, illustrates the need for causes and conditions in order to obtain the result. The ŚS juxtaposes this example with the arising of the sprout of name-and-form in a mother's womb in dependence upon the presence of the consciousness that is a seed. In accordance with the ŚS, the ŚK indicates the non-transference / non-transmigration significance of the two examples of reflections and describes the third example, fire, as the illustration of the causal principle. The Ṭ comments upon the first example only; for the moon and fire examples, the Ṭ simply quotes the ŚS at length. The ŚṬ-K sees them as examples of different types of karma and activity, an interpretation that the ŚS does not support.

The *Śālistamba-sūtra's* Message

The commentaries may say the purpose of the ŚS is one thing or another, but what does the sūtra itself say? Or can we accept any one of its statements as summarizing its purpose? Is the Buddha's pronouncement at the beginning of the ŚS its primary message, namely that D.A. and the Dharma

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and the Buddha are in some sense identical? It seems unlikely because the ŚS solves that puzzling aphorism almost immediately and then devotes the bulk of its text to explaining D.A. Thus, the Buddha's pronouncement serves to introduce the main topic of the sūtra. According to the ŚṬ-K, the purpose or message of the ŚS is expressed in the final statements made by Maitreya to Śāriputra.

In these final statements, the main themes of ŚS are repeated and the benefits of understanding the teaching are stated. The main themes are D.A.'s causal nature, the absence of conceptualization in causes and conditions and their results, and the rejection of wrong views. With the exception of the causal nature, these themes are specifically mentioned in the final portion of the sūtra. This final portion also mentions D.A.'s dual nature (what Kamalaśīla called D.A. in the ultimate and conventional modes): not made, not arisen, continuous in perpetuity, and so forth, and sick, diseased, a thorn, a pustule, and so forth. In conclusion, this final portion suggests that one is first to regard the dual D.A. with discriminating insight and, thereby, put an end to all manner of conceptualizations about past, present, and future lives. Then, wrong views are eliminated, comprehended, and utterly eradicated. Finally, for one who has forbearance for the Dharma and correctly understands D.A., the Buddha will predict perfectly complete enlightenment. That is the logical purpose of the ŚS.

Maitreya's final statement, which is about the prediction of perfectly complete enlightenment, is treated in different ways by the commentaries. The ŚK [68cd] summarizes it by saying whoever has forbearance for reality will receive the prediction of perfectly complete enlightenment. The Ṭ (Ṭ-D, 55a) explains that "forbearance for reality" is with regard to the absence of self in persons and phenomena, which is another way of expressing D.A. Because one possesses such forbearance, one receives the prediction of the unsurpassable,

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perfectly complete enlightenment. The ŚṬ-K says this passage indicates that the prediction of perfectly complete enlightenment is made for the person who abides on the path of nirvāṇa that is not clung to / dwelled in. Such a person has eliminated belief in the self and removed the entire net of defilement, thereby eliminating obscuration. Thus, the Ṭ and the ŚṬ-K embellish the message of the ŚS, no doubt to make more clear, each in its own sense, the ŚS's slightly vague conclusion.

In the final analysis, the ŚS does not prescribe a course of action for the follower of the Buddha's Dharma. Instead, the ŚS describes D.A., how it is to be understood, and the benefits of such an understanding. Thus, the sūtra is a guide to understanding a universal principle and not a guide to action.

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Chapter 4
Guide to Translations and Editions

Translations

The English translations of the ŚS, the ŚṬ-K, and the ŚK are based upon their Tibetan transcriptions and variorum editions. Because a critical edition is not offered and the transcribed text is not necessarily the text translated, the reader must be attentive to which variant is being translated. For the vast majority of variant readings this is not a problem because the variation does not affect the translation. In the cases where the translation is affected, the less preferred variant is translated in the footnotes. For the ŚS, the more preferred readings are those confirmed by quotations in its commentaries, the ŚṬ-K and the Ṭ. When such commentarial confirmation is lacking, preference is given to the readings from the Dunhuang manuscripts. For the ŚṬ-K, the readings in the Dunhuang manuscripts are preferred, especially when the interlinear notes support a variant reading by commenting upon it. For the ŚK and the Ṭ (in the final analysis this criteria holds for all the translations), preference for a reading is based on the subjective notion of intelligibility, which can be determined by syntax, semantics, or doctrine. With the ŚK, all the variant readings with the exception of the spelling variants, which are listed separately, and of some from Tawang (rTa-dbang) Kanjur manuscript, which was acquired late, are discussed.

The translations are based upon their Tibetan texts because of the religious and historical value of the Tibetan Buddhist scriptural tradition. But, because these are not indigenous Tibetan texts, rather translations from Sanskrit, their Sanskrit origins cannot be ignored for matters of interpretation. Three other methods of translating would be to translate the reconstructed Sanskrit, which has already

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been done for the ŚS by N. Ross Reat,[1] to translate the Tibetan text while ignoring its Sanskrit origin, which would be negligent, or to translate a Tibetan text that has been "emended" based upon other recensions such as the Sanskrit and Chinese, which would be reckless. Through this "emendation," the translator would not be shedding light upon the unique Tibetan recension of the text, but would instead be creating his or her own conflated version of the text that does not represent any of the text's historical recensions. As religious texts, each community's recension is valuable in its own right and worthy of study.

In the preface to *Studies in the Literature of the Great Vehicle*, the editors discuss the way translations can bring out different aspects of a text and give three examples from the book's selections. The first is a group translation of the *Samādhirāja-sūtra* that emphasizes ease of reading for both a general and scholarly audience. The second example, Gregory Schopen's translation of the *Vajracchedikā*, aims to literally reproduce the syntax of the Sanskrit text and is meant for a scholarly audience. The third example, Masamichi Ichigō's translation of Śāntarakṣita's *Madhyamakālaṃkāra*, is meant for an audience interested in the philosophical, rather than philological, content of the work. Certainly more ways can be found to translate a text, but for purposes of comparison and clarification, the present translation is closest to that of Ichigō but includes elements of Schopen's approach due to its philological interest in the Tibetan texts.[2]

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[1]N. Ross Reat, "Śālistamba Sūtra," Department of Studies in Religion, University of Queensland, St. Lucia, Queensland, Australia, photocopy.

[2]Luis O. Gómez and Jonathan A. Silk, eds., *Studies in the Literature of the Great Vehicle* (Ann Arbor: University of Michigan, 1989), 7-13.

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Arrangement of the Translations

For the ŚS and the ŚṬ-K, the translations are interwoven: the sūtra passages from the ŚS are given first, followed by their commentary from the ŚṬ-K. In between the translation of the ŚS and the ŚṬ-K passages are references to the corresponding verses in the ŚK and to the extant ŚS quotations transcribed in the Appendix.[1] The entire ŚS translation is in capital letters, even for those quotations that appear in the ŚṬ-K and in the Ṭ. The translation of the ŚK, the versification of the ŚS, is given separately from the ŚS and the ŚṬ-K.

Textual Apparatus

The Sanskrit equivalents given for the Tibetan terms in the ŚS are taken from its extant Sanskrit quotations, from the *Tattvasaṃgraha*, from the *Mahāvyutpatti*, or from Sanskrit-Tibetan and Tibetan-Sanskrit indexes of Buddhist texts. Only those equivalents taken from the extant Sanskrit quotations of the ŚS are not marked with an asterisk and generally retain their case endings. The equivalents from other sources do have an asterisk and do not retain their case endings.

Those parts of the English translation that do not have an exact Tibetan equivalent are put in brackets. An exception is made in the case of the phrase "causes and conditions," which is used to translate "*rgyu rkyen*," literally "cause condition." The conjunction and plural markers lacking in the Tibetan are supplied in the English translation and may have been understood by the Tibetan translators. Parentheses are

[1] In the Appendix, the ŚS quotations in Sanskrit are given for comparison with the Tibetan translation. When more than one Sanskrit quotation exists for a ŚS passage, a variorum edition is used; the quotation most like the Tibetan text is transcribed and the variants in the other quotations are listed in the footnotes. The transcribed text's abbreviation is underlined. However, the *Bhāmatī* readings are sufficiently different to warrant transcribing them separately.

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used for adding the Tibetan and / or Sanskrit equivalents following the translated word or phrase. Also, in the notes to the ŚṬ-K, parentheses are placed around translations of the interlinear notes and of quotations from other sūtras.

Annotations

The main purpose of the annotations is to complete the presentation of the ŚS cycle of texts. It is not meant to cite extensively other texts that have treated the subject matter or to give a modern commentary to the ŚS, the ŚṬ-K, or the ŚK. Instead, the annotation consists primarily of translations and summaries of passages from the Ṭ, a second Indian commentary to the ŚS and the ŚK, and from two ancient Tibetan interlinear commentaries to the ŚṬ-K. Thus, the annotation makes available a wider range of material for the study of the ŚS's Indo-Tibetan corpus of texts.

For the actual mechanics of the annotation, the ŚS and the ŚṬ-K are annotated primarily with commentary from the Ṭ and from the interlinear notes of two Dunhuang manuscripts of ŚṬ-K: IOL 189 and PT 553. These two manuscripts interlinear notes are indicated by "x-il" and "y-il," respectively. The interlinear notes from IOL 189 (x-il) end with the prologue (*gleng gzhi; nidāna*), about one ninth of the way into the commentary. All of the interlinear notes from IOL 189 are transcribed and translated, but unfortunately they usually are not especially informative. On the other hand, PT 553's (y-il) interlinear notes are often quite lengthy and informative. They continue throughout the manuscript, which is only a few folios shy of being complete. Selected interlinear notes are transcribed and translated wherever they prove interesting and helpful (and were legible) in understanding Kamalaśīla's text.

Because both the ŚS and the ŚK are commented upon by the Ṭ, it is used to annotate both texts. When the Ṭ discusses only the ŚS passages or subjects common to both the ŚS and the ŚK, the Ṭ is cited in the annotation of the ŚS; when the Ṭ

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comments upon only the ŚK passages, then the ŚK receives the annotation; and when the commentary is quite long, as it is in at least four places,[1] these passages are summarized and / or translated in Chapters Two and Three of the Introduction. In the footnotes, Ṭ's annotation can be either a translation or a paraphrase, whichever seems more suitable. As a result, all of the text of the Ṭ can be found dispersed in either the annotations or the chapters of the Introduction.

Introduction to Transcriptions and Variorum Editions

The purpose of constructing a transcription and variorum edition of the Tibetan translation of the ŚS is two-fold: to create a philologically sound basis for the English translation of the sūtra and to make an historical study of the editions of the sūtra, and by extension, of the Tibetan Kanjur (bKa'-'gyur), the translated Word of the Buddha. The same purposes apply in the case of the three texts from the Tanjur (bsTan-'gyur), the translated treatises commenting upon the Word of the Buddha, except that the historical study would relate to the Tanjur rather than the Kanjur. The matter of not creating critical editions, the usual practice under the circumstances, but instead transcriptions and variorum editions, is an important point that will be discussed at length. But before discussing what was not done, let us turn our attention to what has been done. The following includes brief reviews of Kanjur and Tanjur research, the significance of this study for textcritical research, a brief history of the transmission of Tibetan Buddhist scriptures, a description of the materials used for this study of the ŚS, the ŚK, the

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[1]The four long commentaries are to [1] (see Chapter Two, Five Terms That Introduce a Sūtra) and to [18], [30ab], and [67c-68b] (see Chapter Three, Summary of [ŚK and ŚṬ-K] Contents).

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Ṭ, and the ŚṬ-K, the results of a textcritical analysis of the variorum editions, an explanation of why variorum editions were made rather than critical editions, and a guide to the conventions adopted in the textual apparatus.

Kanjur Research

Until recently scholars usually had access to only a few different Kanjur editions such as those from Derge (sDe-dge), Peking, Narthang (sNar-thang), Lhasa, and Co-ne. Thus, the usual practice when studying Kanjur texts was to make a critical edition using less than half a dozen different editions (often using only one edition) and generally without any concern for the historical relationship between these editions. And if the scholar was also translating the text, the translation would be made on the basis of the so-called critical edition. Nowadays the situation has changed. More editions of the Kanjur are known and available for inclusion in Kanjur studies. For example, Helmut Eimer was the first scholar to exceed the single digits for Kanjur editions when he employed eleven in his study of the Tibetan text of the *Pravrajyāvastu*.[1] More is known about the history of the Kanjur editions thanks to the works of such scholars as Helmut Eimer, Yoshiro Imaeda, Acarya Jampa Samten (Shastri), and Paul Harrison. And finally, principles of textual criticism are now being employed in the study of Kanjur and Tanjur texts. It is to Helmut Eimer that scholars of Kanjur studies are indebted for his leading the way in a thorough, textcritical study of a Kanjur text.

With the study of the *Pravrajyāvastu*, Eimer used both external and internal evidence to obtain a history of the Tibetan Kanjur. For the external evidence, he used Tibetan

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[1] Helmut Eimer, *Rab tu 'byuṅ ba'i gźi: Die tibetische Übersetzung des* Pravrajyāvastu *im Vinaya der Mūlasarvāstivādins*, 2 Parts, Asiatische Forschungen, Band 82 (Wiesbaden: Harrassowitz, 1983).

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catalogs (*dkar chag*) and histories and the studies of modern scholars such as Yoshiro Imaeda in order to determine the historical relationship between the Kanjur editions. Eimer used textcritical methods to check whether the internal evidence (the wording within the various editions) conformed to the external evidence.[1] The Kanjur texts Eimer studied are all found in Kanjurs putatively derived from the Old Narthang Kanjur of the early fourteenth century. Thus, he was not working with ancient Dunhuang manuscripts nor with any Kanjurs transmitted separately from the Old Narthang.

Tanjur Research

The general rule scholars have followed when working with Tanjur texts is to compare the Narthang and Peking readings against the Co-ne and Derge and then to select the so-called "better readings." Sometimes the "better reading" would be based on quotations of the main text within its commentaries. After having compared the possible readings, the scholar would choose the "correct" one and thereby make his / her own edition, and based on that edition, which would serve as the basis of a translation. Thus, scholars have recognized for some time the close connection between the Peking Tanjur and the Narthang Tanjur and between the Derge and the Co-ne (the Co-ne is virtually a copy of the Derge). Nonetheless, textcritical techniques and theory have not been rigorously applied and no Tanjur textual studies exist that approach the thoroughness of Eimer's study of the *Pravrajyāvastu* in its use of external and internal evidence. Of course, the Tanjur tradition, having fewer editions, is not as complex as the Kanjur tradition. Even so, a well-researched history of the

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[1]Helmut Eimer, *Some Results of Recent Kanjur Research*, Archiv für zentralasiatische Geschichtsforschung, Heft 1 (Sankt Augustin: VGH Wissenschaftsverlag, 1983), and "A Note on the History of the Tibetan Kanjur," *Central Asiatic Journal* 32/1-2 (1988): 64-72.

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Tanjur tradition remains a desideratum in spite of Vogel's efforts in the introduction to *Vāgbhaṭa's Aṣṭāṅgahṛdaya-saṃhitā*.[1] J. W. de Jong's remarks in his review of the *Aṣṭāṅgahṛdayasaṃhita* still hold true:

> ... l'histoire des éditions du *Tanjur* est encore pleine d'obscurités. Il nous faudra des éditions des parties historiques des différents *dkar-chag*, des comparaisons détaillées de plusieurs textes et une étude des autres sources relatives aux éditions du *Tanjur* avant de pouvoir faire des affirmations bien fondées dans ce domaine.[2]

Significance of This Study

This study of the ŚS and its commentaries was fortunate to have had access to several sorts of material never before included in a textcritical work of this nature and scope: (1) ancient Tibetan manuscripts of both the ŚS and the ŚṬ-K from Dunhuang,[3] (2) the Phug-brag Manuscript Kanjur of the ŚS preserved at The Library of Tibetan Works and Archives in Dharamsala, India, and (3) the Golden Manuscript Tanjur

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[1]Claus Vogel, *Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā: The First Five Chapters of Its Tibetan Version*, edited and rendered into English along with the original Sanskrit, Abhandlung für die Kunde des Morgenlandes, 37/2 (Wiesbaden: Deutsche morgenländische Gesellschaft, 1965), 21-33.

[2]J. W. de Jong, review of *Vāgbhaṭa's Aṣṭāṅgahṛdaya-saṃhitā: The First Five Chapters of Its Tibetan Version*, edited and rendered into English along with the original Sanskrit, by Claus Vogel, *IIJ* 10/4 (1968): 295-297, 296.

[3]Certainly Dunhuang texts have been included in studies before. One article in particular, which also serves as a review of scholarly work on Dunhuang writing features, deserves notice: J. Terjék, "Fragments of the Tibetan Sutra of 'The Wise and the Fool' from Tun-huang," *AOASH* [Parts 1 and 2] 22/3 (1969): 289-334; 23/1 (1970): 55-83. But Terjék's article is not a study of the Kanjur tradition and uses only three classical editions: Peking, Derge, and Narthang.

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edition of the ŚṬ-K, the ŚK, and the Ṭ, the last two being ascribed by the Tibetan tradition to Ārya Nāgārjuna. This means that for the variorum edition of the ŚS, thirteen Kanjur editions (six manuscripts and seven blockprints) as well as five Dunhuang manuscripts, two of which are complete, were used.[1] Also, we should note the use of ancient Tibetan commentaries in the form of two sets of interlinear notes to the ŚṬ-K. This study is not the first to use such materials (Steinkellner already edited and translated ancient Tibetan interlinear notes in his *Nachweis der Wiedergeburt*[2]), which provide valuable information on early Tibetan Buddhism.

The significance of these extra texts of ŚS can be better understood once the history of Tibetan Buddhist scriptures and Kanjur research has been reviewed. For now let us introduce the discussion by saying merely that the Dunhuang manuscripts and Phug-brag Kanjur represent two different transmissions of Tibetan Buddhist scriptures that are independent of the putatively Old Narthang-derived Kanjurs, which until now have been the sole basis for critical editions and Kanjur studies. The Golden Manuscript Tanjur texts for this study provide a third witness for the 'Phying-ba sTag-rtse Tanjur.

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[1]A sixth Dunhuang manuscript of the ŚS, PT 550 from the Bibliothèque Nationale in Paris, is also available but, owing to its different vocabulary (it is not clear whether it is different because it was translated from Chinese or because it had not been revised according to the new language rules (*skad gsar bcad*)), is not included in this study and instead will be the subject of a future article.

[2]Ernst Steinkellner, *Nachweis der Wiedergeburt, Prajñāsenas 'Jig rten pha rol sgrub pa: Ein früher tibetischer Traktat aus Dunhuang*, 2 parts, Österreichische Akademie der Wissenschaften, Philosophisch-historische Klasse Denkschriften, 197. band, Beiträge zur Kultur- und Geistesgeschichte Asiens, no. 1 (Vienna: Österreichischen Akademie der Wissenschaften, 1988).

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History of Buddhist Scriptural Transmission in Tibet

The definitive history of the transmission of Buddhist scriptures in Tibet remains to be written and it may be many years before it can be written. Much research must be done, especially for the first thousand years of the tradition (from the seventh to the seventeenth century). Fortunately, more and more information is being uncovered including Kanjurs such as those from Li-thang and Phug-brag. Here, a simple outline of the tradition is presented.

During the sNga-dar (seventh to tenth centuries C.E.), the Early Propagation of Buddhism into Tibet when Tibetans first began to import Buddhist scriptures and translate them into Tibetan, the texts in Indic languages such as Sanskrit by and large came from India and Nepal and the Chinese language texts from China. There is one extant catalog from this time, the *lHan kar ma* (ca. 812 C.E.), that records the scriptures stored at the lHan kar ma Palace (lHan-kar-ma Pho-brang). But at least two other ancient catalogs are known to have existed, the *'Phang thang ma* and the *mChims phu ma*. Neither of these is extant but the mere fact that they existed indicates that the Tibetans distributed translations to different centers. However, it is not clear whether or not only one Sanskrit or Chinese manuscript was used as the basis for each Tibetan translation; whether the Tibetans made more than one translation of any given manuscript; and whether different translations based on different Sanskrit or Chinese manuscripts for the same work were being circulated in Tibet during this time. Therefore, we do not know whether the tradition is closed or open. For Tibetan scriptural translations, a closed tradition would be one in which there was a single translation from which all the extant copies of a work descend; an open tradition would be one in which there was more than one translation that served as the sources for all subsequent versions of the work. So, thanks to the *lHan kar ma*, we at least have one list of scriptures that had been

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translated during the sNga-dar, and this list also indicates the length of each translation.

During the sNga-dar, language standardization for the translation of Buddhist scriptures was carried out at the order of the Tibetan ruler. Translations made before the standardization had to be revised based on the new language rules (*skad gsar bcad*) and many of the colophons of translations from this early time mention just such a revision. Standardizing was thought to be necessary given the various translations of the same Sanskrit terms by different translators. In a series of articles entitled "Tibetica Antiqua" in the *Bulletin de l'École Française d'Extrême-orient*, R. A. Stein discusses the problems posed by the ancient documents such as the Dunhuang manuscripts and rock inscriptions concerning ancient Tibet (up to 1000 C.E.) and its neighbors. In these articles he has pointed out another reason for the differences in translation in the early period: Buddhist texts came to Tibet in two different languages, Chinese and Sanskrit, and in many instances the translations from Chinese used a different terminology from those of the translations made from Sanskrit texts. Thus, the standardization of the language was also meant to bring the translations from Chinese into line with the translations from Sanskrit.[1]

Many texts, or at least fragments of them, from the sNga-dar, in this case from approximately 800 C.E. to 1035 C.E.,[2] have been found in the caves of Dunhuang in Central Asia. These ancient Tibetan manuscripts are available on microfilm from the India Office Library in London and from the

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[1] R. A. Stein, "Tibetica Antiqua I: Les deux vocabulaires des traductions Indo-Tibétaine et Sino-Tibétaine dans les manuscrits de Touen-houang," *BEFEO* 72 (1983): 149-236.

[2] For the dating of the materials discovered at Dunhuang, see A. Róna-Tas, "A Brief Note on the Chronology of the Tun-huang Collections," *AOASH* 21 (1968): 313-16.

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Bibliothèque Nationale in Paris. These texts, great religious and cultural treasures, are a precious link with the ancient Tibetan scriptural tradition. Comparisons of the ŚS Dunhuang manuscripts and later Kanjur editions suggest a complex tradition of scriptural transmission in which more than one Tibetan translation for the ŚS may have been incorporated into the transmission that has come down to us in the last four hundred years. Without the Dunhuang manuscripts, the evidence for the complexities in the tradition would not be so clear.

Furthermore, can we be certain the Dunhuang manuscripts represent lines of transmission that influenced the Central Tibetan tradition? It is possible the Dunhuang manuscripts simply give us information of the traditions at Dunhuang at the time the manuscripts were deposited. We may reasonably assume that many of the Tibetan manuscripts at Dunhuang came from Central Tibet, but whether any copies of the Tibetan translations originally from Central Tibet returned from Dunhuang to Central Tibet is a moot point. Therefore, we would be on shaky ground if we assumed that the Tibetan manuscripts from Central Tibet preserved in Dunhuang had any direct influence upon the Central Tibetan transmission of scriptures. At best, we can be reasonably certain that the Dunhuang manuscripts give witness to the traditions of scriptural transmission of their time, traditions from which the later traditions descend. Put another way, we are not sure of the ultimate provenance of the later classical Kanjur texts that derive from the Old Narthang and Tshal-pa Kanjurs: were any of these texts imported or re-imported into Central Tibet from Dunhuang or was the flow of translated texts only out from Central Tibet?

The Central Tibetan scriptural tradition may yet have witnesses from the thirteenth century still in existence in the library of Sakya Monastery in Sakya, Tibet, or at the Potala in Lhasa. There were many monasteries in Tibet during the thirteenth century and they all must have had some

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collection of scriptures. If Tibetan methods of preserving their scriptures were the same then as they are now, these collections would most likely have been of stemmatically contaminated texts. However, no thirteenth century collection of Tibetan scriptures has been made public to date.

In the early fourteenth century at Narthang (sNar-thang) Monastery, the first manuscript Kanjur and Tanjur was prepared. mChims 'Jam-(pa'i/dpal) dbyangs collected money for the work; dBus-pa Blo-gsal Byang-chub ye-shes, Lo-tstsha-ba bSod-nams 'od-zer, rGyang-ro Byang-chub 'bum, and bCom-ldan Rig-pa'i ral-gri were responsible for supervising the work.[1] The original Narthang collection is not extant but it was copied. The London Kanjur and the Them-spangs-ma Kanjur copies in Tokyo and Ulan Bator[2] may be descendants of the Old Narthang Kanjur, both in arrangement and the wording of the texts. Thus, we may have available to us descendants of a fourteenth century Kanjur.

The Old Narthang Kanjur was also revised. Tshal-pa Kun-dga' rdo-rje, alias Si-tu dGe-ba'i blo-gros (1309-1364), prepared the Tshal-pa Kanjur of Tshal Gung-thang. Later this revised edition of the Old Narthang was itself revised and kept at 'Phying-ba sTag-rtse where it was still known as the Tshal-pa Kanjur.[3] The Yongle Kanjur of 1410 is based upon a Tshal-pa Kanjur, and because of the "technical identity" of the succeeding Peking blockprint editions wherein the original blocks are copied, all the succeeding Peking blockprint

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[1]Eimer, "History of the Tibetan Kanjur," 65.

[2]The sTog Palace Kanjur is also probably a copy of a Them-spangs-ma copy.

[3]Leonard van der Kuijp informed me that several Kanjurs were made at Tshal Gung-thang, which adds further difficulty to understanding the relations between the Tshal-pa Kanjurs' descendants. He also said that Kanjurs were copied at Gyantse where the "Them-spangs-ma" resides, making it difficult to identify any one particular Kanjur as the Them-spangs-ma.

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editions can be said to be based upon the Tshal-pa Kanjur.[1] Because the Berlin (B) and Taipei (F) Manuscript Kanjurs are also copies of the Peking Kanjur, presumably of the Wanli Kanjur of 1606, they ultimately are copies of the Tshal-pa Kanjur as well.

The revised edition of the Tshal-pa Kanjur kept at 'Phying-ba sTag-rtse was used as the basis for the 'Jang Sa-tham (J) (a.k.a. Lithang) Kanjur of 1609-1614 or 1621. Another Kanjur based upon the Tshal-pa is the Narthang Blockprint Kanjur printed in 1732. However, the history of this Kanjur edition is both complicated and obscure so we do not know upon which Tshal-pa Kanjur edition the Narthang is based.[2] Furthermore, Eimer has demonstrated in his edition of the *Pravrajyāvastu* that the Narthang texts are in some cases descended from the Old Narthang tradition via Shel-dkar Rdzong and not from the Tshal-pa tradition. The Co-ne Kanjur of 1721-1731 is a copy of the Lithang Kanjur. The Derge Kanjur completed in 1733 is a copy of the Lithang with contaminations from a lHo-rdzong Kanjur, which is a copy of the Them-spangs-ma Kanjur. The Lhasa Kanjur is a copy of the Narthang with contaminations from the Derge. There were undoubtedly many Kanjur editions for which we have little or no record.

Should a Kanjur be found that is not part of the Central Tibetan tradition derived from the Old Narthang Manuscript Kanjur, that would be a major discovery. Such a Kanjur, regardless of its date, would give us information about the pre-Narthang scriptures. Thus we would have three major sources for texts in the Kanjur: Dunhuang manuscripts that are approximately a thousand years old, the relatively modern

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[1]Eimer, "History of the Tibetan Kanjur," 69.

[2]However, Paul Harrison, in a letter dated 28 November 1990, suggests it is the same 'Phying-ba sTag-rtse Kanjur upon which the Lithang is based.

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Kanjurs derived from the Old Narthang Manuscript Kanjur (including the Tshal-pa descendants), and this independent Kanjur. Comparisons of readings using these three sources would be very interesting and offer a much broader picture of the larger Tibetan Buddhist tradition of textual transmission. Well, just such an independent Kanjur may very well have been found; it currently resides at The Library of Tibetan Works and Archives in Dharamsala, India. This is the Phug-brag Kanjur of 1696-1706 from the Phug-brag Monastery in Western Tibet that is available in microfiche format from the Institute for Advanced Studies of World Religions (IASWR) in Stony Brook, New York, U.S.A. (Another such Kanjur may be the rTa-dbang Monastery manuscript Kanjur in Assam, India. More research is required before any judgement can be made about the rTa-dbang Kanjur.) In a paper on the Phug-brag Manuscript Kanjur given at the Fifth International Seminar on Tibetan Studies at Narita, Japan, 1989, Acarya Jampa Samten (a.k.a. Jampa Samten Shastri) claimed that this Kanjur, unlike all the others available today, was transmitted independently of the Old Narthang Kanjur transmission (including the Tshal-pa transmission). Thus, it has some unique texts and translations not to be found in the other Kanjurs.[1]

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[1]Paul Harrison questions the putative independent status of the Phug-brag Kanjur in a letter dated 28 November 1990. He finds for the *Druma-kinnara-rāja-paripṛcchā-sūtra* that the Phug-brag almost always shares "'redactional' (i.e. clearly not introduced through the vagaries of scribal transmission)" variants with the Old Narthang-derived Kanjur editions from London and sTog Palace, Ladakh, and not with the Tshal-pa-derived Kanjurs. On the other hand, he notes that for the ŚS the situation is reversed: the Phug-brag more closely agrees with the Tshal-pa-derived Kanjurs. To prove an independent descent for the Phug-brag Kanjur, he would like to find some agreement between the Phug-brag and a Dunhuang manuscript against the Old Narthang and Tshal-pa transmissions. So far, he has not found that agreement.

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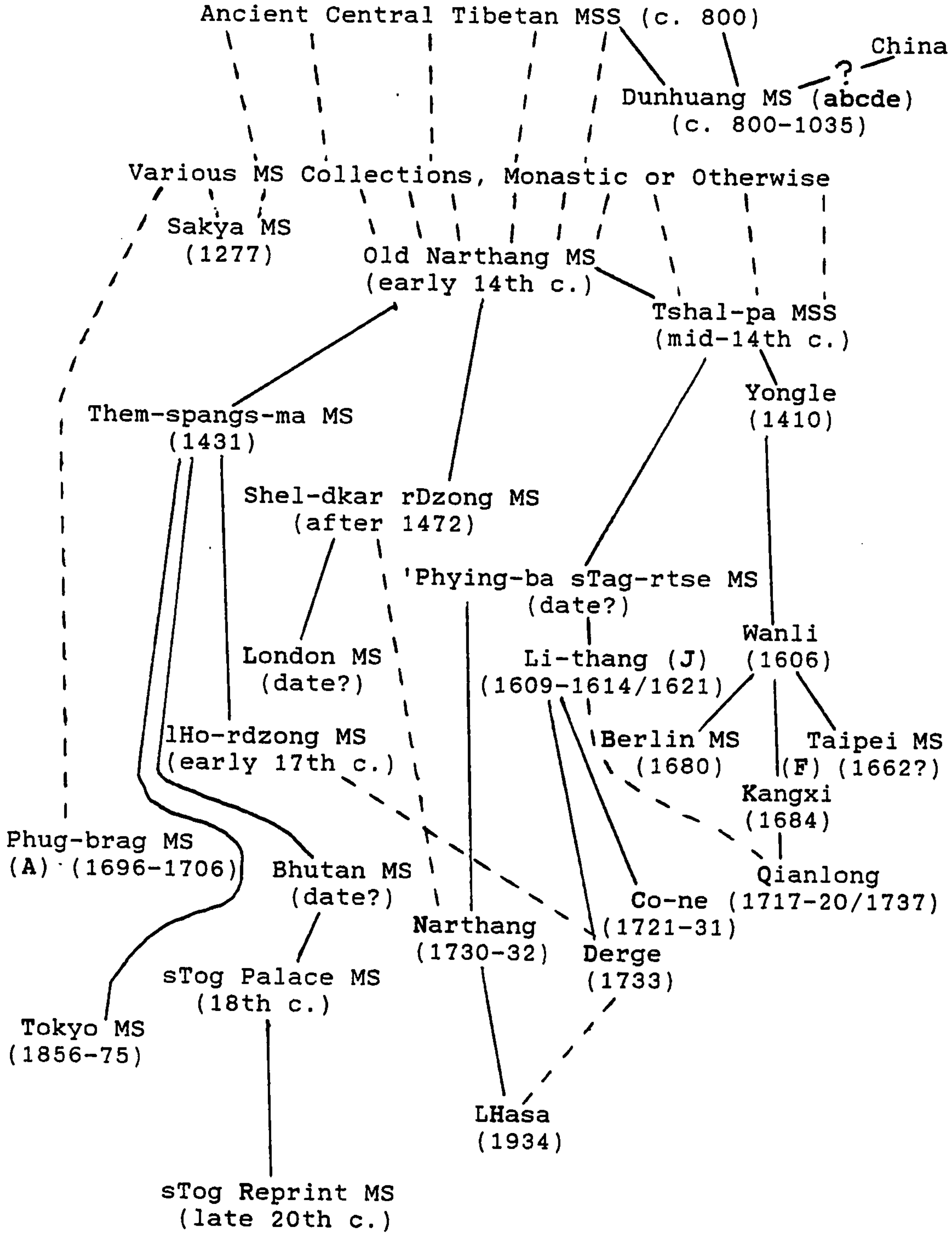

Figure 1: Tentative Kanjur Stemma Based on the ŚS Findings

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For the Tanjur tradition, after the Old Narthang Tanjur was copied and expanded at Zhwa-lu Monastery by Bu-ston Rin-chen grub in 1335, one copy of the Zhwa-lu Tanjur was deposited in 'Phying-ba sTag-rtse. From that Tanjur come three of the extant Tanjur copies:

(1) the woodblock Peking edition of 1724,
(2) the woodblock Narthang edition of 1741-42, and
(3) the Golden Manuscript sponsored by Pho-lha bSod-nams stobs-rgyas (r. 1728-1747), which was recently reprinted in China.

These copies form the 'Phying-ba sTag-rtse tradition of the Tanjur. It is possible to reconstruct the 'Phying-ba sTag-rtse Tanjur texts to a high degree by comparing the Peking, Narthang, and Golden Manuscript copies. Where two editions agree against the third, we can assume they provide the reading of the exemplar. Thus, the Golden Manuscript makes possible the reconstruction of the 'Phying-ba sTag-rtse Tanjur texts to a degree never before possible.

The woodblock Derge Tanjur, 1737-1744, (and its copy, the Co-ne Tanjur, 1753-72) represent another Tanjur tradition that derives from Zhwa-lu: an edited tradition in which four manuscript editions have been compared in order to obtain the Derge readings.

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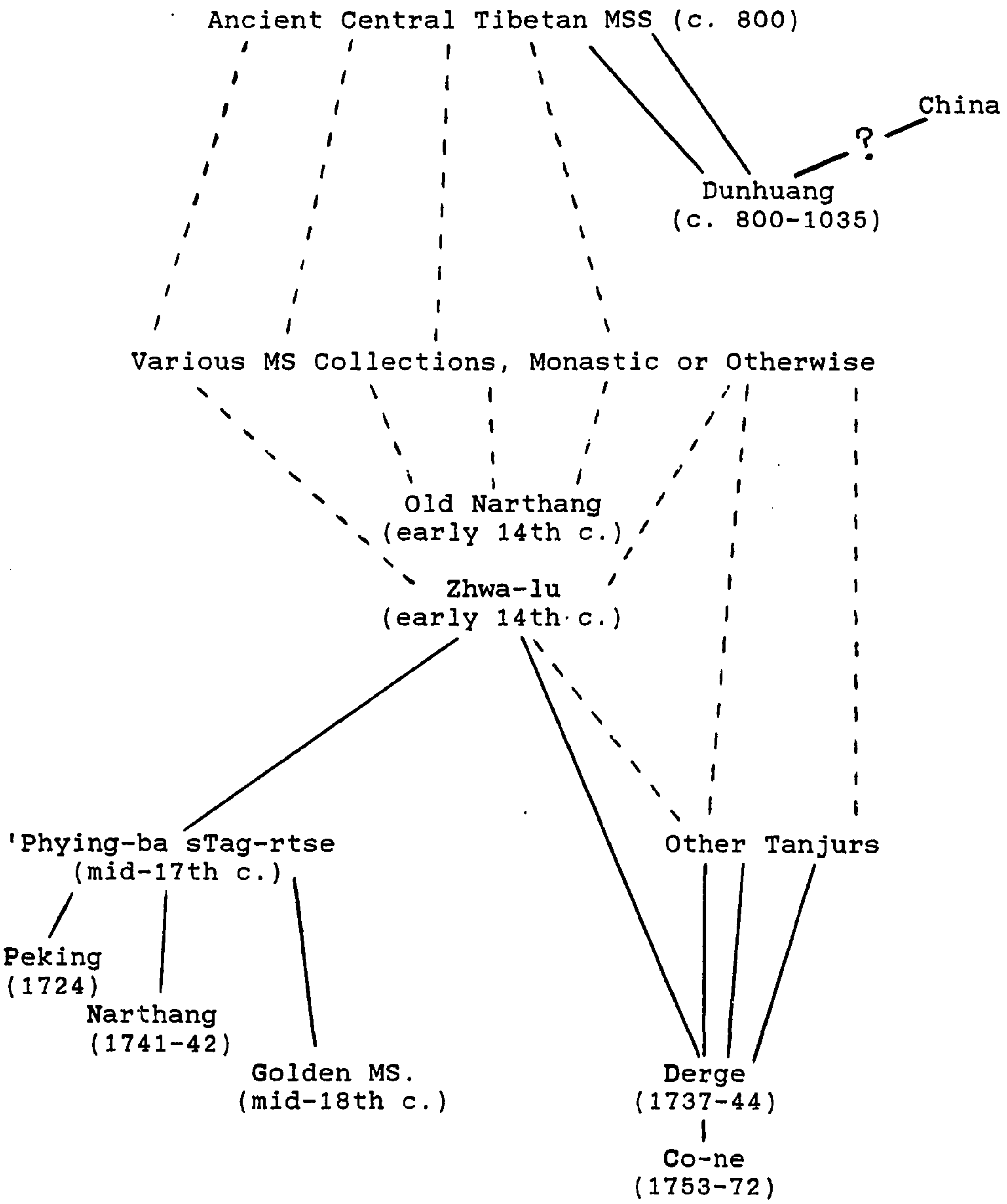

Figure 2: Tentative Tanjur Stemma

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Thus, the Kanjur tradition can be divided into two branches, the Eastern and the Western Traditions.[1] For the texts of the ŚS, those Kanjurs derived from the Tshal-pa Kanjur are the "East Tradition": the various Peking editions, Lithang, Co-ne, Derge, Narthang, and Lhasa. This Eastern Group begins with the Tshal-pa Kanjur, a revision of the Old Narthang. The Tshal-pa itself underwent revision and was the basis for two branches. The first is the Peking branch beginning with the Yongle Kanjur of 1410. The other branch is the Lithang Kanjur from which the Co-ne and Derge Kanjurs are descended, albeit the Derge was contaminated by the Lho-rdzong manuscript from the Western Group. This Lithang Kanjur was based on a revised version of the Tshal-pa Kanjur that was kept at 'Phying-ba sTag-rtse. The same may be true for the Narthang blockprint according to the above noted letter from Paul Harrison, though Giuseppe Tucci has said the Narthang came from the Tshal-pa Kanjur.[2] As previously noted, the wording for all the Narthang texts did not come from the Tshal-pa Kanjur; the wording for some of its texts came from the Western Group and probably from the Shel-dkar-rdzong manuscript where the blocks for the Narthang Kanjur were carved. The Lhasa Kanjur is a copy of the Narthang with contamination from the Derge.

The later Kanjur editions such as Derge and Lhasa combine

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[1]Eimer, "Recent Kanjur Research," 12-17, discusses the Western and Eastern groups of the Kanjur concerning the *Pravrajyāvastu* and emphasizes that his results hold only for that text. Each text in the Kanjur must be investigated individually to determine its alignment with the other Kanjur editions. Also, see Helmut Eimer, "The Position of the 'Jang Sa tham / Lithang Edition within the Tradition of the Tibetan Kanjur," in *Thirty years of Indian and Indo-Tibetan Studies in Bonn*, 43-52, ed. by Helmut Eimer, Indica et Tibetica 13 (Bonn: Indica et Tibetica Verlag, 1988), 44-46.

[2]Giuseppe Tucci, "Tibetan Notes: The Tibetan Kanjur," in *Opera Minora*, 2:471-74, Univeristà di Roma, Studie Orientali, 6 (Rome: Università di Roma, 1971), 473.

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the East and West Kanjur Traditions. In the Derge Kanjur, in particular, this has been done with the result that it is the most widely proclaimed edition in terms of giving the "best readings with the fewest errors." But just what, in textcritical terms, the Derge Kanjur represents is quite another matter. Because it has been contaminated, to use textcritical terminology, the Derge is definitely not a good witness for either the Old Narthang nor for any of the Tshalpa Kanjurs. Yet it is interesting precisely because it was carefully edited based on exemplars from the two traditions, East and West. This point will be elaborated upon in the discussion of the variorum editions.

The "West Tradition" is comprised of the London Kanjur, the Them-spangs-ma along with its copies in Ulan Bator and Tokyo, and the sTog Palace Kanjur from Ladakh. The Western Tradition has two branches: the Shel-dkar-rdzong Manuscript copy kept at the British Library in London and the Them-spangs-ma Manuscript with copies in Tokyo and Ulan Bator (and probably in Ladakh at the sTog Palace). Some of the Narthang texts appear to take their wording from the Shel-dkar-rdzong Manuscript and so those texts must be considered as part of the Western Group and so too must their Lhasa copies.

For the Tanjur, the 'Phying-ba sTag-rtse and its copies constitute one tradition while the Derge (and Co-ne) constitute the other; both are descended from the Zhwa-lu Tanjur.

This outline of the history of Tibetan Buddhist scriptures is meant to provide background information on the manuscripts, Kanjurs, and Tanjurs that are currently available and used in this study. Let us continue with the descriptions of the manuscripts and the editions of the texts used in the variorum editions.

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Descriptions of the Editions

The *Śālistamba-sūtra*

Dunhuang Manuscripts

1. a = PT (Pelliot tibêtain) 551 *ka* 56a-64b[1]

This is a complete copy of ŚS and is the transcribed version of the ŚS from which all variants are recorded in the footnotes. Its pagination indicates that it was once part of a multi-volume set of Tibetan scripture with the particular copy of the ŚS coming somewhere in the middle of the first volume. The writing is very clear *dbu can* and suitably archaic with the use of the *da drag*, reverse *gi gu*, the tail on the *'a chung*, the *ya btag* after *ma* and before a *gi gu* or *greng bu* (e.g. *myig* or *mye* for *mig* (eye) and *me* (fire), and so forth). As in modern usage, the *tsheg* is not placed after a word followed by a *shad* and is placed at the level of the head-line of each syllable. This is one of the two Dunhuang manuscripts with a colophon.

2. b = PT 549 *ka*-a - *ba*-b (paginated using syllables)

This is the other complete Dunhuang manuscript of the ŚS and it is also written in very clear *dbu can*. It has the same archaic writing features as in PT 551. The *tsheg* is placed after a word followed by a *shad* and just below the head-line of the syllables. There is no colophon.

3. c = PT 115 scroll (begins at a 57b and goes to the end)

The scroll has been torn so that on its first page none of the lines is complete. Thirteen pages of the scroll contain the partial ŚS text.[2] The text is written in clear

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[1]I thank the staff at the Bibliothèque Nationale, Paris, for the microfilm copies of PT 115, 549, 550, 551, and 552.

[2]Pages thirteen to eighteen contain a complete second

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dbu can, the writing legible and archaic. Sometimes a *tsheg* is placed after a word followed by a *shad* (and not just after the final *nga*) and may be positioned anywhere from the level of the head-line of the syllable to near the middle of its body. To read each of the pages, the scroll would be unrolled from left to right.

4. d = PT 552 scroll (begins at a 61b and goes to the end)

This incomplete scroll is written in *dbu can* on the back of a Chinese text. It is not clearly written nor is it in good condition, but it does have the archaic writing features. The *tsheg* is placed after each word followed by a *shad* and is positioned below the level of the head-line of the syllables. The scroll has a colophon.

5. e = India Office Library 180(2) *kha* 15a2-32b (= a 56a-64a)[1]

The pagination for this incomplete manuscript indicates it was located towards the beginning in the second volume of a multi-volume collection of texts. It is written in *dbu can* and has fewer of the archaic writing features found in the other Dunhuang manuscripts (e.g. it lacks the reverse *gi gu*, the *da drag*, and the *tsheg* before the genitive marker *'i)*.

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sūtra, in Sanskrit the *Dar ma sa mu tra na / ma ma ha ya na su tra* (*Dharmasamudra-nāma-mahāyāna-sūtra*) and in Tibetan the *Theg pa chen po'i mdo chos rgya mtsho zhes bya ba'o*. It has no colophon but in *A Catalogue of the sTog Palace Kanjur* by Tadeusz Skorupski, Bibliographia Philologica Buddhica, Series Maior, 4 (Tokyo: The International Institute for Buddhist Studies, 1985), p. 106, number 115, a colophon is noted that says the sūtra was translated from Chinese without being arranged in accordance with the new language rules (*skad gsar bcad*).

[1]I thank the staff at the India Office Library, London, for the microfilm copy of IOL 180(2).

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On the other hand, e has some features not found in the other Dunhuang manuscripts used in this study (e.g. *sangs rgyas* is always written *sangsrgyas* without a *tsheg* between the syllables) and no *tsheg* is placed before the *slar bsdu* (e.g. *bskyed do* is written *bskyeddo*). In general, the *tsheg* is not used before a *shad* and is positioned at the level of the head-line of each syllable.

Kanjur Editions

1. A[1] = Phug-brag Manuscript Kanjur *dza* 312a8-323a3[2]

This is the latest Kanjur edition to be brought to light. It was preserved at Phug-brag[3] Monastery in Western Tibet and is thought to have been written at the time of the Sixth Dalai Lama's reign, 1696-1706. The Institute for the Advanced Study of World Religions, Stony Brook, has obtained a microfiche copy from the Library of Tibetan Works and Archives in Dharamsala, where the original is kept. Jampa Samten has been studying this Kanjur and its catalog (*dkar chag*) so we can expect to learn more about it in the near future. However, its *dkar chag* does not specify its source(s). The results of this textcritical study of the ŚS tentatively support Jampa Samten's assessment that this Kanjur is an independent Kanjur, i.e., not derived from the Old Narthang Kanjur. The arrangement of texts in the 'Dul ba, Shes phyin, Phal chen,

[1]With the exception of A for the Phug-brag Kanjur and J for the 'Jang Sa-tham (Li-thang) Kanjur, which were not available to Helmut Eimer at the time of his research, the letter codes are the same as those he used in his *Recent Kanjur Research*.

[2]I thank Mr. Gyatsho Tshering of The Library of Tibetan Works and Archives, Dharamsala, for permission to photograph a copy of the Phug-brag text of the ŚS and to study the text while I was in Dharamsala visiting L.T.W.A.

[3]Some other possible spellings of the monastery's name are: sPu-brag, sPu-tra, sBu-tra, and sPung-tra.

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dKon brtsegs, and mDo sde sections follows the order found in the record of teachings received (*gsan yig*) of gTer-bdag Gling-pa 'Gyur-med rdo-rje, 1646-1714. The arrangement for the Tantra section is based on a catalog (*dkar chag*) by Shes-rab mGon-po, a disciple of rGyal-mtshan 'bum, who was a direct student of rGyal-ba Yang-dgon-pa rGyal-mtshan dpal-bzang (1213-1258).[1]

2. B = Berlin Manuscript Kanjur *tsha* 154a2-164b8[2]

This edition could very well be a manuscript copy of either the Yongle Edition of 1410 or the Wanli Edition of 1606 and has been dated by Erik Haarh at 1680.[3] It generally agrees with the other Peking tradition Kanjur (PKQ) readings, except for a few occasions when it has a *pa* instead of a *ba* particle.

3. C = Co-ne Kanjur *tsha* 133b5-143a6[4]

Both R. O. Meisezahl and Jampa Samten give dates of 1721-1731 for this woodblock edition.[5] It is a copy of the Lithang

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[1]The information on the arrangement of texts in the Phug-brag Kanjurs comes from Acarya Jampa Samten, "Preliminary Notes on the Phug-brag bKa'-'gyur: A Unique Edition of the Tibetan Buddhist Canon," (Paper delivered at the Fifth International Institute of Tibetan Studies at Narita, Japan, August-September, 1989), 1-3.

[2]I thank Dr. H.-O. Feistel of the Orientabteilung, Staats-bibliothek Preussischer Kulturbesitz, Berlin, for a microfilm copy of the Berlin text of the ŚS.

[3]Erik Haarh, "Die Berliner Kanjur-Handschrift," *ZDMG* 104 (1954): 539-540, 540.

[4]I thank Louis A. Jacob, Head, Southern Asia Section of the Asian Division of the Library of Congress, Washington, D.C., for a full-size xerox copy of the Co-ne text of the ŚS.

[5]R. O. Miesezahl, review of E.G. Smith's *Tibetan Catalogue* (Seattle, 1969) in *Oriens* 25-26: 431-443, 443; Jampa Samten Shastri, "Origins of the Tibetan Canon with Special

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Edition (see No. 7) and its arrangement follows the Peking editions by having the *rGyud* section first, then the *mDo*, and finally the *'Dul ba*.[1] Jampa Samten reports that the Co-ne is based upon a manuscript Kanjur from Central Tibet as well as the Lithang and Yongle Kanjurs. An examination of the ŚS variorum edition shows that Co-ne closely copies Lithang with the exception of the usage of the particles *pa(r)* and *ba(r)*, for which the two editions often vary. There is no evidence for following a second Kanjur's readings. When Jampa Samten says the Co-ne is based upon the Yongle Edition of 1410, we must understand this to mean the arrangement of the texts and not the wording.

4. D = Derge (sDe-dge) Kanjur *tsha* 116b2-123b1 (*The sDe-dge mTshal-par bKa'-'gyur*)

This woodblock edition was completed in 1733 having been begun in 1729. The two main sources for this edition are the Lithang Kanjur of the Tshal-pa Kanjur tradition and the lHo-rdzong Kanjur in the tradition of the Them-spangs-ma Kanjur.[2] The edition was later added to but the ŚS was not affected by the additions.[3]

Reference to the Tshal-pa Kanjur (1347-1349)," tr. with Jeremy Russell, in *Pulgyo wa che kwahak: Kaegyo p'alsip chunyŏn kinyŏm nonch'ong* (Seoul: Tongguk Taehakkyo Ch'ulp'anbu, 1987), 763-781, 776.

[1]Yoshiro Imaeda, *Catalogue du Kanjur tibétain de l'édition de 'Jang sa-tham*, 1:17 (Tokyo: International Institute for Buddhist Studies, 1982).

[2]Jampa Samten Shastri, "Notes on the Lithang Edition of the Tibetan bKa'-gyur' [*sic*]," *Tibet Journal* 12/3 (1987): 17-40, 18-19.

[3]Yoshiro Imaeda, "Note sur le Kanjur de Derge," *Tantric and Taoist Studies in Honour of R.A. Stein*, vol. 1, ed. by M. Strickmann (Bruxelles: Institut Belge des Hautes Études Chinoises, 1981), 227-36.

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5. F = National Palace Museum Kanjur, Taipei, Taiwan, *tshu* 185a1-198a4[1]

Two dates have been reported for this manuscript edition in the Peking tradition. The first is 1662 and the second is no later than 1795.[2] On the back of the photographs of the manuscript, the dynasty is identified by the date "1669 Oct." The earlier dating (either 1662 or 1669) is preferable because this edition shares none of the variants introduced in the 1717/20 Kangxi edition (no. 11).

6. H = Lhasa (lHa-sa) Kanjur *tsha* 180a3-195a2 (The Xerox-Copy of the Lhasa Kanjur, Vol. 62)

This woodblock edition of 1934 is principally based upon the Narthang edition with some editing using the Derge edition.[3]

7. J = 'Jang sa-tham or Lithang (Li-thang) Kanjur *tsha* 131b7-140a8[4]

This woodblock edition has been described by both Jampa Samten Shastri and Yoshiro Imaeda. Using Tibetan sources, Jampa Samten Shastri says the carving of the blocks began in 1609 and was completed and the blocks were consecrated in 1614. Yoshiro Imaeda, using a Chinese source, says the blocks

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[1]I thank Mr. Peter Chang, Deputy Director of the National Palace Museum, Taipei, for a photographic reproduction of the Taiwan text of the ŚS.

[2]Helmut Eimer, "Recent Kanjur Research," 4.

[3]Shastri, "Origins of the Tibetan Canon," 779, who also lists the Them-spangs-ma as a source for the Lhasa, and Eimer, "Recent Kanjur Research," 4, have the same date.

[4]I thank Mr. Ngag-dbang Nor-bu at the China Nationality Library, Beijing, for full-size xerox copies of the 'Jang sa-tham (Li-thang) and Peking (Kangxi) texts of the ŚS. Both of the original texts are very clear and printed with red ink. The Li-thang Kanjur was printed on continuous fan-fold paper.

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were not finished until 1621. Both scholars agree that the Lithang was based on a revised version of the Tshal-pa Kanjur kept at 'Phying-ba sTag-rtse and that the arrangement of the texts in the Lithang Kanjur is derived from the *gsan-yig* (record of teachings received) of dPa'-bo gTsug-lag 'phreng-ba (1504-1566).[1] A peculiarity of the Lithang edition is the large number of misplaced *tsheg*-s. An example is on page 484, note 12, where J has *sang sa* in place of *sangs*. Sometimes no *tsheg* is visible between syllables. The absence of a *tsheg* is not recorded in the variorum.

8. K = Peking (Kangxi) Kanjur *tsu* 122b8-130b8

This woodblock edition is dated 1684 in its *dkar chag* (catalog) and is generally dated 1684/92 because of the findings reported in an unpublished paper by Staël-Holstein entitled "On a Peking Edition of the Tibetan Kanjur Which Seems to be Unknown in the West" (Peking, 1934), which was not available for consultation. The sources for this edition are the previous Peking editions known as Yongle 1410 and Wanli 1606. Both Yoshiro Imaeda and Helmut Eimer have studied the Peking editions and Eimer has summarized his conclusions:

> The first Beijing Kanjur was printed with ink made of cinnabar; the Tibetan word for this pigment is mtshal--pronounced almost like the first syllable of the name Tshal-pa, the version of the Kanjur taken as exemplar in preparing the Beijing Kanjur of A.D. 1410. Another issue was printed in A.D. 1606 with black ink. When the blocks carved in the beginning of the XVth century became worn out after more than 250 years of use, a new set of blocks was produced in A.D. 1684/92. For this purpose the old blocks were printed one-sided, the prints were re-inked

[1] Jampa Samten Shastri, "Notes on the Lithang Edition," 17-18; Yoshiro Imaeda, *Catalogue de 'Jang sa-tham*, 1:14.

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and used as master copies. These master copies were glued face down on the prepared planks of wood and kept moistened for some time. Thereby the pigment from the ink penetrated the pores of the wood. So the new set of blocks contained the mirror image of the same text as that on the earlier blocks, except for some additional mistakes due to the re-inking or to misinterpretation of the extant letters. We may speak of a "technical identity" of the two sets of blocks, i.e., of the exemplar and the copy. The subsequent issues of A.D. 1700, 1717/20, 1737, and after A.D. 1765 were printed from the blocks of the second set. In the course of time some corrections were inserted here and there.[1]

9. L = Manuscript Kanjur in the British Library, London *zha* 244b6-253b1[2]

Helmut Eimer has reported that the Shel-dkar-rdzong manuscript exemplar of this London manuscript Kanjur is no earlier than the year 1472, though the London manuscript's date is uncertain.[3] While discussing the Them-spangs-ma version of the Kanjur and its two known copies located in libraries, one in Tokyo (see No. 13) and the other in Ulan Bator, Eimer calls this London edition a "close cognate" of

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[1]Eimer, "History of the Tibetan Kanjur," 69. Also, see Yoshiro Imaeda, "Mise au point concernant les éditions chinoises du Kanjur et du Tanjur tibétains," in *Essais sur l'art du Tibet*, 23-51 (Paris: Libraire d'Amérique et d'Orient, 1977).

[2]I thank Lama Chime Tulku, Curator for Tibetan Manuscripts in the Oriental Collections of The British Library, for his assistance in obtaining a microfilm copy of the London text of the ŚS.

[3]Helmut Eimer, "Zur Anordnung der Abteilungen in der Londoner Handschrift des tibetischen Kanjur," *ZAS* 15 (1981): 537-548.

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those two; he also says it was prepared at Shel-dkar-rdzong.[1] These textcritical findings of this study of the ŚS are in agreement with Eimer's statement. Since we have no record of any revisions made in this tradition, but only copies, it is reasonable to assume that the archetype for this tradition is the Old Narthang Kanjur itself. Eimer has labeled the Shel-dkar-rdzong and Gyantse derived manuscripts as the "westtibetisch" (West Tibetan) tradition.[2]

10. N = Narthang (sNar-thang) Kanjur *ma* 190b4-203b2[3]

This woodblock edition is arranged according to the Tshal-pa tradition. Eimer says that "the wording is mainly copied from a manuscript kept in Shel-dkar-rdzong which in turn is to be traced back to the early Narthang Manuscript Kanjur."[4] However, for the ŚS, the wording mostly agrees with the Lithang Kanjur as opposed to the Peking tradition or West Tradition. To what extent the entire Narthang blockprint of 1730-32 is based on the Shel-dkar-rdzong manuscript and the Tshal-pa Kanjur is a matter for further investigation.

11. Q = Peking (Qianlong) *tsu* 122b8-130b8 (*The Tibetan Tripitaka: Peking Edition*, no. 876)

This woodblock edition, already mentioned in no. 8, was printed in 1717/20 during the Kangxi reign. For the modern reprint, some of the missing texts were supplied from the Qianlong Edition of 1737.[5] In the ŚS there is textcritical

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[1]Eimer, "History of the Tibetan Kanjur," 68.

[2]Eimer, "Londoner Handschrift des tibetischen Kanjur," 541.

[3]I thank Prof. Nagatomi for permission to use the Harvard Yenching edition of the Narthang Kanjur during a visit to Cambridge in June 1987.

[4]Eimer, "History of the Tibetan Kanjur," 67.

[5]Imaeda, "Éditions chinoises du Kanjur et du Tanjur

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evidence of the Lithang Kanjur having been used to correct the 1717/20 edition, contamination already noted by Eimer.[1]

12. R = Reprint of the sTog Palace Manuscript Kanjur *zha* 282a5-294a2 (463-487)

This manuscript Kanjur is the reprint by offset method of a copy of the sTog Palace Manuscript Kanjur. The title of the reprint is *The Tog Palace Manuscript of the Tibetan Kanjur* (Leh: Sherig Dpemzod, 1975-1980). Tadeusz Skorupski, in *A catalogue of the sTog Palace Kanjur* (Tokyo: International Institute for Buddhist Studies, 1985), discusses the history of this Kanjur, saying it was copied from a Kanjur in Bhutan as an act of merit for the longevity of the Ladakhi king Nyi-ma rnam-rgyal (r. 1691-1729). Thus it would have been copied at the first half of the eighteenth century.[2] Because the arrangement of the texts for this Kanjur is very similar to that of the Them-spangs-ma Kanjur, Skorupski says the sTog Palace Kanjur is probably a copy of the Bhutanese copy of the Them-spangs-ma,[3] making the sTog Palace Kanjur an indirect copy of the Them-spangs-ma. This textcritical study of the ŚS indicates that the sTog Palace Kanjur does belong to the West Tibetan tradition and most likely is an indirect copy of the Them-spangs-ma.

13. T = Kawaguchi Collection Manuscript Kanjur in the Tōyō Bunkō, Tokyo *zha* 245b3-256a7[4]

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tibétains," 32, n. 33.

[1]Eimer, "Position of the 'Jang Sa tham / Lithang Edition," 47.

[2]Skorupski, *Catalogue of the sTog Palace Kanjur*, xi-xii.

[3]Skorupski, *Catalogue of the sTog Palace Kanjur*, xxi.

[4]I thank the staff of the Tōyō Bunkō, Tokyo, for a reduced photocopy of the Kawaguchi Manuscript Kanjur text of

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This manuscript Kanjur is one of two known copies of the Them-spangs-ma, the other being in Ulan Bator. The Them-spangs-ma also is a manuscript Kanjur, a copy of the Old Narthang, kept at Gyantse from which copies were made from as early as 1439.[1] No sightings of the Them-spangs-ma have been reported, which adds to its mystery. The Tokyo Kanjur was copied between 1856 and 1875, given to Ekai Kawaguchi in 1915 at the dPal 'khor chos sde in Gyantse and brought back to Japan in 1917.[2] Textcritical studies of the ŚS show that L, R, and T belong to the same tradition.

The *Śālistambaka-kārikā*

Manuscript Editions

1. G = Golden Manuscript *dko[n mch]og rjes dran* NA *ngi* 26a1-29b3[3]

This manuscript was recently published in an offset edition in the People's Republic of China and can be purchased from the Institute for Minority and Religion, NingXia Academy of Social Sciences, Yinchuan City. The advertisement for the edition says it was prepared under the supervision of Pho-lha-nas bSod-nams stobs-rgyas (r. 1727-1747) and was based on a rare edition stored at the palace of 'Phying-ba sTag-rtse. The 'Phying-ba sTag-rtse edition was compiled during the time of the Fifth Dalai Lama (r. 1642-1682) and was based on the Zhwa-lu gSer-khang (Golden Palace) edition. For the Golden Manuscript, other Tanjurs were consulted to add missing texts,

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the ŚS.

[1]Eimer, "History of the Tibetan Kanjur," 69, n. 15.

[2]Eimer, *Pravrajyāvastu*, 1:49, and "History of the Tibetan Kanjur," 68, n. 15.

[3]I thank Mr. Ngag-dbang Nor-bu at the China Nationality Library, Beijing, for xerox copies of the ŚK, the Ṭ, and the ŚṬ-K from the recent reprint of the Golden Manuscript.

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cull out duplicates, and make corrections. Textcritical studies of the ŚK, the Ṭ, and the ŚṬ-K show that, because of the basic agreement with the Narthang and Peking Tanjurs, the 'Phying-ba sTag-rtse was indeed the main source for this edition.

2. T = Tawang (rTa-dbang) *mdo* NA *tsha* 280a4-283a5

Acarya Jampa Samten, to whom we are most grateful, sent the negatives of this witness of the ŚK obtained from the Tawang (rTa-dbang) Kanjur from Tawang Monastery in Assam, India. It is surprising to find a copy of the ŚK in a Kanjur and we may hope that someday this Kanjur will be made available to scholars. This particular witness has many corruptions and unique readings; it is also missing some lines: **[18b]**, **[47]**, **[60cd]**, **[61ab]**, **[64a]**, **[64d]**, and **[65ab]**. Because of its numerous unique readings, T may very well be outside the Zhwa-lu transmission line for the ŚK.

Blockprint Editions

3. C = Co-ne *mdo sde* 3951 *ngi* 18a7-20b6[1]

The microfiche copy of the Co-ne blockprint Tanjur, a faithful copy of the Derge Tanjur and completed in 1772, was used for this study in the variorum edition

4. D = Derge (sDe-dge) *mdo sde* 3985 *ngi* 18a3-20b4 (*mDo 'grel gyi skor*, sDe-dge bsTan-'gyur Series)[2]

This modern reprint of the Derge blockprint Tanjur of 1742 is usually very clear but is not entirely trustworthy because when the reprint was being prepared, faint portions

[1] I thank the staff at the Institute for the Advanced Studies of World Religions for the microfiche copy of the Cone Tanjur's the ŚK, the Ṭ, and the ŚṬ-K.

[2] I was not able to obtain Derge 4552 179b3-182a3, another copy of the ŚK.

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of the text were often, and sometimes incorrectly, retraced. The Derge Tanjur is based on four manuscript Tanjurs: (1) one compiled by sGa A-gnyen Pakshi (early fourteenth century) based on the Zhwa-lu Tanjur of 1334, (2) a copy belonging to Si-tu Chos-kyi 'byung-gnas (1700-1744) based on the Tanjur of the Fourth Zha-dmar dPal-ldan chos-grags (1454-1542), (3) a copy given to the Derge king bsTan-pa tshe-ring (1678-1738) by the Eleventh Karma-pa Ye-she rdo-rje (1676-1702), and a copy bsTan-pa tshe-ring had written with silver ink as an object of veneration.[1] Zhu-chen Tshul-khrims rin-chen (1697-1774) was the editor. This is the text transcribed at the top of the page.

5. **N1** = Narthang (sNar-thang) *mdo* NA *gi* 203a7-206a5 and
6. **N2** = Narthang (sNar-thang) *mdo* 4274 *ngi* 20a5-22b7[2]

The blockprints for the Narthang Tanjur were completed in 1742 and were based on the edition at 'Phying-ba sTag-rtse. **N1** usually agrees with **P1**, and **N2** usually with **P2**.

7. **P1** = Peking *byang chub lam sgron* 5466 *gi* 213a1-216a7 and
8. **P2** = Peking *dko[n mch]og rjes dran* 5485 *ngi* 22a3-25a6 (*The Tibetan Tripitaka: Peking Edition*)

This blockprint edition was printed in accordance with an imperial order in 1724 and is based on the 'Phying-ba sTag-rtse edition.[3] Of the two texts of ŚK in the Peking Tanjur, **P1** usually agrees with **N1** whereas **P2** usually agrees with the

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[1] Shastri, "Origins of the Tibetan Canon," 776.

[2] I thank the officials of Thegchen Choling at Dharamsala for permission to photograph their blockprint edition of the ŚK, the Ṭ, and the ŚṬ-K and Gyatsho Tshering, Director of the Library of Tibetan Works and Archives, for helping me to obtain permission. I also thank the staff at Tibet House in New Delhi for permission to photograph the ŚṬ-K.

[3] Imaeda, "Éditions chinoises du Kanjur et du Tanjur tibétains," 33-34.

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readings found in **GN2**.

The variorum edition of the ŚK includes the quotations of the ŚK from the Ṭ. However, the use of the *shad* by the Ṭ is not recorded in the ŚK variorum edition. The Ṭ must be consulted for such information.

The *Śālistambaka-ṭīkā*

Manuscript Edition

1. **G** = Golden Manuscript *dko[n mch]og rjes dran* NA *ngi* 30a1-79b3

Blockprint Editions

2. **C** = Co-ne *mdo sde* 3952 *ngi* 20b7-57b1
3. **D** = Derge (sDe-dge) *mdo sde* 3986 *ngi* 20b4-55b3
4. **N** = Narthang (sNar-thang) *mdo* 4275 *ngi* 22b7-63a4
5. **P** = Peking *dko[n mch]og rjes dran* 5486 *ngi* 25a6-69a6

The transcribed text at the top of the page is **D**. It has some obvious corrupt readings with broken letters but even so **D** is reported exactly as found in the reprint from India. A comparison of **D** with **C** (microfiche edition from IASWR) reveals that **C** and **D** are generally in agreement (against **GNP**) even when **D** has been retouched.

The Ṭ (and possibly the ŚK) is Lalou no. 549 in the *lHan kar ma* Catalog[1] but no Dunhuang version has been found. The Mongolian Bstan-'gyur, volume *ngi*, lists the ŚK as text number five and the Ṭ as number six.[2]

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[1]Marcelle Lalou, "Les texts bouddhiques au temps du roi Khri-sroṅ-lde-bcan," *JA* 241/3 (1953): 313-354, 332.

[2]*Catalogue of the Mongolian Tanjur*, 7:1510, reproduced by Lokesh Chandra (New Delhi: International Academy of Indian Culture, 1982).

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Kamalaśīla's *Śālistamba-ṭīkā*

Dunhuang Manuscripts

1. w = PT 554[1]

This scroll contains six short excerpts from the ŚṬ-K. These excerpts should not be mistaken for fragments from a whole copy of the ŚṬ-K. The writing features are archaic. The script is more like *dbu med* (in the style of Dunhuang *dbu med*, not classical period *dbu med*) than *dbu can*. The *tsheg* is sometimes placed after a word followed by a *shad* and usually is positioned at the level of the head-line even though the script is *dbu med* and thus headless.

2. x = IOL 189[2]

This manuscript contains the first two-thirds of the ŚṬ-K and has interlinear notes only from the beginning until the end of the prologue (*gleng gzhi; nidāna*). The writing is very legible *dbu can* and has archaic features. The *tsheg* is often placed after a word followed by a *shad* and is positioned at the level of the head-line.

3. y = PT 553[3] *ka* 18a-18b, 20a-22b, 24a-53b

This manuscript is nearly complete, missing only a few folios. It is in clear *dbu can* but has some darkened pages that are nearly illegible. It has extensive interlinear notes in *dbu med* throughout the entire text. The pagination indicates this manuscript is in volume one of a multi-volume

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[1]Marcelle Lalou, *Inventaire des manuscrits tibétains de Touen-houang conservés à la Bibliothèque Nationale*, 3 volumes (Paris: Libraire d'Amérique et d'Orient, 1939-1961), 1:128.

[2]Louis de La Vallée Poussin, *Catalogue of the Tibetan Manuscripts from Tun-huang in the India Office Library, with an Appendix on the Chinese Manuscripts by Kazuo Enoki* (London: Oxford University Press, 1962), 68.

[3]Lalou, *Inventaire des manuscrits tibétains de Touen-houang*, 1:127.

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collection and is not the first text in the volume. The pagination is on the verso, which led to a confused page order when the text was microfilmed. The order of the folios on the microfilm copy provided by the Bibliothèque Nationale is:

18b, 18a crossed out, 18a (the title page and yet marked "verso"), a blank frame, 20b, 20a & 21b, 21a & 22b, 22a (and marked "verso"), a blank frame, 24b, 24a & 25b, 25a & 26b, 26a & 27b, 27a & 28b, 28a & 29b, 29a & 30b, 30a & 31b, 31a & 32b, 32a & 33b, 33a & 34b, 34a & 35b crossed out, 34a & 35b, 35a & 36b crossed out, 35a & 36b, 36a & 37b, 37a & 38b, 38a & 39b, 39a & 40b, 40a & 41b, 41a & 42b, 42a & 43b, 43a & 44b, 44a & 45b, 45a & 46b, 46a & 47b, 47a & 48b, 48a & 49b, 49a & 50b, 50a & 51b, 51a & 52b, 52a & 53b, 53a (and marked "verso").

The missing folios are 19, 23, 54, and probably 55a. The quotations of the ŚS are in red ink, which appears fainter than the black ink on the microfilm copy. The archaic writing features are present to the point that almost all the *gi gu*s are reversed. In the variorum edition, unless otherwise stated, assume that y has a reverse *gi gu* in place of the classical *gi gu*. The *tsheg* is placed after each word followed by a *shad* and is positioned at the level of the head-line or just below it.

4. z = PT 2105[1]

This scroll contains on one side the last two-thirds of the ŚṬ-K. The scroll unrolls from left to right and has twenty-four pages of which all but the last page and a half are of the ŚṬ-K. The pages have been neatly prepared with lines and borders and the writer has used them to produce a very legible *dbu can* manuscript. The quotations from the ŚS

[1]Lalou, *Inventaire des manuscrits tibétains de Touen-houang*, 3:201.

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are written with red ink, which is not as dark as the black ink. The text has archaic Dunhuang script features. The *tsheg* is placed after each word followed by a *shad* and is positioned from the head-line to the mid-body of the syllables. The scroll has a colophon, which the classical editions lack.

IOL 189 (**x**) and PT 2105 (**z**) may be incomplete but between them the complete text of the ŚṬ-K is preserved. Therefore, **x** is the transcribed text for approximately the first half of the ŚṬ-K and **z** is the transcribed text for the second half. Also, PT 553 (**y**) and IOL 189 (**x**) have interlinear notes. Those in **y** are sometimes illegible, unfortunately. **x**'s interlinear notes are clear but end with the commentary to the prologue (*nidāna*).

Manuscript Edition

1. **G** = Golden Manuscript (NA) *ji* 213a1-239b6

Blockprint Editions

2. **C** = Co-ne 3968 *ji* 145b5-163b4
3. **D** = Derge (sDe-dge) 4001 *ji* 145b5-163b4
4. **N** = Narthang (sNar-thang) 4291 *ji* 171a2-192a5
5. **P** = Peking 5502 *ji* 174b1-196b2.

Textcritical Findings

In the description of the manuscripts and blockprints of the ŚS, the ŚK, the Ṭ, and the ŚṬ-K, the textcritical findings of this study have been mentioned in an implicit manner. In this section, the textcritical basis and reasoning for those findings is explicitly presented. The first text to be examined is the ŚS, followed by the ŚK and the Ṭ, and ending with the ŚṬ-K.

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For each text, we shall examine the different groupings of the manuscripts and blockprints. For example, the ancient Dunhuang manuscripts constitute one group and the texts as found in the various Kanjurs and Tanjurs dating from the fifteenth century and on can be called the "classical" editions. Among the classical Kanjurs, the Phug-brag can be separated because it putatively is not derived from the Old Narthang Kanjur. The Old Narthang Kanjurs can be grouped into a "Western" and an "Eastern" tradition, as has already been discussed. The Eastern Tradition (the Kanjurs coming from various editions of the Tshal-pa Kanjur) can be divided into a Peking group and a Lithang / Co-ne and Narthang[1] branch. That just leaves Derge and Lhasa, the Tshal-pa-derived Kanjurs contaminated by the Western Tradition during the editing process and, thus, conflations of the Eastern and Western traditions. Examples from the variorum edition of the ŚS will be used to demonstrate the appropriateness of these groupings and the discussion will follow the order of groupings as just given.

The Tanjur text traditions are not as complicated as the Kanjur text traditions. The two reasons for this are that the Dunhuang manuscripts are extant for only one of the Tanjur texts being considered here, and there are only five extant Tanjur editions. Therefore, the discussion for the Tanjur texts will be fairly brief.

The *Śālistamba-sūtra*

Dunhuang Manuscripts and Classical Editions

Variant readings among the Dunhuang manuscripts and classical editions can occur in a number of ways. When all the Dunhuang manuscripts agree, the classical readings can

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[1]The Narthang Kanjur texts are sometimes based on one of the Tshal-pa Kanjurs and sometimes on a Western Tradition copy, as is the case with the *Pravrajyāvastu*. With the ŚS, the Narthang is derived from the Tshal-pa, as will be shown.

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either (I) disagree with the Dunhuang or (II) partially agree and partially disagree. When the Dunhuang manuscripts disagree, the classical readings can (III) similarly disagree, (IV) follow one of the Dunhuang readings but not the others, or (V) not follow the Dunhuang readings at all. Let us examine these alternatives in order.

I. The classical readings can differ from a consensus Dunhuang reading in a number of ways. Five types of differences with examples follow. The final two examples indicate that ancient Tibetan variant readings existed which the Dunhuang manuscripts did not carry but which were transmitted to the classical editions.

(1) The Dunhuang manuscripts do not indicate the Sanskrit long vowels; the classical editions generally do. For example, in the Sanskrit title of the ŚS (see page 477, note 6), the Dunhuang manuscripts have *na* for the syllable *nā* in *nāma* and (see page 477, note 11) *su* for the syllable *sū* in *sūtra*. All the classical editions have *nā* and *sū*. This type of difference is generally trivial.

(2) Orthography varies. The Dunhuang manuscripts use the particle *du* where the classical reading, with the occasional exception of **A**, has *tu*. Examples of this can be found on page 479, note 3, page 479, note 6, page 493, note 2, page 612, note 16, page 613, note 21, page 613, note 2, and page 617, note 11. Two exceptions to this rule occur when c twice reads *tu* when all the other Dunhuang manuscripts read *du*. In the first case (see page 588, note 3), among the classical editions **A**, **LRT**, and **NH** have *tu* and **BFKQ**, **CJ**, and **D** have *du*.[1] In the second instance (see page 589, note 20),

[1]In this example **N** follows the reading of **LRT**, **D** does not. **H** had to choose between **N** and **D** and sided with **N**.

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all the classical editions have *tu*.[1] These variants are probably more important for what they tell us about the Tibetan language than about the stemmatic relation of the Kanjur editions.

(3) The punctuation is different. For instance, where the classical editions have a single *shad*, the Dunhuang manuscripts might have either a double *shad* or no *shad* at all. Examples can be found on page 477, note 12, and page 477, note 14. Again, these variants are probably more useful for language studies than for determining stemmatic relations.

(4) Phrasing is different but the meaning is the same. A good example is the first description of dependent arising,

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[1]Terjék, "Wise and the Fool," 304-05, reports that after final *g*, *n*, *b*, and *l*, Narthang preserves the form *tu* and only after final *d* the form *du*. He says Derge is like Narthang except that after final *n*, Derge sometimes preserves *tu* and sometimes *du*. For Peking, the alteration *tu* is always preserved after finals *g*, *d*, and *b* and only occasionally after final *n*; after finals *n* and *l*, the alternative *du* is more or less consistently preserved. (Why the final *n* is mentioned twice for Peking is not made clear in the article.)

The ŚS sampling is smaller and the results are different. After final *g*, all the classical editions except **A** preserved the alternative *tu*; **A** preserves both alternatives. After final *b*, all the classical editions preserve the alternative *tu* and after final *n*, *du*. The one occurrence of final *l* has the *tu* / *du* alternatives preserved along the lines of the Eastern and Western traditions with the Phug-brag Kanjur joining the Eastern tradition. There are no instances of final *d* followed by the *tu* / *du* alternative. Put in table form, these are the results:

Finals	"Wise and the Fool"	*Śālistamba-sūtra*
g	*tu*	*tu* (all) / *du* (**A**)
d	*tu* (**P**) / *du* (**DN**)	not applicable
b	*tu*	*tu*
n	*tu* (**N**), *tu* / *du* (**DP**)	*du*
l	*tu* (**DN**), *tu* / *du* (**P**)	*tu* (**AHLNRT**) / *du* (**BCDFJKQ**)

Thus, more research would be helpful for understanding which alternative is preserved. An important point to keep in mind is that the final may not be the sole determinant for which alternative of *tu* / *du* is used; the word itself may be a factor, especially with regard to the status of the *da drag*.

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which begins on page 485 with the opening *'dɨ lta ste* and concludes with *zhes bya ba nɨ /*. The Dunhuang version reads:

> 'dɨ lta ste 'dɨ yod pa'ee[1] phyɨr[2] 'dɨ 'byung /[3] 'dɨ skyes[4] pas[5] 'dɨ skye ba ste //[6] rten cɨng 'breld[7] par 'byung ba[8] zhes bya ba nɨ /[9] (It is as follows: because this exists, this occurs; because this arose, this arises; [this] is called "dependent arising.")

and the classical version reads:

> rten cing 'brel par[10] 'byung ba[11] zhes[12] bya ba ni[13] 'di lta ste / 'di yod pas[14] 'di 'byung la[15] /[16] di skyes pa'i

---

[1]a *pa'ee* (spelled *pa*, double *greng bu*, and subjoined *'a chung*); b *pa'ɨ*; e *pa'i*.

[2]a *phyɨr*; be *phyir*.

[3]ab */*; e *//*.

[4]be *skye*.

[5]a *pas*; b *bas na /*; e *bas na* (also has scratched out some text).

[6]ae *//*; b *///* (end of page). From *'dɨ lta ste 'dɨ yod* up to *skye ba ste //*, a is written below the line.

[7]b *'brel*.

[8]b omits *ba*.

[9]ab */*; e *//*.

[10]ABCHKQ *bar*; DFJLNRT *par*.

[11]B *bar* with three dots over the *ra* indicating it is a mistake and should be ignored.

[12]N *zhas*.

[13]AHT */*; BCDFJKLNQR omit */*.

[14]N *dam*.

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phyir 'di skye ba ste / (That which is called "dependent arising" is as follows: because this exists, this occurs; because this arose, this arises.)

So, even though the phrasing is different, the meaning remains the same. This variant may arise from the Dunhuang manuscripts and classical editions having different exemplars, or from the classical variant being a revision of the Dunhuang reading.

(5) The phrasing and meaning are different. A striking example of just such a variant is the description of the three types of *'du byed* (conditioning factors; *saṃskāra*) (see pp. 554-557) where first the Dunhuang wording is given and then the classical wording. The translations for both wordings are on p. 391 with the Dunhuang reading in note 1. Kamalaśīla has quoted this passage in the ŚṬ-K (see pp. 779-780) and has the same wording as the classical editions. This is true even for the Dunhuang manuscripts of the ŚṬ-K, which strongly suggests that the Dunhuang manuscripts of the ŚS have a corrupt reading. The source of the corruption, whether within the Sanskrit textual tradition or the Tibetan, is not clear. But the facts that all the ancient Dunhuang manuscripts (and even Stein's ancient Endere manuscript of the ŚS) have the same wording, more or less, and that the Tibetans have been so careful to preserve and transmit the meaning of these scriptures, suggest a Sanskrit manuscript was the source. How the correction came to be made is quite another puzzle. Could it have been revised with the assistance of the ŚṬ-K? Or were there ancient Tibetan manuscripts whose readings of this passage agreed with the classical editions?

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[15] LRT omit *la*.

[16] ACDHJLNRT /; BFKQ omit /.

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II. The classical readings can partially agree and partially disagree with a consensus Dunhuang reading. Some of the same types of variants can occur here as are listed above. Again, the indication is that the Dunhuang manuscripts do not carry all the ancient Tibetan variants, some of which were transmitted to some (but not all) of the classical editions. Here is a listing of a few examples.

(6) In the Sanskrit title, in one instance not all the classical editions have the Sanskrit long vowel marker (see page 477, note 3). **ABFKQ** have *sha* instead of *shā*. The variant between the Dunhuang manuscripts and classical editions is trivial because none of these Dunhuang manuscripts have long Sanskrit vowels; the variant between the classical editions may be stemmatically significant.

(7) Orthography varies, as in the spelling of the syllable *lu* in the word "*sa lu ljang pa*" (young rice plant; *śālistamba*) (see page 477, note 17, and examples 39-41). Such variants may be of interest to an historico-philologist because they show how orthography has changed over time.

(8) Punctuation varies (see page 478, note 16). These variants are generally trivial for purposes of stemmatic studies; they may prove useful for studies of Tibetan language.

(9-11) Phrasing is different and often **LRT** have the unusual phrase as in the example (9) where they read *mi 'jigs* instead of some form of *'jɨgs pa myed pa* (fearless) (see page 496, note 7); (10) sometimes words are missing as when **A**, **BFKQ**, and **CJ** omit the postposition *na* (see page 478, note 11); or (11) sometimes words are added as when **BFKQ**, **CJN**, and **DH** add *phyogs* (place, direction) and **BFKQ** and **CJN** add *kyi* (genitive) (see page 480, note 5, and page 484, note 2). These examples can be useful in determining stemmatic relations.

(12) Both phrasing and meaning are different such as in

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the description of the Buddha where **abe** and **A** read *byang chub byed pa* (that which enlightens) and all the other classical editions read *dang ldan pa / ba* (endowed with) (see page 494, note 2, for the Tibetan and page 297 and note 2 for the English). This particular variant is very important because Kamalaśīla comments upon it in the ŚṬ-K (see pp. 686-687 for the Tibetan and p. 299 for the English translation). Because both Sanskrit readings exist in Tibetan, and one Sanskrit manuscript is not likely to pass on both readings, especially when the readings are mutually exclusive, at least two Sanskrit manuscript of the ŚS must have been translated into Tibetan. This point will be taken up in the discussion about variorum and critical editions.

(13) Synonyms are used such as in the description of the Dharma where **abe** and **LRT** have *rnyed* (obtain) and **A**, **BFKQ**, **CJN**, and **DH** have *thob* (obtain) (see page 492, note 19). Variants such as this may have to do with language change rather than stemmatic relations.

III. The Dunhuang manuscripts often disagree among themselves, giving different wordings or punctuation, and the classical editions may carry these different variants. The study of precisely these variants helps us to unravel the stemmatic relations between the Dunhuang manuscripts and the later classical editions. The absence or presence of Sanskrit long vowels is not an issue here because none of the Dunhuang manuscripts has a long vowel. Even so, Sanskrit words do provide two good examples of the possibility for variants being transmitted. This is not to suggest that the Dunhuang texts are the source for the readings found in the classical editions; rather the Dunhuang manuscripts are more likely to have carried the variant readings of some ancient Central Tibetan texts and likewise the classical editions preserve those same ancient Central Tibetan variant readings. The first example (14) is part of the title (see page 477, note

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5) and concerns a syllable's aspiration. These are the variants: **ab** *stam ba*; **eDHR** *stam bha*; **ABFKQ** *stam pa*; **CJN** *sambha ba*; **LT** *stam̥ bha*. For now, the **CJN** reading can be ignored; it is a different sort of problem. In this example, **ab** and **A,BFKQ** do not have an aspirated *ba*; **e** and **LRT,DH** do. So, with regard to aspiration, the Phug-brag Kanjur and the Peking editions have kept the reading found in **ab**, and the Western Tradition editions along with contaminated Derge and Lhasa share **e**'s reading.

The second example (15) is the name "Śāriputra" (or "Śāradvatiputra," see page 483, note 15). Here the variants are: **a** *sha ra dwa tɨ bu*; **b** *sha rɨ bu*; **e** *sha ri'i bu*; **A** *sha ri bu*; **BLRT** *shā ri'i bu*; **CFHNQ** *shā ra dwa ti'i bu*; **D** *sha ra dwa ti'i*; **J** *sha ra dwa ti'i bu*; **K** *shā ra dwa ti 'i bu*. The Venerable Śāriputra was known by both of these names so neither one is wrong. What is interesting is that each of the three Dunhuang manuscripts has a different reading: **a** corresponds to **FKQ,CJN,DH** (the Eastern tradition minus **B**); **b** to **A** (Phug-brag Kanjur); and **e** to **LRT,B** (the Western tradition plus the Berlin manuscript from the Eastern tradition). In fact, **b** and **e** are very similar when compared to **a**. Thus, in both of the two examples, we see that **be** are independent of **a**, or is it vice versa?

The third example (16) of a variant reading among the Dunhuang manuscripts being retained in the classical editions comes from the opening phrase of the sūtra: *'dɨ skad bdag gɨs thos pa dus gcɨg na //* (Thus I heard when on one occasion; *evam mayā śrutam̥ ekasmin samaye*). Here (see page 478, note 6), the word *thos pa* (heard) has the genitive marker in **be,A,BFKQ, CJN,DH** and omits the marker in **a,LRT**. Because the Sanskrit has no genitive, its occurrence in the Tibetan seems to be a mistake (see comments on page 247, note 1). However, if the translators from Sanskrit wished to indicate that the phrase "on one occasion" is linked to the opening phrase, they could have used the genitive marker for precisely that purpose

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(see Kamalaśīla's comments on this passage, pages 251-252).

The three examples just given deal with orthography, stock phrases, and proper names. All of these are susceptible to tampering by scribes and editors so, as a result, the variants are of questionable significance. However, when a pattern is repeated throughout the text, as it is in the ŚS, with **be** often being grouped against **a** (and **c** and **d**, where they exist), the argument of tampering is greatly weakened. Furthermore, the pattern is good evidence for a basic stemmatic split amongst the Dunhuang manuscripts.

Finally, a few examples of variants in punctuation can be cited. On page 480, note 6, **a** and **L** have a *shad* and **be**,**A**, **BFKQ**,**CJN**,**DH**,**RT** do not (17); on page 480, note 8, **ae**, **A**, and **LRT** (i.e. the Phug-brag and Western tradition) have a *shad* and **b**, **BFKQ**, **CJN**, and **DH** (i.e. the Eastern tradition) do not (18); and on page 480, note 15, **a**, **A**, and **LRT** (again the Phug-brag and Western tradition) have a *shad* and **be**, **BFKQ**, **CJN**, and **DH** (the Eastern tradition) do not (19). As noted above, differences in punctuation may be useful for Tibetan language study, but its variants have little significance for determining stemmatic relations.

IV. When the Dunhuang manuscripts have variant readings, the classical editions may follow just one of them. The examples cited include cases in which there is a corruption in one or more of the Dunhuang manuscripts and it does not appear in the classical editions, as well as cases of variations in punctuation, additions or omissions in some of the Dunhuang manuscripts, and variations in spelling. A couple of instances of corruption that the classical editions do not carry can be found in the Sanskrit title and in the prologue. For the first example (20), the title includes the word "*ma ha ya na*" (= *mahāyāna*) but **be** have omitted the syllable "*ha*" (see page 477, note 8). All the classical editions have "*hā*." The second example (21) of a corruption

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in a Dunhuang manuscript is a reading unique to **a** among the extant manuscripts and editions of the ŚS. Instead of "*mang po,*" **a** has "*mang ba*" (see page 479, note 4). These corruptions are most likely scribal errors. They are useful for determining the stemmatic relations of the Dunhuang manuscripts, but, because they were not carried by any of the classical editions, they are useless for determining the stemmatic relations of the later editions. However, it is not always clear whether a variant represents a corruption or an alternate translation. Just because one of the variants is not carried by the later editions does not necessarily make it wrong. It may be a competing translation that lost out to the tides of history.

The examples of other variants can be quickly cited. For punctuation (22), see page 477, note 13, where **a** has a double *shad*, **b** a single *shad*, and **e,A,BFKQ,CJN,DH,LRT** no *shad*. For extra words (23), in the prologue where the location is given (see page 478, note 14), **a** has *gyɨ*, **e** has *gyi*, and **b** and all the classical editions omit the genitive. Also, in Śāriputra's question (see page 482, note 4), **ae** have *ces* but **b** and all the classical editions do not (24). A good example (25) of an omission is at the very beginning of Maitreya's response to Śāriputra (see page 483, note 17) where **a** alone has omitted *btsun pa sha ri'i bu* (Reverend Śāriputra)--most likely an insignificant scribal error. It is not at all unusual to find verbs spelled in different ways and an example (26) of that is in Śāriputra's question (see page 483, note 2) where **a** has *gyurd*, **b** *'gyur*, and **e** and all the classical editions *gyur*--effectively a single variant in **b** and thus trivial. The orthography of the classical editions can also be in disagreement in the use of verbs. Finally, an example (27) of one recurring pattern of variant spellings can be found on page 502, note 9, where **a** and all the classical editions have *myu gu* (sprout), **bc** have *myɨ gu*, and **e** *myi gu*. This variant might have resulted from differences in ancient

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Tibetan dialects, and so would be of interest primarily for the study of Tibetan language, though possible also for determining stemmatic relations.

V. As for when the Dunhuang manuscripts readings differ amongst themselves and the classical editions share none of the Dunhuang readings, this occurs only in cases where the Dunhuang manuscripts use archaic writing features that are simply not present in the classical editions.

These examples of variants between the Dunhuang manuscripts and the classical editions demonstrate two important points. First, many of the variant readings found in the classical editions date back to variants present in ancient Tibetan manuscripts. Second, to a remarkable degree, the Tibetan tradition has faithfully preserved the meaning of its old translations. Though warranting further study, the relations amongst the Dunhuang manuscripts can be tentatively summarized as follows: **acd** represent one group, **be** the other, and **e** appears to have contaminated both **c** and **d**. On the other hand, **a** appears to have been contaminated by readings not found in any of the other Dunhuang manuscripts of the ŚS.[1]

The stemmatic relation between the Dunhuang manuscripts and classical editions is complicated. However, there is a slight tendency for the Tshal-pa-derived editions of the ŚS to share **be** readings and for the Old Narthang-derived editions of the ŚS to share **acd** readings. But, because both major classical transmissions share both major Dunhuang lines of transmission, we must suppose a high degree of contamination. Again, we are not saying that the Dunhuang manuscripts served as the basis for the later classical editions. The Dunhuang manuscripts are, to the best of our knowledge, valuable copies

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[1]The stemmatic relations between the Dunhuang manuscripts of the ŚS will be the subject of a future study.

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of the ancient manuscripts whose Central Tibetan copies and descendants served as the basis for the later classical editions.

The Phug-brag and the Old Narthang-Derived Kanjurs

The Phug-brag Kanjur, putatively an independent edition, is not descended from the Old Narthang-derived Kanjurs. It does not consistently agree with any particular Kanjur grouping and has many unique readings of its own, many which common sense would say are corruptions. For example, just in the Sanskrit and Tibetan titles, the Phug-brag has two unique readings. The first (28) is in the Sanskrit title (see page 477, note 4) where **A** has *la*, making it the only edition to omit the *gi gu*, reversed or otherwise; this is most likely a corruption arising from a scribal error. The second example (29) is in the Tibetan title (see page 477, note 16) where in the word "*sa lu ljang pa*" (young rice plant), **A** has *lus* although the other manuscripts and editions have either *lu* or *lu'i*. The word "*sa lu ljang pa*" occurs two other times in the text and the distribution of the variants is exactly the same in each case (see page 481, note 7, and page 619, note 4). This is an example of **A**'s unique spellings. The most significant reading in **A**, mentioned before in example 12, is *byang chub byed pa* (that which enlightens) (in agreement with the Dunhuang manuscripts) versus the reading *dang ldan pa / ba* (endowed with) in the other classical editions. In fact, this is one of the most significant variants in the entire sūtra and is discussed in more detail in the variorum editions section.

Let us consider the possible origins of the Phug-brag Kanjur. So far, little information has been found in historical source materials. In terms of arrangement, we know that it is unique; the non-tantric sections are based on the *gsan yig* (record of teachings received) of the seventeenth century lama, gTer-bdag Gling-pa 'Gyur-med rdo-rje (1646-

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1714), and the Tantra section is arranged according to the catalogue of She-rab mgon-po, a disciple of rGyal-mtshan-'bum, who was a direct disciple of rGyal-ba Yang-dgon-pa rGyal-mtshan dpal-bzang (1213-1258). Furthermore, it possesses texts the other Kanjurs do not have and translations of texts the other Kanjurs do not have: nine times it has two different translations of the same text and four times it has the same translation under two different titles.[1] Thus, we know the Phug-brag's arrangement is unique. So, while historical evidence is lacking, the arrangement of the Phug-brag Kanjur would suggest its independence.

But what do textcritical studies have to say about where the Phug-brag texts came from? We can reason that the Phug-brag is either descended from the Old Narthang Kanjur, from the Tshal-pa Kanjur, from both, or from neither. If from neither, then the Phug-brag may share common sources with the Old Narthang or the Tshal-pa Kanjur, both, or neither. We must investigate whether the Phug-brag compilers took texts from a version of the Old Narthang and / or Tshal-pa Kanjur and rearranged them, adding various texts that the other Kanjurs had culled or not found. Or did the compilers of the Phug-brag have access to a pre-Old Narthang collection(s) of sūtras and tantras, a collection (or collections) that was (were) the source of both the Old Narthang and the Tshal-pa Kanjurs, or perhaps a collection (or collections) that descended from the sources of the Old Narthang and Tshal-pa Kanjurs? Or perhaps they had access to a collection (or collections) that had sources in common with the sources of the Old Narthang and Tshal-pa Kanjurs. Whatever the case, the Phug-brag copy of the ŚS appears to be as closely connected with the Dunhuang manuscripts as it is to the classical editions. The fact that, as Paul Harrison has pointed out,

[1]Samten, "Preliminary Notes on the Phug-brag bKa'-'gyur," 1-3.

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the Phug-brag copy of the ŚS is in closer agreement to the Eastern Tradition than the Western Tradition while for the *Druma-kinnara-rāja-paripṛcchā-sūtra* the reverse is true, precludes a simple solution to the problem. More textcritical studies are needed to ascertain the Phug-brag's stemmatic relation with the other classical editions. And we may find, as we already have indications with the ŚS and the *Druma-kinnara-rāja-paripṛcchā-sūtra*, that different Phug-brag texts will have different affiliations.

The Eastern and Western Traditions

Throughout the variorum edition of the ŚS, the readings of **LRT** (i.e. the Western tradition) are often in agreement against the readings of **BFKQ** and **CJN** (i.e. the Eastern tradition). And both traditions equally preserve the readings of the Dunhuang manuscripts. Thus, it would be inappropriate to consider one of the traditions more conservative.

The position of **N** is curious because it usually agrees with the Eastern tradition, in particular with **CJ**, and yet in a handful of cases it has Western readings. In each of these instances, **N** was probably corrected, which means it may have been contaminated by the Western tradition or independently emended by scribes or editors. Harrison prefers the latter solution, as already indicated, and suggests the Lithang Kanjur and the Narthang Kanjur could both be copies of the same 'Phying-ba sTag-rtse copy of the Tshal-pa Kanjur. Let us consider some of the examples of the corrections of **N** that agree with **LRT**:

(30) In the Sanskrit title, **BFKQ** and **CJ** misspell "*ma hā yā na*" (*mahāyāna*) as "*ma hā yā nā*." **LRT** and **N** have the correct reading "*ma hā yā na*" (see page 477, note 10). Most likely **N** has undergone editorial emendation.

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(31)[1] In the prologue, **abe**, **LRT**, and **N** add "*na*" to "*rgyal po 'i khab*" (= Rājagṛhe) while **A**, **BFKQ**, **CJ**, and **DH** leave off the "*na*" (= Rājagṛha) (see page 478, note 12). The reading with "*na*" is preferable; whether the reading without the "*na*" is wrong requires further investigation. This example is likely an editorial emendation of a stock phrase.

(32) In the statement of the defining characteristic of dependent arising, **abe**, **A**, **BFKQ**, and **CJ** have "*mdor*" (briefly) while **DH**, **LR**, and **N** have "*mdor bsdus te*" and **T** has "*mdor bsdus te /*" (briefly) (see page 498, note 13). Both readings are possible; the latter is less ambiguous because the former could be read as "*mdo*" (sūtra) with the terminative "*ra*" (in), i.e., "in the sūtra." This example is, like (31), probably an editorial emendation of a stock phrase.

(33) In the explanation of the dependence on causes of internal dependent arising, **BFKQ** and **CJ** have "*rga shī'i*" (old age and death) twice while **A**, **DH**, **LRT**, and **N** have "*rga shi'i*" (see page 525, note 16, and page 526, note 4). **BFKQ** and **CJ** are wrong; there is no reason for "*shi'i*" (death) to have a long vowel. Again, **N** was probably editorially emended.

Thus, in each of these examples **N** shares a correct or corrected reading with **LRT**, but does not share any mistakes.

On the other hand, **N** does share probable mistaken readings with **CJ** (and sometimes with **BFKQ** also) against **LRT**. The fact that **N** shares all its mistakes with **CJ** and only some of those mistakes with **BFKQ** indicates that **N** is more closely related to **CJ** than to **BFKQ**. Here are some examples of the shared mistakes.

(34) In the Sanskrit title, **CJN** have "*sambha ba*" in place of some form of "*stamba*".

(35) In the explanation of how to see dependent arising,

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[1] The same example is used in 10 and 31.

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abe have "*thogs pa myed pa*" and **A**, **BFKQ**, **D**, and **LRT** have "*thogs pa med pa*" (unobstructed) while **CJHN** have "*thog ma med pa*" (beginningless) (see page 496, note 5), a not uncommon confusion.

(36) At the beginning of Maitreya's answer to Śāriputra's question, **BFKQ** and **CJN** add an unnecessary genitive among the epithets of the Buddha (see page 484, note 2).

(37) In Śāriputra's question to Maitreya about the meaning of the sūtra spoken by the Sugata, a has "*mdo de 'i*", e, **A**, **DH**, and **LRT** have "*mdo de'i,*" and d has "*mdo de 'i*" (of that sūtra) while **B** has "*mdo ste'i*" and **CJN** and **FKQ** have "*mdo sde'i*" (of the sūtra) (see page 482, note 13). The reading "of that sūtra" is the more likely one and is supported by the Sanskrit quotation of the ŚS in the Av, 452, which has "*sūtram idam.*"

The combination of sharing mistakes with the Eastern tradition and sharing correct readings with the Western tradition indicates, with the understanding that these results apply only to the textual tradition of the ŚS, that **N** is part of the Eastern tradition and has been spottily edited. Although for the *Pravrajyāvastu* **N** belongs to the Western tradition, for the ŚS **N** is obviously not part of the **LRT** group because that group has many readings **N** does not share and **N** shares correct readings with **LRT**, not errors. Conversely, **N** shares many readings with **CJ** and **BFKQ** that **LRT** do not have. Now, concerning **N**'s affiliation with **CJ** and **BFKQ**, **N** shares some mistakes with **CJ** and not with **BFKQ**, but not the other way around, which indicates **N** is most closely related to the Lithang Kanjur in the Eastern tradition.

At this point in the study of the Narthang Kanjur and its place among the Kanjur editions, more textcritical studies of other Kanjur texts are needed to check against the findings for the ŚS, which links the Narthang edition with the East Tradition, and for the *Pravrajyāvastu*, which links the

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Narthang edition with the West Tradition. Until some pattern of affiliation emerges, these studies of the Narthang Kanjur will have to proceed text by text. Accordingly, Harrison has already informed us that for the *Pratyutpanna-buddha-saṃmukhāvasthita-samādhi-sūtra* the Narthang copy agrees with the East Tradition,[1] and we can look forward to the publication of his findings for the *Lokānuvartana-sūtra* and the *Druma-kinnara-rāja-paripṛcchā-sūtra*, as well.

The Eastern Tradition's Two Branches (BFKQ and CJN)

While discussing the relationship of **N** to the other Kanjur editions, examples of common errors were given that showed the close relationship between **BFKQ** and **CJ** as well as their distinctiveness. The external evidence supports these findings. Taking a closer look at the relations between the two branches, we find that **Q** has been contaminated by **J** in at least one place and possibly in three others. The example (38) of more certain contamination is the addition of *dge slong dag sus* (*Bhikṣus*, he who) in Śāriputra's query to Maitreya (see page 482, note 15). Only **CJQ** have this reading, which is probably a scribal error arising in the 'Phying-ba sTag-rtse copy, and because **Q** is older than **C**, only from **J** could **Q** have gotten this reading. **N** probably received editorial emendation, and thus does not carry the corruption. The occurrence of this conjunctive error[2] is better evidence

[1]Paul Harrison, *The Samādhi of Direct Encounter with the Buddhas of the Present: An Annotated English Translation of the Tibetan Version of the Pratyutpanna-Buddha-Saṃmukhāva-sthita-Samādhi-Sūtra with Several Appendices relating to the History of the Text*, Studia Philologica Buddhica, Monograph Series, 5 (Tokyo: International Institute for Buddhist Studies, 1990), 305, n. 2.

[2]Paul Maas, *Textual Criticism*, tr. by Barbara Flower (Oxford: Clarendon Press, 1958), p. 43:

It can be proved that two witnesses (B and C) belong

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for contamination than is the correction of an error in a witness. This is because the correction may have been made independently and without relying on any other witnesses.

The next three examples (39-41) show corrections in Q and are very much related because all concern the spelling of the syllable "*sa*" in the word "*sa lu ljang pa*" (young rice plant; *śālistamba*). This word occurs in three places in the ŚS: first in the Tibetan title at the beginning of the sūtra, in Śāriputra's question, and finally in the title at the end of the sūtra. All the variants for "*sa*" are listed. Q does not follow K's reading of "*sa*" in any of the examples. This is so in spite of the fact that Q follows K in all the rest of its variant readings with the phrase "*sa lu ljang pa.*" In particular, Q has "*ba*" twice and "*pa*" once, just the same as K. Therefore, we can surmise that the editor of Q spotted the error in K in the title where the "*sa*" is missing, consulted J, and adapted J's readings in all three occurrences of the word "*sa lu ljang pa.*" Thus, Q alone among BFKQ has "*sā*" in "*sa lu ljang pa.*" And because this is an example of the correction of an error, it is not as good an example of contamination as is the conjunctive error in (38).

(39) *sa lu ljang pa* (from the opening title)

abeABF *sa*; CDHJLNQRT *sā*; K omits (the *sa* has been combined with the previous *pa* through the omission of a *tsheg* to form *pas*).

abeLRT *lu*; A *lus*; BCDFHJKNQ *lu'i*.

abeBCDHJLNRT *pa*; AFKQ *ba*.

(40) *sa lu ljang pa* (from Śāriputra's question)

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together as against a third (A) by showing an error common to B and C of such a nature that it is highly improbable that B and C committed it independently of each other. Such errors may be called 'conjunctive errors' (*errores coniunctivi*).

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abeABFK *sa*; CDHJLNQRT *sā*.
abeLRT *lu*; A *lus*; BCDFHJKNQ *lu'i*.
abeABCDHJLNRT *pa* (A has an erased *ba* between *ljang* and *pa*); AFKQ *ba*.

(41) *sa lu ljang ba* (from the closing title)
abcdABFK *sa*; CDHJLNQRT *sā*.
abcdLRT *lu*; A *lus*; BCDFHJKNQ *lu'i*.
aALT *ba*; bcdBCDFHJKNQR *pa*.

Thus, **BFKQ** and **CJ**(and sometimes **N**) are distinct sub-groupings of the East Tradition and Q is occasionally contaminated with J readings.

Derge and Lhasa: Conflations

From external evidence we know that Derge and Lhasa are conflations of the Eastern and Western traditions. The internal evidence exists, and has already been cited, that shows this conflation. Examples of **DH** agreeing with **LRT** are 14, 30, 32, 33, and 37. Each of these is a correction or a probable correction. Examples of **DH** agreeing with **BFKQ** and **CJN** are 9, 13, 31 (**N** was emended so it does not agree here), and 39-41, and these are not corrections. In numerous instances **DH** follows the Eastern tradition rather than **LRT**, thereby supporting probable conflation.

The *Śālistambaka-kārikā* and the *Śālistambaka-ṭīkā*

The ŚK has six Tanjur traditions available for study rather than only the usual number of two, which the Ṭ has. The four extra traditions are the second copy of the ŚK from the 'Phying-ba sTag-rtse Tanjur *dBu ma* section, the Tawang Kanjur edition, and quotations in the two Tanjur traditions, **Ṭ-CD** and **Ṭ-GNP**. Thus the six traditions are:

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(1) **CD**, C being a copy of D,

(2) **GN2P2** from the Sūtra Commentary section of the 'Phying-ba sTag-rtse Tanjur,

(3) **N1P1** from the *dBu ma* (Madhyamaka) section of the 'Phying-ba sTag-rtse Tanjur,[1]

(4) **T**, which is located in the Sūtra (*mdo*) section of the Tawang Kanjur,

(5) **Ṭ-CD**, the Derge edition of Ṭ with its Co-ne copy, and

(6) **Ṭ-GNP**, the Golden Manuscript, Narthang, and Peking editions of Ṭ, which were copied from the 'Phying-ba sTag-rtse Tanjur.

With six traditions, we have much more information to work with for determining stemmatic relations. However, because of contamination, the work is difficult.

Historical writings inform us that the Derge Tanjur is based on four manuscript Tanjurs. However, because **CD** have almost no variants peculiar to themselves but almost always agree with one or the other of the two 'Phying-ba sTag-rtse traditions, **GN2P2** or **N1P1**, we can infer that the four manuscripts on which the Derge Tanjur is based are: (1) either identical in the case of the ŚK, (2) the Derge editors based their readings of the ŚK on only one of the manuscripts, or (3) **D** is a conflation of the two 'Phying-ba sTag-rtse traditions of the ŚK. The last possibility is most likely. If so, the four manuscript editions upon which **D** is based would have carried the same two traditions carried by the 'Phying-ba sTag-rtse Tanjur. This means that in the case of the ŚK, **D** (and of course **C**) may be worthless as witnesses because we can know the readings of its archetypes without it.

[1]Currently efforts are being made to determine whether the Golden Manuscript has a copy of the ŚK in the *dBu ma* section, and if so, to obtain a copy.

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The few unique readings **CD** do have are most certainly the result of editorial emendation.

Even though one of the "benefits" of working with six traditions is to show that one of them is worthless as a witness, this finding does not necessarily apply to Tanjur texts other than the ŚK. Take the case of its commentary, the Ṭ. We have only the two traditions, **CD** and **GNP**, and both, obviously, have an equal number of variant readings. Thus, both are equally valuable. So, it is important to include witnesses from both traditions when making editions of Tanjur texts. Furthermore, with the three witnesses based on the 'Phying-ba sTag-rtse Tanjur, **GNP**, it should be possible to reconstruct its readings. Just how conservative the 'Phying-ba sTag-rtse Tanjur manuscripts are remains to be determined, but they may faithfully carry the Zhwa-lu Tanjur tradition without contamination from other Tanjurs. **CD**'s readings are probably just as conservative, but some of them may be derived from Tanjur editions that are not based exclusively upon the Zhwa-lu Tanjur.

From historical sources we know that **T** was not part of a Tanjur. It was independent of the Zhwa-lu-derived Tanjurs. This suggests it might carry variant readings that none of the other editions would have, which is the case. It also means it might share variant readings with each of the other traditions separately, which it does.[1] However, in the case of the two Ṭ traditions, **T** more often has variants in agreement with all the Ṭ editions rather than with only **Ṭ-CD** or only **Ṭ-GNP**. At any rate, **T** is a very valuable manuscript carrying information from before the compilation of the Zhwa-lu Tanjur in the fourteenth century. Thus, it may be a link between the classical editions and the ancient manuscripts

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[1]Are the few variants **T** shares with **CD** the result of conjectured editorial emendation by the editors of **D**, or did they have access to sources within the **T** tradition? The answer is not clear.

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preserved at Dunhuang. It is unfortunate that we do not have a Dunhuang manuscript of the ŚK to compare with T.

Thus far we have identified three separate ŚK traditions: **T**, **GN2P2**, and **N1P1**. So let us turn our attention to the status of the two Ṭ traditions, which is complicated. **Ṭ-CDGNP** have very few variant readings peculiar to themselves, generally sharing their variants with each of the three ŚK traditions (**T**, **GN2P2**, and **N1P1**). This suggests that **Ṭ-CDGNP**, like (**C**)**D**, is a conflation of those three separate traditions. The stemmatic relations of the two sub-traditions of the Ṭ, **Ṭ-CD** and **Ṭ-GNP**, will require further study.

Among the witnesses of the ŚK, **N1P1**, **T**, and **Ṭ-CDGNP** have colophons, **CD** and **GN2P2** do not. Their colophons may have been omitted because they are not physically separated from the text of the Ṭ, whose colophon is probably intended to apply to both the ŚK and the Ṭ.

In review, **CD** are worthless as witnesses for deriving their archetype because they represent a conflation of the other traditions. **Ṭ-CDGNP** are similarly worthless as witnesses, though further study is warranted for determining the stemmatic relations of their two sub-traditions, **Ṭ-CD** and **Ṭ-GNP**. **T** shares variants with each of the other traditions and offers its own unique readings. **GN2P2** and **N1P1** also represent two distinct traditions. Thus, this tentative study of all the presently available witnesses suggests that there were three ancient sources of the ŚK and that (**C**)**D** is a conflation of the three, as are **Ṭ-CDGNP**. To better sort out the stemmatic relations will require further study. However, the mere presence of three ancient traditions of the ŚK readings is noteworthy and raises an important question. What is the source of the three ancient traditions: different translations of different Sanskrit manuscripts, different translations of the same manuscript, different revisions of the same translation, or some other solution? Judging from the colophons, which list the same translators, these three

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traditions represent three different revisions of the ŚK.

The ŚK has proved to be a valuable source of study for understanding the Tanjur tradition, and we hope to continue more studies of its variants and their stemmatic significance, especially the relations within the Ṭ traditions, Ṭ-CD and Ṭ-GNP, and between those two and the ŚK editions.

Kamalaśīla's *Śālistamba-ṭīkā*

The ŚṬ-K's variorum edition is more complicated than that of the Ṭ and more cluttered than that of the ŚK; the cause is the Dunhuang manuscripts used in ŚṬ-K's edition. These manuscripts add another group of readings to the edition, a group not available to the Ṭ. And because the Dunhuang manuscripts use trackable archaic writing features such as reverse *gi gu*, *ya btags*, *da drag*, as well as archaic orthography, the notes are cluttered with variants that tell us little about the stemmatic relations of the manuscripts and editions. However, the apparently stemmatically insignificant variant would suggest that there is no dramatic stemma to be discovered. The Dunhuang manuscripts share an equal number of variants with each of the two Tanjur traditions, CD and GNP. This suggests neither CD's nor GNP's readings are more conservative than that of the other.

Let us also note that the ŚṬ-K's stemmatic relations are less complicated than those of the ŚK. This is because (1) the 'Phying-ba sTag-rtse Tanjur does not carry two traditions of the ŚṬ-K and (2) the ŚṬ-K has no commentary that quotes the ŚṬ-K *in toto*; the ŚK has both of those. However, the ŚK and the ŚṬ-K are similar in a very important way: both have extant manuscripts that do not derive from the Zhwa-lu Tanjur tradition.

To summarize an essential point concerning the Tanjur editions, principles of textual criticism suggest that it is very difficult to choose between the readings of two transmissions from the same exemplar in order to reconstruct the

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exemplar. We have an example of just such a problem: the readings from the Derge (and Cone) Tanjur(s) and the 'Phying-ba sTag-rtse Tanjur are both based on the Zhwa-lu edition. Thus, the five Tanjur editions leave us with a choice of two possible readings, **CD** and **GNP**, for the reconstruction of the Zhwa-lu exemplars (As previously noted, the Co-ne and Derge Tanjurs' readings may not be based exclusively upon the Zhwa-lu Tanjur). On the other hand, the Dunhuang manuscripts represent a textual transmission completely different from the "Zhwa-lu" tradition. By comparing the "Zhwa-lu" tradition with the Dunhuang manuscripts, we get a broader picture of the possible ancient Tibetan translation(s) / revision(s). The same is also true for comparing the "Zhwa-lu" ŚK with the Tawang Kanjur ŚK. But, in determining readings, we meet with the same problem as before: choosing between two transmission lines, in this case between those of Dunhuang and Zhwa-lu or between Tawang and Zhwa-lu. Nonetheless, we have greatly increased the scope of our investigation by working with ancient Dunhuang manuscripts and the Tawang Kanjur.

Variorum or Critical Edition

This study of the ŚS and its Indian versification and commentaries includes transcriptions and variorum editions of the Tibetan translations rather than critical editions. For the purpose of this discussion, it would be useful to reproduce Paul Maas' account of the goal of textual criticism:

> 1. We have no autograph manuscripts of the Greek and Roman classical writers and no copies which have been collated with the originals; the manuscripts we possess derive from the originals through an unknown number of intermediate copies, and are consequently of questionable trustworthiness.

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> The business of textual criticism is to produce a text as close as possible to the original *(constitutio textus)*.
>
> 2. In each individual case the original text either has or has not been transmitted. So our first task is to establish what *must* or *may* be regarded as transmitted--to make the recension *(recensio)*; our next is to examine this tradition and discover whether it may be considered as giving the original *(examinatio)*; if it proves not to give the original, we must try to reconstruct the original by conjecture *(divinatio)* or at least isolate the corruption.[1]

Given Maas' description of textual criticism, what is the original text of the ŚS for which an edition could be made? Would it be, when considered from the traditional Mahāyāna viewpoint, the original sūtra as spoken by Lord Buddha through Śāriputra and Maitreya; the sūtra recited by the compiler such as Ānanda or Vajrapāṇi; the sūtra as first put into writing; or when wearing the skeptics hat of the non-Mahāyānist or of the scholar, the sūtra as first authored and written down some centuries after the Buddha's lifetime; the oldest Sanskrit version of the sūtra as preserved in quotations; the sūtra as Kamalaśīla understood it; the first Tibetan translation of the sūtra; the earliest Chinese translation; the Chinese translation most in harmony with the Tibetan translation and the extant Sanskrit quotations; a composite of the Chinese and Tibetan translations; a composite of the Sanskrit quotations with the Chinese and / or Tibetan translation; or the Tibetan revision based upon *skad gsar bcad*, the new language rules promulgated about 812 C.E.? Can an "original text" be derived for all of these possibilities or for just some? For which

[1] Maas, *Textual criticism*, 1.

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ones? And would the term "original text" be the proper term for such an edition? We hardly ever hear these questions raised and yet they have an obvious impact on any textual study of a Mahāyāna Buddhist text. Here, in this study, the intention has been to work on the textual tradition of the Tibetan translation(s) of the ŚS from Sanskrit and to de-emphasize the reconstruction of an "original text" of the Tibetan translation(s). Thus, this study emphasizes the various readings of the Tibetan translation(s) of the ŚS and emphasizes stemmatic relations.

For Buddhist texts that were originally translated during the early sNga-dar, such as the ŚS, textcritical studies of the Kanjur editions are useful mostly for reconstructing the Old Narthang Kanjur text of the ŚS and the different Tshal-pa Kanjur versions. When Dunhuang manuscripts are available, the age of our oldest witness jumps back another three to five centuries. But textcritical studies using only Kanjur editions will not take us back any further than those editions of the fourteenth century.

In the case of the ŚS, the following valuable material is available for its textcritical study: Kamalaśīla's commentary, the ŚṬ-K, which includes many quotations from the ŚS. The ŚṬ-K materials consist of not only the editions from the four blockprint Tanjur editions, but also (1) four partial Dunhuang manuscripts that, taken together, contain all of the ŚṬ-K and (2) the Golden Manuscript Tanjur edition of the ŚṬ-K, which, being based on the 'Phying-ba sTag-rtse Tanjur, generally agrees with the readings of Peking and Narthang. The ŚṬ-K is special because it gives us a window on Kamala-śīla's opinion of the correct text of the ŚS and helps us to understand the variant readings we find in the Tibetan translation of the ŚS. Here are two examples:

(1) Where the ŚS gives the defining characteristic of the Buddha, Kamalaśīla chooses one variant reading (that

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of the Dunhuang manuscripts and the Phug-brag Kanjur: *byang chub byed pa* (that which enlightens)) over another (the Old Narthang derived Kanjur editions: *dang ldan pa / ba* (endowed with)).

(2) When describing the results of the three different types of *'du byed* (conditioning factors; *saṃskāra*), all the Dunhuang texts (and even the ancient fragments of the ŚS published in Aurel Stein's *Ancient Khotan*, 550-556) are in general agreement against the Old Narthang derived Kanjurs, the Phug-brag Kanjur, and the ŚṬ-K, both its Dunhuang manuscripts and otherwise.

In the second example cited above, the Dunhuang manuscripts of the ŚṬ-K confirm (1) that the Dunhuang texts of the ŚS have a reading that at some time was rejected by the Tibetan tradition and (2) that the later readings are not the result of an independent correction by Tibetan editors, but represent a reading current during the ninth and tenth centuries. Is the Dunhuang reading the result of a faulty Sanskrit text or a mistake that arose during the Tibetan transmission of the ŚS? It is difficult to say. Yet, very curious is the fact that the ŚṬ-K and the Phug-brag Kanjur texts of the ŚS are in agreement in both the above examples, which means (1) that the ŚṬ-K gives added credence to the readings found in the Phug-brag, even though the Phug-brag Kanjur is full of scribal errors and corruptions, and (2) that the Dunhuang readings cannot be preferred because of age nor the Old Narthang derived Kanjur editions' readings because of editing. Of course, those last two conclusions should come as no surprise to anyone familiar with the principles of textual criticism.

The two major problems with applying to Tibetan Buddhist texts the principles of textual criticism as delineated by Paul Maas are that the texts are edited and therefore contaminated and we do not know that there was a single

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original Tibetan translation of each scriptural text (i.e. whether or not the tradition is closed).[1] The principles of textual criticism work best when each text copy reproduces a single text in a vertical transmission and does not combine several exemplars with a horizontal transmission, a state Maas calls *contaminatio.*[2] But Tibetan editors are known to have worked from more than a single Kanjur and to have used different manuscript copies of texts when revising a Kanjur edition, as in the case of the Tshal-pa Kanjur. This fact points to a "contaminated" Tibetan scriptural tradition. And our studies of the Dunhuang manuscripts indicate that they too are contaminated. It is very difficult to assign contaminated manuscripts in a stemma. This can be seen most clearly when trying to link the classical Kanjur texts with the Dunhuang manuscripts. We can achieve some measure of success in grouping the texts in the various Kanjur editions (e.g. **LRT** (London, sTog, and Tokyo) and **BFKQ,CJN**) and even among the Dunhuang manuscripts (**acd** : **be**), but the stemma between the Dunhuang manuscripts and classical editions is much less clear.

Further complicating the picture is the absence of certainty that we are working with a closed textual tradition. The Tibetan ŚS tradition may have begun with a translation from Sanskrit.[3] We do not know how many Sanskrit texts were used. We do not know how many Tibetan translations were made,

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[1]L. D. Reynolds and N. G. Wilson discuss these two limitations of the stemmatic method in *Scribes and Scholars: A Guide to the Transmission of Greek and Latin Literature*, 2nd ed. (Oxford: Clarendon Press, 1974), 192-193.

[2]Maas, *Textual criticism*, 3.

[3]The *sBa-bzhed* and dPa'-bo gTsug-lag phreng-ba's *mKhas pa'i dga' ston* refer to a Chinese version that was shown to the Tibetan ruler Khri-srong-lde-btsan in the middle of the eighth century, probably before the Sanskrit version was translated.

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even though we may assume at least one. This translation was subject to the new language rules (*skad gsar bcad*),[1] so that new and old Tibetan versions of the sūtra may have existed at the same time, especially in the early ninth century. The five Dunhuang manuscripts of the sūtra used in the variorum editions are in basic agreement over the meaning of the sūtra, though in punctuation and orthography there is considerable variation.[2] Between the Dunhuang manuscripts and the later classical editions of the sūtra, the Tibetan language evolved such that the texts from the two periods exhibit even more differences between them regarding punctuation and orthography. However, the meaning of the sūtra passages remained essentially the same (i.e. unchanged). There are only a few passages in the ŚS that noticeably differ between the Dunhuang and classical editions.

Although any proof from the sNga-dar is nearly impossible to obtain, it is not unreasonable to conjecture that a given work such as the ŚS may have been translated from Sanskrit in several different places and from several different Sanskrit manuscripts. Copies of the original translations would have been made, then the copies compared to make revised versions, and the revised versions compared to make further revised versions that would have completely obscured the individual wordings of the original translations.

Given these considerations, a variorum edition for the purposes of historical study will help to reveal the relationship between different Kanjur editions of a given work in the

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[1]According to the colophons of two Dunhuang manuscripts.

[2]A sixth Dunhuang manuscript of the ŚS, PT 550, exhibits marked differences from the other Dunhuang manuscripts in its punctuation, orthography, phrasing of certain passages, and its translation of certain terms such as the Sanskrit *pratītyasamutpāda* with *rkyen dang 'du ba tshogs te byung ba* in place of the standard *rten cing 'brel bar 'byung ba* as given in the *Mahāvyutpatti*, 2241.

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Kanjur as well as between the Dunhuang manuscripts, should they be extant. However, it would be pointless to attempt to reconstruct the original text (if there even was a single original); our goal must remain to make a historical study of the editions, a study that would include the relationship between the texts, the history of the Kanjur transmission in Tibet, and the changes in the Tibetan language.

A reorientation of the textual critic's concern is being advocated here. Instead of concentrating solely on deriving an "original text," the textual critic could also study the relationships between the witnesses of a text. After all, within the Tibetan Buddhist tradition, each of these witnesses is a sacred piece of writing, a physical representation of the Word of Lord Buddha. As such, none is more sacred than another and each has its own unique place in the Tibetan Buddhist tradition. Each witness is also important as a historical document that was produced by particular people at a particular time and place.

However, the construction of a stemma undermines an appreciation of this religious and historical importance. H. Don Cameron in "The Upside-down Cladogram: Problems in Manuscript Affiliation" pointed out that the stemma that textual critics construct, with a single text at the top of the diagram, is an upside-down cladogram, the diagram zoologists construct to show the numerous real animals that have a common source. For the textual critic the original, single text is of paramount importance and so it is placed at the top of the stemma; for the zoologist the various real animals are the important points and are displayed at the top of the cladogram. In each case the goal of the investigation is uppermost.[1] But for the Tibetologist interested in the history of

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[1]H. Don Cameron, "The Upside-down Cladogram: Problems in Manuscript Affiliation," in *Biological Metaphor and Cladistic Classification: An Interdisciplinary Perspective*, ed. Henry M. Hoenigswald and Linda F. Wiener (Philadelphia: Univ. of

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Tibet's scriptural tradition, language, and editing techniques, each of the witnesses of a text is as important as the next and none is uppermost. Why not expand the goal of the textual critic from the obtainment of the "original text" through the creation of a stemma in which worthless witnesses are eliminated to the obtainment of a better understanding of each of the endpoints and nodes on the stemma? For the study of Tibetan texts, that would mean studying the Derge Kanjur texts, known conflations, just as closely as those in the London Manuscript Kanjur or the manuscripts from Dunhuang. In this way the Tibetan language, editing techniques, and religious tradition would all be enriched by textcritical studies.

Oskar von Hinüber has described some of the problems in editing anonymous Sanskrit literature, especially where the text tradition has undergone change and is contaminated, as is the case with Buddhist Sanskrit texts. Von Hinüber proposes that the oldest known version of a text be printed exactly as it is found and to give the variants for all the other manuscripts.[1] Accordingly, this is the method adopted here for editing the ŚS as it is found in the Tibetan tradition. One complete Dunhuang manuscript (Dunhuang manuscripts being among the oldest Tibetan writings) in excellent condition is transcribed at the top of the page for the text of the edition, and all the variants, no matter how trivial, are recorded in the footnotes. This is the first such variorum edition attempted with Tibetan materials and must be regarded as an experiment in presentation. A variorum

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Penn. Press, 1987), 227-242, 239.

[1]Oskar von Hinüber, "Remarks on the Problems of Textual Criticism in Editing Anonymous Sanskrit Literature," in *Proceedings of the First Symposium of Nepali and German Sanskritists, 1978* (Kathmandu: Institute of Sanskrit Studies, Tribhuvan University, [and] Nepal Research Centre, 1980), 28-40.

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edition may not satisfy the text critic because it retains the solecisms of the transcribed text, makes quoting the "edition" awkward, and does not reconstruct the "original text," but a variorum edition should be helpful for the historian and linguist.

The ŚS variorum edition consists of the Tibetan manuscripts and blockprints of the ŚS. Not incorporated are the quotations of the ŚS preserved in a number of Tanjur texts nor their Sanskrit texts. The Sanskrit quotations were used to obtain the Sanskrit equivalents for Tibetan terms in the ŚS. These materials not incorporated in the present study may be included in later studies of the ŚS.

Among the commentaries on the ŚS, only the ŚṬ-K had extant Dunhuang manuscripts and none of them was complete. Accordingly, two Dunhuang manuscripts were used to transcribe the entire text of the ŚṬ-K for the variorum edition. For the ŚK and the Ṭ, the Derge edition text was transcribed for the variorum edition. The most compelling reason for its selection was the high regard with which it is held in the Tibetan community. When a text in the Kanjur or Tanjur has no extant Dunhuang manuscripts, then the editor may as well use the Derge for the transcribed variorum text. The Derge Kanjur texts may be conflations of the Old Narthang and Tshalpa traditions, but the Derge is also a well-edited Kanjur in its own right. Further, it would not be difficult for the modern editor or reader to ascertain when the Derge follows either or the East and West Traditions and when it appears to go off on its own.

Textual Apparatus for the Variorum Editions

Transcription

The Wylie system is used for the transcription of the

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Tibetan texts.[1] To indicate the reverse *gi gu*, "ɨ" is used. In the ŚṬ-K and the Ṭ, the ŚS quotations are bolded. These quotations are often not exactly the same as their corresponding sūtra passages; even so, variations from the ŚS are not noted in either the ŚS or the two *ṭīkās* unless a variation is especially important for the translation. The Dunhuang manuscripts of the ŚS and the ŚṬ-K do not lengthen Sanskrit vowels such as the "a" in *sā lu ljang pa* (= Śālistamba) or in *shā ri bu* (= Śāriputra).

Pagination

The pagination of the various editions of the Tibetan texts is indicated within the transcription using bolding and brackets (e.g. **<D 29a>** means Derge, folio twenty-nine, recto and **<C 18b>** means Co-ne, folio eighteen, verso). When a page break occurs in a passage omitted by the transcribed text, the pagination is placed in the footnote where the omitted passage is recorded.

Lines of Verse

In the ŚK, each four-lined verse (*śloka*) is identified with its verse number in brackets and both are bolded (e.g. **[8]** means verse eight). In the Ṭ, each line (*pāda*) of a verse, besides being indented, is followed by its identifying verse number and line letter in brackets and bolding (e.g. **[37a]** means verse thirty-seven, the first line, and **[12d]** is verse twelve, line four). When a line is repeated in the Ṭ, its second occurrence is in italics.

Variant Readings

The variant readings are listed in the footnotes. The source(s) of each variant reading is(are) indicated with

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[1] Turrel V. Wylie, "A Standard System of Tibetan Transcription," *HJAS* 22 (1959): 261-267.

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letter codes before the variant, which is put in italics. The Dunhuang variants are prior to those of the classical edition. A good example is the spelling of *ārya* in the Sanskrit title of the ŚS:

[1]abe *a rya*; ACDFHJLN *ārya*; BKQT *ā rya*; R *arya*.

The Dunhuang texts are listed first and in alphabetical order by letter code (since they all agree there is only one reading for them), and the classical edition variants are also put in alphabetical order according to letter code. A slightly more complicated example from the Sanskrit title of the ŚS is the spelling of *stamba*:

[2]ab *stam ba*; eDHR *stam bha*; ABFKQ *stam pa*; CJN *sambha ba*; LT *staṃ bha*.

From these two examples we can see that variants that are exactly the same are grouped together, but variants that are closely related to one another, such as eDHR *stam bha* and LT *staṃ bha*, may not in any way be grouped together. To spot such similarities is the task of the reader.

The footnotes often include the readings of the transcribed text and not just the variants. There are two reasons for this. The transcribed text's readings are included when many texts differ from it and when more than one variant reading exists, as in the above examples.

Archaic Orthography

The Dunhuang manuscripts have certain spellings that never occur in the classical editions except as mistakes or, in the case of the reverse *gi gu*, where there is a lack of space for a standard *gi gu*. Variations between Dunhuang and the later classical spellings involving the use of archaic writing features unique to Dunhuang texts as a rule are not

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listed in the footnotes. Examples follow:

1. the *da drag* (*'breld* for *'brel*),
2. reverse *gi gu* (po'ɨ for *po'i*),
3. a *tsheg* before the genitive marker *'i* or before the *slar bsdu* after a word ending in a vowel (*po 'ɨ* or *blta 'o* for *po'i* or *blta'o*),
4. the *ya btags* after *ma* and before a *gi gu* or a *greng bu* (Dunhuang *mye myi myin smyin mying myed* for classical *me mi min smin ming med*, (fire, person, is not, ripens, name, does not exist)),
5. an extra or missing aspiration (*chad* in *thams cad* (all) and *cub* in *byang chub* (enlightenment)),
6. the *'a chung* in unexpected places (*'da's* for *'das* and *na'* for *na*),
7. and the spelling of *la sogs* as *lastsogs*, *las tsogs*, or *las stsogs* (and so forth).

The reader should assume that the classical editions have the standard classical spellings in all these cases. However, variations between Dunhuang manuscripts are explicitly stated in the footnotes, with the exception of text e, which does not use reverse *gi gu*, the *da drag*, or the *tsheg* in the way just mentioned. In the rare instance that e has any of these features, their use is recorded in the footnotes. Thus, for example, when the transcribed text reads *pa 'ɨ*, *'breld*, or *bya 'o*, we can assume the classical editions and e have *pa'i*, *'brel*, *bya'o*. Like the other Dunhuang texts, e has *myi*, *mye*, *myed*, *dmyig*, *myig* and so forth for classical *mi*, *me*, *med*, *dmig*, and *mig*. A good example of the possibility for orthographic variety can be found on page 604, footnote 9, which reads: a *smyɨnd*; bc *smyɨn*; de *smyin*; ABCDFHJKLNQRT *smin* (ripen). It was not necessary to include the classical editions' reading here, but it was included to make the point of the possible orthographic variety for one word. An unusual

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application of the *tsheg* by **e** is not to put a *tsheg* between *sangs* and *rgyas* in the word *sangs rgyas* (Buddha). This omission is noted here but not in the variorum.

On the other extreme, because **y** almost always has the reverse *gi gu*, only instances where **y** does not have it are noted. So, for **y**, assume a reverse *gi gu* unless told otherwise, and for **e**, assume a classical *gi gu* unless told to the contrary.

Punctuation

Variations in punctuation are listed in the footnotes with one exception in the ŚS edition, when **a** alone has a single *shad*. Then the *shad* is written with a superscribed "a" immediately after it (e.g. /[a]). This is done to reduce the number of footnotes.

In the ŚK, **P2** usually has a single *shad* after each *pāda* rather than the customary double *shad*. So, rather than cite each missing *shad*, listed at the beginning of the text in the footnotes are all the lines for which **P2** has a double *shad*.

Paragraphing

Tibetan texts, with the exception of those by modern authors who have been influenced by western writing methods, do not have paragraphs. Paragraphing has been added to the variorum editions of the prose texts (the ŚS, the ŚṬ-K, and the Ṭ). Because the ŚK is in *ślokas*, no paragraphing is used with it. In order to facilitate comparisons between the English and Tibetan texts, the paragraphing in the transcribed texts is matched with the paragraphing for the English translations as closely as possible. It is important to note that the editor's paragraphing is part of his interpretation of the Tibetan translations.

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Bolding and Italics

To repeat, the pagination for all the Tibetan texts and the verse numbers for the *ślokas* are bolded. Also bolded, in the editions of the ŚṬ-K and the Ṭ, are the ŚS quotations found in them. The ŚS quotations are fairly easy to identify in the ŚṬ-K because they are written with red ink in each of the Dunhuang manuscripts, but there are no extant Dunhuang texts for the Ṭ, so identifying the ŚS quotes can be problematic. This is because many, but not all, quotations end in a phrase such as "*zhes/ces/shes bya ba*" and not every passage ending in "*zhes/ces/shes bya ba*" is a quotation. Also, four times the Ṭ quotes the ŚS passages (see page 919, note 3, page 923, note 12, page 1010, note 10, and page 1010, note 12) that either are not in the editions of the ŚS transmitted to us in Tibetan or that use substantially different language from the other Tibetan translations. Those quotations are bolded, marked with asterisks, and footnoted. Going back to the ŚṬ-K, not all its ŚS quotations are in red. Sometimes a quotation is repeated and then sometimes the first occurrence is in red, sometimes the second. The quotations marked in red in the transcribed texts are bolded, and the variations regarding use of red ink are indicated in the footnotes.

Italics are used in two ways. First, in the footnotes the variant readings are italicized. Secondly, in the Ṭ for quotations of parts of lines from the ŚK or of entire repeated lines, italics are used for the second occurrence.

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Part II: Translations and Annotations

Chapter 5
Translation
of the

Śālistamba-sūtra

Together with

Kamalaśīla's
Śālistamba-ṭīkā

and

Annotation
Based Primarily
upon the
Interlinear Notes
of
Dunhuang Manuscripts
IOL 189 and PT 553
and the
Śālistambaka-ṭīkā

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Commentary [on] *The Noble Young Rice Plant [Sūtra]*[1]

Homage to the youthful Mañjuśrī![2]

Having bowed[3] to the King of Dharma[4]
Who[5], by indicating that an entity[6] arises in

---

[1]This Tibetan title is preceded in GNP by:

Commentary [on] *The Young Rice Plant Sūtra*
Composed by Ācārya Kamalaśīla.

In Sanskrit:
Ārya-Sālistambhasya-ṭīkā.

In Tibetan:.

The Tibetan title in CD is preceded by:

In Sanskrit:
Ārya-Sālistambasya-ṭīkā.

In Tibetan:.

All the classical witnesses have "*sāli*" instead of "*śāli.*"
y-il has a long note, mostly illegible, on the first page above the title. The note begins: *// zhal nas gsungs pa'ɨ mdo sde sa lu ljang pa 'dɨ 'ɨ 'grel pa* [space] *nɨ dbu ma'ɨ mkhan po ka ma la shɨ las mdzad de /* [The rest is mostly illegible]. (The commentary of this *Śālistamba*, a sūtra spoken from the mouth [of the Blessed One], was written by the Madhyamaka *Upādhyāya* Kamalaśīla; [illegible].)

[2]y adds "noble" as an adjective of Mañjuśrī.
This line is the salutation (*mchod brjod*).

[3]x-il: *ka ma la shɨ las* (Kamalaśīla [bowed]).

[4]x-il: *chos la mnga' brnyes pas ste* (by having acquired mastery in the Dharma, [he is King of the Dharma]).

[5]x-il: *chos kyɨ rgyal po* (King of Dharma).

[6]x-il: *phyi nang gi thams cad* (every internal and external [entity]).

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dependence,[1]

Pronounced what is truly excellent[2] and what is not excellent[3],

[I] will explain as [I am] able the meaning of the *Young Rice Plant [Sūtra]*.[4]

---

[1]x-il: [brten] *cing 'brel par* ['byung] *bar* (that [every entity] is dependently arising). Because the ŚṬ-K has *brten* and *'byung* already in the text, x-il does not add them. For the sake of clarity, they are bracketed and put in this note.

[2]x-il: *lugs las bzlog pa ste* (retrogressive [dependent arising]).

[3]x-il: *lugs bzhin ba ste* (progressive).

The *Saṃyutta-nikāya, Nidāna-vagga*, sutta 3, "The Way (or Course)" (*paṭipadā*) has a similar pronouncement regarding what is excellent and what is not excellent about dependent arising (S-e, 2:5):

> The Exalted One spake thus:--
>
> Which, brethren, is the wrong way? 'Conditioned by ignorance activities come to pass; conditioned by activities consciousness' . . . even [the way of] the uprising of this entire mass of ill. This is called the wrong way.
>
> And which is the right way? 'But from the utter fading away and ceasing of ignorance [comes] the ceasing of activities; from the ceasing of activities [comes] ceasing of consciousness' . . . even [the way of] the ceasing of this entire mass of ill. This is called the right way.

The wrong way in Pāli is *micchapāṭipadā* [*sic*] and the right way is *sammāpaṭipadā* (S-p, 2:4-5).

Govind C. Pande in *Studies in the Origins of Buddhism* (Delhi: Motilal Banarsidass, 1983), 197-198, thought *sutta* 3 was a late *sutta* "containing little else beside the bare statement of the fully evolved formula of Paṭiccasamuppāda." Actually, the *sutta* shows that, in connection with progressive and retrogressive dependent arising, the Theravādin tradition and the Mahāyāna tradition, as represented by Kamalaśīla, were in agreement. Progressive dependent arising is wrong (*sutta* 3) or not excellent (Kamalaśīla), and retrogressive dependent arising is right (*sutta* 3) or excellent (Kamalaśīla).

[4]x-il: *ka ma la shi las nga rgyal bskyungs te rten 'brel zab pas rang gis ji lcogs pa tsam bshad do bar sbyar /.*

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Wishing to explicate a sūtra[1], one should first state in every [instance]:

[1] Concise meaning (*bsdus pa'ɨ don; *piṇḍārtha*)[2],
[2] Purpose (*dgos pa; *prayojana*)[3],
[3] Meaning of the words (*tshig gi don; *padārtha*)[4],
[4] Connections (*mtshams sbyar ba; *anusaṃdhi*)[5], and
[5] Response to objections (*brgal pa'ɨ lan; *codya-parihāra*)[6].

[1. The Concise Meaning]

In that [connection], the concise meaning of this sūtra

(Having set aside pride, Kamalaśīla, because dependent arising is profound, explains just according to his capability.)

This verse, containing the *rtsom par dam bca'*, the author's "pledge to compose" the text, includes a description of the subject matter, progressive and retrogressive dependent arising (*rtend cing 'brel par 'byung ba lugs su 'byung ba dang / lugs su myɨ 'byung ba*) and a humble and self-deprecatory reference to the author. Kamalaśīla is being humble because he does not claim to be able to teach the full meaning of the sūtra, rather only the meaning that he is capable of teaching. Thus he acknowledges his limitations.

[1] x-il: *zhal nas gsungs pa 'ɨ* (that was spoken from the mouth [of the Buddha].)

[2] x-il: *mgo nas mjug du spyir don jɨ yod pa* (what is the topic in general from beginning to end).

[3] x-il: *bshad cɨng mnyan pa'i phan yon* (the benefit of explicating and listening).

[4] x-il: *tshɨg gter brda sprad pa* (explanation [of] the words).

[5] x-il: *ltag 'og* (above [to] below).

[6] x-il: *glan [= klan] ka dang the tsom du* (as censure and doubts.)

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has seven parts:[1]

[1.1] Prologue (*gleng gzhɨ; *nidāna*),

[1.2] Introduction (*gleng bslang ba; *upodghāta*),

[1.3] Subject to be comprehended (*yongs su shes par bya ba'ɨ dngos po; *parijñeyavastu / *parijñeyabhāva*),

[1.4] Comprehension (*yongs su shes pa; *parijñāna*),

[1.5] Result of comprehension (*yongs su shes pa'ɨ 'bras bu; *parijñānaphala*),

[1.6] How that is to be comprehended (*de ji ltar yongs su shes par bya ba; *tat kathaṃ parijñeya*), and

[1.7] Purpose of the sūtra (*mdo sde'ɨ dgos pa; *sūtraprayojana*).

[1.1 The Prologue]

In that [connection], the prologue[2] is the cause of the sūtra occurring; that[3], moreover, is always stated by the compiler[4], in order to induce belief in one[5].

---

[1]x-il: *don rnam pa lngar bstan pa'i dang po bsdus pa'i don bstan pa'i phyir 'dɨ dag smos te / gong ma lnga ni mdo sde kun kyɨ spyir sbyar ro / dsgi (?) 'dir ni sa lu ljang pa nyi tse la sbyar ba'i phyir /.*

(These [seven parts of the concise meaning] are mentioned in order to indicate the concise meaning, the first of the five-fold topics that are explained; the above five [topics] apply in general to all sūtras. [Illegible word] here because of applying just to the *Śālistamba.*) The beginning of the last sentence has one illegible word that makes the sentence difficult to understand.

[2]x-il: *zhal nas gsungs pa'i* (that was spoken from the mouth [of the Buddha]).

[3]x-il: *gleng gzhi* (the prologue).

[4]x-il: *mdo sde* (sūtra [compiler]).

[5]x-il: *gzhan* ([in] another).

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[1.2 The Introduction]

The introduction, in order to expound the sūtra, is connected to a context; if spoken out of context[1] [= without the prologue], all the phrases would be in disorder; on the basis of that[2], in order that the phrases not be in disorder, [the introduction] is always[3] connected to a context.[4]

[1.3 The Subject to Be Comprehended]

What is the subject to be comprehended? [It is] progressive (*lugs su 'byung ba; *anuloma*) and retrogressive (*lugs su myi 'byung ba; *pratiloma*) dependent arising; because it[5],

---

Explaining the meaning of the word *evaṃ* (*'di skad*) at the beginning of Buddhist sūtras, the Mppś, 1:56-66, emphasizes the power of faith to enable beings to enter into the Buddhadharma. In fact, the word *evaṃ* refers to this faith. And without faith, a being may possess all other good qualities, but will not be able to enter into the Buddhadharma and thereby to obtain joy. Therefore, the compiler of the canon always states the prologue before each sūtra discourse so that others will believe the discourse is Buddhadharma.

The Mppś, 1:86-87, explains that just prior to the Buddha's *parinirvāṇa*, He told Ānanda to begin each sūtra with the formula: "C'est ainsi que j'ai entendu en une circonstance (*evaṃ mayā śrutam ekasmin samaye*); le Buddha résidait dans telle région, tel pays, tel bosquet..." The reason given for this formula is that the Buddhas of the past taught this formula, the present Buddhas teach this formula, and future Buddhas will teach this formula. The text also explains that in order for the Buddhadharma to remain a long time in this world, various *arhats* questioned Ānanda about the Buddhadharma and he responded using the above formula.

[1]x-il: *gleng gzhi* (the prologue).

[2]x-il: *gleng bslang ba'i gang zag gis* (by the individual of the introduction).

[3]x-il: *mdo sde gang gleng yang rung ste* (whatever the sūtra discourse may be).

[4]y-il has a long, illegible note on the introduction.

[5]x-il: *lugsu 'byung ba dang lugsu myi 'byung ba*

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moreover, is to be known by discriminating insight (*shes rab; *prajñā*)[1], [it] is called "[the subject] to be comprehended"; by this[2] is indicated the reality (*de kho na; *tattva*)[3] of the all-pervasive defilements (*kun nas nyon mongs pa; *saṃkleśa*)[4] --the defining characteristic of the defilements (*nyon mongs pa; *kleśa*)[5], karma[6], and life (*tshe; *āyus*)[7]--and the reality of purity (*rnam par byang ba; *vyavadāna*)[8]--[that is,] the defining characteristic of retrogressive dependent arising[9].

[1.4 Comprehension]

Because by precisely this path[10] [one] comprehends

(progressive and retrogressive).

[1]x-il: *'phags pa'i lam gyɨ* (of the noble path).

[2]x-il: *yongsu shes par bya ba'i dngos po* (the subject to be comprehended).

[3]x-il: *mtshan nyid dam rang bzhin* (defining characteristic or essential nature).

[4]The reality of the all-pervasive defilements is dependent arising in progression, and the division of its twelve components into three parts is listed next.

[5]x-il: *ma rig pa dang sred pa dang len pa ste* (ignorance, craving, and grasping [are defilements]).

[6]x-il: *'du byed srid pa ste* (conditioning factors and existence [are karma]).

[7]x-il: *lhag ma bdun te* (the remaining seven), that is, consciousness, name-and-form, the six sense-bases, contact, feeling, birth, and old age and death are here called life.

[8]This reality is retrogressive dependent arising, as the next clause in the text states.

[9]x-il: *ma rig pa 'gags pa dang rga shɨ 'i bar du 'gags pa* (with the cessation of ignorance up to the cessation of old age and death). The note has *dang* (with) where *nas* (from) is expected.

[10]x-il: *'phags pa'i shes rab kyɨs* (by means of noble

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reality (*de kho na; *tattva*)[1], the essential property of the path is comprehension (*yongs su shes pa; *parijñāna*)[2].

[1.5 The Result of Comprehension]

The result of comprehension[3] is two-fold: the surpassable (*bla na yod pa; *sottara*) and the unsurpassable (*bla na myed pa; *anuttara*). In that [connection], the surpassable is [1] the four fruits[4] of[5] the wholesome practice (*dge sbyong gi 'bras bu bzhi; *catvāri-śrāmaṇya-phala*) of the auditors (*nyan thos; *śrāvaka*) and [2] nirvāṇa[6]. The unsurpassable is Buddhahood (*sangs rgyas nyid; *buddhatva* or *buddhatā*); those two[7] indicate the reality[8] that is to be acquired together with the method[9].

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discriminating insight).

[1]x-il: *nyon mongs pa dang rnam par byang ba'i* (of defilement and purity). These are the same two realities or natures mentioned in the previous paragraph, corresponding to progressive and retrogressive dependent arising, respectively.

[2]x-il: *'phags pa'i lam yan lag brgyad pa /* (the Noble Eight-fold Path).

[3]x-il: *'phags pa'i lam* (the Noble Path).

[4]The four fruits are: *rgyun zhugs, śrota āpatti*; *phyir 'ong, āgāmin*; *phyir mi 'ong ba, anāgāmin*; and *dgra bcom pa, arhat*.

[5]CDGNP have "by" instead of "of."

[6]x-il: *zhi ba'i* (of peace).

[7]x-il: *yongsu shes pa dang yongsu shes pa'i 'bras bu* (comprehension and the result of comprehension).

[8]wx have *de kho na* "the reality" and CDGNP *yan lag kho na* "precisely the component."
x-il: *'bras bu* (the result).

[9]x-il: *yongsu shes pa* (comprehension).
Thus, that which is to be acquired are the surpassable and unsurpassable results of comprehension, and the method for

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[1.6 How That Is to Be Comprehended]

How[1] is that[2] to be comprehended? The *Ārya-Saṃdhinir-mocana[-nāma-mahāyāna-sūtra]*[3] says:[4] "The ultimate (*don dam pa; *paramārtha*) and conventional (*kun rdzob; *saṃvṛti*); those[5] are the matter to be comprehended."[6] That[7], moreover,

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obtaining that is comprehension (the Noble Eight-fold Path). Both comprehension and the result of comprehension will be discussed in more detail later in the commentary.

[1]x-il: *'phags pa'i lam* (the Noble Path).

[2]x-il: *rten 'brel* (dependent arising). "*rten 'brel*" is the short form of "*rten cing 'brel par 'byung ba*."

[3]Derge 106 *ca* 1b1-55b7: *dGongs pa nges par 'grel pa zhes bya ba theg pa chen po'i mdo*. Lamotte's study of this sūtra used a Peking edition for the Tibetan text.

x-il: *khungs bstan pa ste* (indicating the [scriptural] source).

[4]x-il: *chos thams cad bden ba gnyis kyi tshul du shes par bya'o zhes.*

("All dharmas are to be known in the manner of the two truths").

[5]x-il: *de ltar bden ba gnyis kyi tshul* (thus, in the manner of the two truths).

[6]*Saṃdhinirmocana sūtra : L'explication des mystères*, texte tibétain édité et traduit par Étienne Lamotte (Paris: Librairie d'Amérique et d'Orient, 1935), 102-103 (f. 47b):

> byams pa de la yongs su shes par bya ba'i don (*parijñeyārtha*) ni rnam pa ji snyed kyis shes bya de ji lta ba bzhin shes par bya ba ste / 'di lta ste / kun rdzob (*saṃvṛti*) dang / don dam pa (*paramārtha*) dang / skyon (*doṣa*) dang yon tan (*guṇa*) dang / rkyen (*pratyaya*) dang / dus (*kāla*) dang / skye ba (*utpāda*) dang / gnas pa (*sthiti*) dang / 'jig pa'i mtshan nyid (*vināśalakṣaṇa*) dang / nad (*vyādhi*) la sogs pa dang / sdug bsngal (*duḥkha*) dang / kun 'byung ba (*samudaya*) la sogs pa dang / de bzhin nyid (*tathatā*) dang / yang dag pa'i mtha' (*bhūtakoṭi*) dang / chos kyi dbyings (*dharmadhātu*) dang / bsdu ba (*saṃgraha*) dang / dbye ba (*vigraha*) dang / mgo gcig tu lan gdab pa (*ekāṃśena vyākaraṇa*) dang / rnam par dbye ba (*vibhajya [vyākaraṇa]*) dang / dris te lan gdab pa (*paripṛcchāvyākaraṇa*) dang / gzhag pa (*sthāpanīya*

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is stated in order to point out the means that will obtain the two-fold[1] result itself[2] of comprehension[3].

[1.7 The Purpose of the Sūtra]

The purpose[4] is to remove[5] obscuration (*sgrib pa; *āvaraṇa*) and to enter[6] the path of nirvāṇa that is not clung to / dwelled in (*myi gnas pa'ɨ mya ngan las 'da's pa; *apratiṣṭhita-nirvāṇa*)[7]; the path of nirvāṇa that is not clung to /

[vyākaraṇa]) dang / gsang ba (*guhya*) dang / bsgrags pa (*kīrtana*) dang / de lta bu dang 'thun pa (*evaṃjātīya*) ni yongs su shes par bya ba'i don yin par rig par bya'o //. [Whereas Lamotte had the Sanskrit terms in the footnotes, I have replaced the footnote numbers with the terms themselves in parentheses.]

As can be seen by this quote, in the *Saṃdhinirmocana-sūtra* the matter to be comprehended is extensive and has more than fourteen parts. Kamalaśīla lists only the first two parts in the ŚT-K.

[7]"That" must refer to the matter to be comprehended, that is, the ultimate and conventional. As we shall see later in the commentary, dependent arising is to be meditated on from both the ultimate and conventional points of view. One without the other will lead to an extreme view.

[1]x-il: *bla na yod pa dang bla na myed pa'o* ([They] are the surpassable and the unsurpassable).

[2]What can "itself" refer to other than the two-fold result of comprehension? xCDGNP have *rang gɨ/gi* (of itself) and w has *rang gis* (by itself).

[3]CDGNP have "two-fold result itself of comprehension" whereas wx have "two-fold result itself that is to be comprehended." I have followed the reading from CDGNP.

[4]x-il: *bsdus pa'i don bdun gyɨ tha ma mdo sde'i* (the last of the seven [parts to the] concise meaning [is the purpose] of the sūtra).

[5]x-il: *rnam gnyis* (the two types [of obscuration]).

[6]x-il: *shes rab dang snying rjes* (by means of discriminating insight and compassion).

[7]See Gadjin M. Nagao, "The *Bodhisattva* Returns to the

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dwelled in is, in brief, the *bodhisattva's* discriminating insight and compassion. Because through discriminating insight not falling into saṃsāra[1] [and] through compassion neither abandoning saṃsāra[2] nor entering into nirvāṇa[3], the *bodhisattva* who abides in dependent arising[4], in order to increase with discriminating insight and to have the great compassion arise for beings who are bewildered (*rmongs pa; *mūḍha*) and enter[5] [saṃsāra], enters the path of nirvāṇa that is not clung to / dwelled in[6]; [that] is the purpose[7] of that [sūtra]. Because by that path[8] also the two[9] obscurations of *bodhisat-*

World," in *Mādhyamika and Yogācāra, A Study of Mahāyāna Philosophies: Collected Papers of G. M. Nagao*, ed., coll., and tr. by L. S. Kawamura, SUNY Series in Buddhist Studies (Albany: SUNY Press, 1991), 23-34, which discusses the translation and meaning of the term "*apratiṣṭhitanirvāṇa*."

[1]x-il: *rten 'brel nyan cing rtogs pa'i sgo nas myi skye ba'i chos la bzod pa thob pa'i* ([discriminating insight] that obtains, by means of hearing and realizing dependent arising, tolerance of [the fact that] dharmas are unborn).

[2]CDGNP have *'khor bar* with the terminative, prompting the translation: "not abandon [beings] to saṃsāra."
x-il: *sems can yal bar myi 'dor ba'i /* ([compassion] that does not despise beings).

[3]x-il: *nyan thos gyi zhi ba'i* (of the auditor's peace).

[4]The phrase "who abides in dependent arising" may not modify *bodhisattva*. Instead it may be connected with the phrase "to increase by discriminating insight." Due to the absence of case markers and the novelty of the notion the phrase expresses, judging the proper placement of the phrase is quite difficult at this time.

[5]x-il: *lugs bzhin 'byung bas 'khor bar* (into saṃsāra by progressive [dependent arising]).

[6]x-il: *de ltar 'khor ba dang mya ngan 'das pa la* (thus, [not abiding / not clinging] in / to saṃsāra or nirvāṇa).

[7]x-il: *mdo sde* (sūtra).

[8]x-il: *myi gnas pa'i* (that is not clung to / dwelled in).

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tvas are easily completely removed, that too is its purpose[1].

[2. The Purpose]

The purpose is stated, moreover, in order to induce[2] listeners to listen respectfully, to apprehend, and so forth; because the purpose[3] is included here in the concise meaning, it is not[4] explained separately.[5]

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[9]x-il: *nyon mongs pa dang shes bya* (defilements and knowledge).

[1]x-il: *sgrib pa spong ba* (to remove obscuration).

[2]x-il: *chos sbyod bcu* (the ten Dharma practices). See Mv, 902-912. *Bod rgya shan sbyar gyi shes bya'i rnam grangs kun btus tshig mdzod,* [comp. by] He Wenxuan and Dou Cunqi (Xining: Qinghai, 1987), 557, describes three different systems of "the ten Dharma practices." The second one was taught by Maitreya and is the same as that found in the *Mahāvyutpatti*. x-il also lists "the ten Dharma practices" (see page 245, note 5).

[3]x-il: *'i don nyid* (precisely the topic of [the purpose]).

[4]x-il: *'dir* (here).

[5]x-il: *// gong du rtsis mgo lngas mdo 'chad par bzhag pa las / dang po bsdus pa'i don rnam pa bdun du phye ba ni 'di yan chad [ma* crossed out?*] du sa bchad lags / da 'dir ni lngar bzhag pa'i gnyis pa dgos pa ston te / dgos pa dang bstan dang 'dir 'gyur te /* [*da* crossed out] *yi ger 'drɨ mchod sbyin ba dang / nyan dang len dang klog pa dang / 'chad dang kha [?]on byed pa dang / de sems pa dang sgom ba'o.*

(Previously, having set out to explain the sūtra by [means of] the five headings (*rtsis mgo lngas*), first the concise meaning divided into seven parts is outlined up to this [point]. Now in this [commentary] the second of the five posited [headings], the purpose, is indicated; [it (?)] becomes the purpose, the explanation (*bstan*), and this: writing, honoring, giving, and listening, apprehending, reading, and explaining, and praying, contemplating, and meditating.)

The ten activities just listed are the *chos spyod bcu*, "the ten Dharma practices"; the purpose is stated in order to induce their application.

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[3. The Meaning of the Words, 4. The Connections, and 5. The Response to Objections]

The meaning of the words,[1] the connections,[2] and the response to objections[3] should be stated; all those[4] are joined below with the text.[5]

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[1] x-il: *rtsis mgo lnga las gsum pa* (third among the five headings).

[2] x-il: *bzhi pa* (fourth).

[3] x-il: *lnga pa* (fifth).

[4] x-il: *rtsis mgo gsum po* (the three headings).

[5] x-il: *de la rgol ba ni rnam pa lngas rgol te don ma rtogs pas rgol ba dang / tshig 'gal bas rgol ba dang / rigs pa dang 'gal bas rgol ba dang cha du mar snang bas rgol ba dang / lkog du gyur pas rgol ba ste / de rnams kyɨ lan go rims bzhin du rnam pa lngar gdab par bya'o //.*

(In that [connection], the opponent opposes by five ways: opposes by not realizing the meaning, by contradicting the words, by contradicting reasoning, by appearing in many parts [this may mean by taking different, contradictory positions], and by secrecy. The response to those will be made in succession in five parts.) It is not clear whether the response is to be made in these five parts: the concise meaning, the purpose, the meaning of the words, the connections, and the response to objections.

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IN SANSKRIT:

ARYA-ŚALISTAMBA-NAMA-MAHAYANA-SUTRA[1]

IN TIBETAN:

THE NOBLE MAHĀYĀNA SŪTRA

ENTITLED

"THE YOUNG RICE PLANT."

HOMAGE TO ALL THE BUDDHAS AND *BODHISATTVAS*!

THUS I HEARD WHEN ON ONE OCCASION[2] THE BLESSED ONE WAS

---

[1]The Dunhuang text does not indicate the long Sanskrit vowels so here is the Sanskrit title with long vowels: *ĀRYA-ŚĀLISTAMBA-NĀMA-MAHĀYĀNA-SŪTRA*. See the variorum for the numerous variant readings.

[2]For further discussion on how to interpret the opening formula *'di skad bdag gis thos pa dus gcig na*, see John Brough, "'Thus Have I Heard ...'," *BSOAS* 13/2 (1950): 416-426; N. H. Samtani, "The Opening of the Buddhist Sūtras," *Bhāratī* 8/2 (1964-65): 47-63; the Mppś, 1:56-114; Jonathan A. Silk, "A Note on the Opening Formula of Buddhist *Sūtras*," *JIABS* 12/1 (1989) 158-163; Paul Harrison, *The Samādhi of Direct Encounter with the Buddhas of the Present: An Annotated English Translation of the Tibetan Version of the Pratyutpanna-Buddha-Saṃmukhāvasthita-Samādhi-Sūtra with Several Appendices relating to the History of the Text*, Studia Philologica Buddhica Monograph Series, 5 (Tokyo: International Institute for Buddhist Studies, 1990), 5, n. 3. As we shall shortly see, Kamalaśīla interprets "on one occasion" to be linked with both what precedes it and what follows it. Harrison supports this "'double-jointed' interpretation," as he refers to it. As further justification for it, he cites the occasional genitive marker on "*thos pa*" (incidently, beABCDFHJKNQ have it in the ŚS, aLRT do not). Many sūtras in the Peking edition have the same phrasing with the genitive, so it is not unusual. Harrison promises a full discussion on this question on another occasion, to which we look forward. A factor arguing against the double-jointed interpretation is that all the Tibetan texts of the ŚS have a single or double *shad* following "*dus gcig na*" and none have a *shad* after "*thos pa / pa'i,*" thereby indicating "on one occasion" is more strongly linked to "thus I heard" than to the remainder of the prologue.

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RESIDING AT RĀJAGṚHA[1] ON VULTURE[2] HEAP MOUNTAIN TOGETHER WITH A GREAT ASSEMBLY OF *BHIKṢUS*, ONE THOUSAND TWO HUNDRED AND FIFTY *BHIKṢUS*, AND VERY MANY *BODHISATTVA-MAHĀSATTVAS*.

See the ŚK [2] (ŚK [1] corresponds to the introductory verse by Kamalaśīla in the ŚṬ-K but not to any part of the ŚS). See 1 in the Appendix for the Sanskrit quotation.

[1.1 The Prologue]

In that [connection], by the expression "THUS" (*'di skad; evaṃ*)[3], the compiler[4], having been supplicated[5], indicates all

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[1]In agreement with the Sanskrit quotation from Yaśomitra's Av, the Dunhuang texts and LNRT have "*rgyal po'i khab na*" (*rājagṛhe*) with the locative marker; ABCDFHJKQ omit it.

[2]The genitive after "*bya rgod*" in ae seems unnecessary.

[3]Ṭ-D, 23a:

> Therefore, in the sūtra of a [sūtra-]compiler, "THUS I HEARD," is stated.
> Heard from whom? Therefore, the answer, "From the Blessed One."

[4]x-il: *pa'i byang cub sems dpa' rdo rje sems pa 'am / 'jam dpal gyis* (by either the *Bodhisattva* Vajrasattva or Mañjuśrī [who compiled the sūtra]).

The phrase "*'di skad*" (*evaṃ*) refers to the entire content of the sūtra discourse that follows.

A traditional Mahāyāna view of the early life of a Mahāyāna sūtra is hinted at in the interlinear commentary. First the sūtra is spoken by the Buddha and then compiled by someone who was present to hear it, in this case Mañjuśrī or Vajrasattva. The next step is for other *bodhisattvas* to supplicate the compiler for a narration of the sūtra. Then the compiler will narrate the sūtra beginning with the phrase *evaṃ mayā śrutam ekasmin samaye* so that others will believe in the authenticity of the sūtra. See the MppŚ, 2:939-942, n. 1, for a detailed survey of materials on the compilation of the Mahāyāna scriptures.

[5]x-il: *mdo sdud pa la byang cub sems dpa' gzhan gyis /* ([supplication] by other *bodhisattvas* to the sūtra compiler).

Ap, 124b, has a nearly identical explanation of the

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the contents of the sūtra that come below[1], in order to avoid disparagement (*skur pa; *apavāda*)[2] and false attribution (*sgro 'dogs pa; *samāropa*)[3].

These two [words][4], "I HEARD" (*bdag gis thos pa; mayā śrutam*), indicate that I directly heard [the sūtra from the Buddha] and did not understand [its meaning]; I[5] myself heard but[6] [what was heard] is not hearsay coming through a lineage from one [person] to another.[7] [It] was merely heard[8] and not

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meaning of *'di skad*, only instead of *'di skad*, it has *de skad*, and it leaves out the phrase "having been supplicated."

[1]x-il: *rdzogs kyi bar du* (until the end).

[2]x-il: *bcom ldan 'das kyis ma bshad ches* (saying, "Not spoken by the Blessed One"). Here *skur pa* is translated by "disparagement." However, when discussing ultimate and conventional dependent arising, precisely this same term is used as the name of a fault to be avoided, and in that context "underestimation" works better as the translation.

[3]x-il: *bka' ma yin ba dag bka' yin zhes* (calling what-is-not-the-word [of the Buddha] the word [of the Buddha]). As in the case of *skur pa*, *sgro 'dogs pa* is translated here by one phrase "false attribution," but later in the text in a discussion of the fault that arises when improperly meditating on ultimate or conventional dependent arising, that translation does not work as well as "superimposition."

[4]x-il: *bdag gis dang thos pa* ("I" and "heard").

[5]x-il: *mdo sde sdud pa* (the sūtra compiler).
x-il: */ bdag gis shes pa 'chad* (explains [the word] "I").

[6]CD omit the phrase "heard, but." However, the Derge of Ap, 124b, includes *thos kyi* in a similar explanation.

[7]The point is that the compiler of the sūtra heard it directly from the Buddha. See the Mppś, 1:81-82, for a list of five types of persons whose utterances constitute Buddha-dharma. The Ap, 124b, similarly states that the word "I" indicates that the sūtra was heard directly (*mngon sum du*). Thus the sūtra compiler heard the actual sūtra pronouncement and has narrated the sūtra at the request of his petitioners, even though only the Buddha has understood the sūtra.

[8]x-il: *mdo sde sdud pas kyang* (also by the sūtra com-

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understood[1], because[2] it is impossible that another besides the Buddha [could] understand a matter[3] such as this. That also[4] is a cause for inducing belief;[5] otherwise, if an impossible matter were stated,[6] it would not be believed.[7]

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piler).

x-il: *thos pa 'chad* (explains [the word] "heard").

[1]x-il: *don jɨ lta ba bzhin du* (in accordance with reality).

[2]x-il: *mdo sde sdud pa yang sa bcu pa yin na jɨ'i phyir ma rtogs she na /.*

(When the sūtra compiler is a tenth level [*bodhisattva*], why does he not understand [the meaning]?)

[3]x-il: *rten 'brel dang chos dang sangs rgyas tha myi dad pa'i zab mo* (the profundity of dependent arising, the Dharma, and the Buddha not being different).

[4]"That also" refers to the fact that the Buddha understands the matter at hand even though other beings do not.

[5]x-il: */ thos pa yɨn la rtogs pa ma yɨn bar bstan pa de yang sdud pa sa la gzhan.*

(Also that discourse that is heard but not understood [induces] another on the level [of] the compiler [to believe].) This comment is quite difficult to translate with any certainty. After all, what sense does it make for an individual of the rank of a sūtra-compiler to be induced to believe? Does this mean that a sūtra-compiler need not have faith? That does not make sense.

[6]x-il: *sdud pas rtogs so zhes smras na 'bu ta ma* [*ma* is crossed out] *gtogs par gzhan gyɨs rtogs.*

(If it were said that the compiler understood [the meaning], [then] another beside the Buddha [would] understand [it].)

[7]x-il: */ de ltar sdud pas ma rtogs na 'khrul pa dag myɨ 'byung 'am zhe na myi bsnyes pa'i gzungs mnga' ba'i phyir ro //.*

(Thus, were the compiler not to understand [the meaning], would confusion not arise? [No], because [the compiler] possesses the power of not forgetting.) The expression "*myi bsnyes pa'i gzungs*" is equivalent to "*mi brjed pa'i gzungs*" according to GTW; *Bod rgya tshig mdzod chen mo*, 3 vols., editor-in-chief Zhang Yisun (Beijing: Minzu Chubanshe, 1985), 2:2068: **mi brjed pa'i gzungs** / sbyangs pa'i yon tan nam yang

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"ON ONE OCCASION" (*dus gcig na; *ekasmin samaye*)[1] is joined to the above "heard"; "occasion" [means] either "time"[2] or "gathering [of] the retinue," because of the great difficulty[3] to hear such a precious[4] sūtra anytime[5], anywhere[6]. Also, "on one occasion" is joined to the following "the Blessed One resided"[7]; this indicates that for the sake of infinite[8] disciples[9], at other[10] times the Blessed One resided

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mi brjed pa'i yon tan nam dngos grub / (The power of not forgetting: the quality of practice, the quality of not forgetting, or accomplishment).

In spite of the compiler not understanding the profound meaning of the sūtra, this is neither a problem nor an opportunity for confusion to arise. Why not? Because thanks to the compiler's power of not forgetting, he is able to perfectly remember the sūtra even without understanding it.

[1]x-il: *dus phun sum tshogs pa ston* (indicates the occasion is excellent).

Ṭ-D, 23a:

"ON ONE OCCASION" is at one time.

[2]x-il: *nyi tshod gyi* (of the day [literally: of the sundial]).

x-il: */ dus dang ston pa dang gnas dang tshogs phun sum tshogs pas gleng gzhi bstan pa dang / gang tu gang zhig / gang na / gang dang lhan cig bzhugs par go rims bzhin sbyar te bshad do /.*

(By the excellent time, teacher, place, and company the prologue is indicated, and [by those particularities] having been joined in corresponding order [with regard to the matters of] when, who, where, and together with whom resided, [the prologue] is explained.)

[3]x-il: *dper u dum 'ba' ra'i me tog dang 'dra bar* (for example, like the udumbara flower,) which is a rare flower, blooming only when a buddha is born.

[4]x-il: *zab cing rgya che ba* (profound and extensive).

[5]x-il: *dus* (time).

[6]x-il: *gnas dang 'khor* (place and retinue).

[7]x-il: *rgyal po'i khab na* (in Rājagṛha).

[8]x-il: *'i 'phrin las* ([infinite] acts).

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at other[1] [places].

"THE BLESSED ONE" (*bcom ldan 'daṣ; bhagavat*)[2] [is so

---

[9]x-il: *sems chan dag* (sentient beings).

[10]x-il: *dus* (time[s]).

[1]x-il: *gnas* (place[s]).

[2]x-il: *ston pa phun sum tshogs pa ston* (indicates the excellent teacher).

Ṭ-D, 23a-b, has a long comment in three parts on *bcom ldan 'das*. The first part is an etymology (see Mppś, 1:115-117), the second tells who was overcome (the four demons), and the third states how each was overcome:

> "The Blessed One" is the Blessed One (*bcom ldan 'das; *bhagavat*) because [He] has conquered (*bcom pa; *bhaṅga*).
>
> Has conquered what? Therefore the answer, "The four demons." [They] are well-known as the defilement, aggregate, son of god, and lord of death demon[s].
>
> How were they conquered? The reply: [The defilement demon is overcome] because [the Buddha] attained wisdom, the antidote. [That is to say,] by means of entering on the paths of vision and meditation, by progressively meditating on the thirty-seven factors of enlightenment such as the four mindfulnesses, by *comprehending* the reality of the aggregates by cultivating the meditation on the Four Noble Truths, because [the Buddha] possessed the non-wayward wisdom concerning impermanence, suffering, empti[ness], selflessness, and so forth, because [He] understood the absence of self in persons and dharmas and that *there is no grasped nor grasper*, and because [He] realized that *this world is precisely just mind*, by means of freedom from the obscurations of defilement and knowledge, the defilement [demon] is overcome. (Emphasis added.)
>
> Being free of such [unwholesome thoughts] as the four wayward [views]: permanence, bliss, purity, and the self, by possessing the unsurpassable Dharma-body, because [the Blessed One] attained the nirvāṇa that is not clung to / dwelled in, [He] is victorious over the aggregate and lord of death demon[s].
>
> Because [He] realized all dharmas to be like an illusion, a mirage, a city of *gandharvas*, an emanation, a reflection, an echo, a fire-wheel, and dream, by being free of *the fragrance of the impressions of the defiled fundamental-consciousness* (emphasis added), having eliminated unreal conceptions, by shooting arrows of

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called] because [He] overcame the four demons[1] and possesses the qualities[2] of might and so forth.

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great friendliness and so forth, because [He] stuck [the arrows] into Chu-srin-gyi rgyal-mtshan-can (The One Having the Crocodile Victory-Banner) [according to *Bod rgya tshig mdzod chen mo*, 1:813, a.k.a. bdud dga' rab dbang phyug, one of the gods of the desire realm] and his army, the son of god demon is defeated. In this way [the Blessed One] is the Blessed One because [He] overcame the four demons.

On account of having subdued the enemy of the four demons,
Having departed from the three realms,
Knowing the past, present, and future,
This one abiding in existence is the Blessed One.

The word *yongs su shes pa* (to comprehend) occurs three times in the Ṭ: first in this passage, second when quoting near to the end of the ŚS in a discussion on the elimination of wrong views, and third in a lengthy commentary to [67c-68b] (Ṭ-D, 54a) as part of a description of how to understand peace, the Dharma-body. Also worth noting is the inclusion in the above passage of the other underlined phrases in which Yogācāra ideas such as "the grasped and grasper," "the world is just mind," and "the fundamental-consciousness" are mentioned.

[1]x-il: *phun sum tshogs pa'i don ni* (the meaning of excellence). This is a puzzling note.

[2]x-il: *legs pa drug gi* (of the six good [qualities]). Haribhadra in the AAA-s, 7, has this verse that states the six qualities:

aiśvaryasya[I] *samagrasya rūpasya*[II] *yaśasaḥ*[III] *śriyaḥ*[IV]

jñānasy[V]*ātha prayatnasya*[VI] *ṣaṇṇām bhaga iti 'srutiḥ. //*

The Tibetan translation in the AAA-t, 6b6-7, reads:

dbang phyug dang ni gzugs bzang dang //
dpal dang grags dang ye shes dang //
brtson 'grus phun sum tshogs pa ste //
drug po rnams la skal zhes bya //

In the Vy, 41a7, Vasubandhu lists the six as might (*dbang phyug; *aiśvarya*), pulchritude (*gzugs bzang; *rūpa*), fame (*grags; *yaśas*), majesty (*dpal; *śrī*), wisdom (*ye shes;*

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"RĀJAGṚHA" (*rgyal po'i khab*)[1] is the name of a particular city; because in that [city] *asuras* did not cause trouble to houses that had been given the name of an earlier king (*rgyal po; *rāja*), it is said those [houses] were called thus. Therefore, the city is so-called.[2] While that city[3] is

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**jñāna*), and diligence (*brtson 'grus; *prayatna*).

In the Ap, 126a5-6, Kamalaśīla lists the six as well-endowed with might (*dbang dang rab tu ldan pa; *aiśvaryavat?*), pulchritude (*gzugs; *rūpa*), majesty (*dpal; *śrī*), fame (*grags pa; *yaśas*), wisdom (*ye shes; *jñāna*), and exertion (*nan tan; *udyama* or **prayatna*). These six qualities are listed and sometimes explained in a number of the *Prajñāpāramitā* commentaries in the Tanjur.

[1]x-il: *gnas phun sum tshogs pa ston te /* (indicates the excellent place).

Ṭ-D, 23a, informs us that Rājagṛha means king-house, that is, the palace of the king. Later in the folio, the author repeats that the Blessed One resided at Rājagṛha on Vulture Heap Mountain and gives this account of why the city has that name. The city was formerly known as the city of excellent grass (= Kuśāgra according to Lamotte, the Mppś, 1:164, n. 4). *Asuras* burnt down the city time and time again. The ruler in the city understood what was happening and told the city's inhabitants that should their houses burn down again, they should go to Cool Grove (= Śītavana, Lamotte, Mpps, 1:164, n. 4), and build a house. As karma would have it, the ruler's palace was the next dwelling to burn down. So he summoned his ministers and told them because it was not right for him to transgress his own law, the ministers should today build a palace for him in the cemetery of the Cool Grove and he would live there. So it was done. Because the ruler was the first to build in Cool Grove, the city was called "House of the King." See the Mppś, 1:163-168, for other accounts explaining the name "Rājagṛha."

[2]x-il: *// gnas rdzogs ldan gyi dus na / rgyal po mang pos bkur ba'i rgyud kyi pho brang grong khyer rtswa can zhes bya bar myes tshig nas / bsil ba'i tshal zhes bya ba'i 'dab du pho brang brtsigs pa'i tshe / de la nyin khor na dur sa chen po sos pas na / rgyal po 'i pho brang ma gtogs pa'i dma[ng]s kyi khang khyim dag myi ma yin ba dag 'tshe ste / nang brtsigs na nub zhig / nub brtsigs na nang zhig ste dmangs kun kyis kyang nang nang gi khang khyim la rgyal po'i khab ces btag ste brtsigs na' / sgo la yang rgyal po'i khab ches bris nas / myi ma yin ba myi 'tshe bar gyur to / g[r]ong khyer spyi dang grong khyer des mtshon nas nye 'khor kun kyang rgyal po'i*

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foremost among all cities,[1] so also this sūtra[2] was taught in that very[3] [city] in order to indicate [it] to be foremost[4] because of covering all scriptures.

Because Rājagṛha is vast, it is not certain where in Rājagṛha[5] [the Blessed One] resided, therefore[6] [the sūtra]

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khab du grags so /.

(In the golden age, the palace of a lineage of royalty honored by many, having been burnt by fire in the city called rTswa-can (Grassy), when the palace was built beside bSil-ba'i-tshal (Cool Grove; Śītavana, the name of a cemetery), there in the day because the great cemetery was rekindled, with the exception of the king's palace, the people's houses were destroyed by non-humans. If built during the day, [the houses] were destroyed at night. If built at night, [the houses] were destroyed during the day. Should all the subjects, having called "rGyal-po'i-khab" (King's house; Rājagṛha) among the houses, build [houses], having also written "rGyal-po'i-khab" on the door, the *asuras* would cause no harm. The general city and that city having been used as an example, the entire area is known as "rGyal-po'i-khab.")

[3]x-il: *rgyal po'i khab* (Rājagṛha).

[1]x-il: *mdo sde 'di jɨ'i phyir gnas gzhan du myi bshad grong khyer 'di bshad che na.*

(Why was this sūtra not narrated at another place [and why was it] narrated at this city?)

[2]x-il: *sa lu ljang pa* (*Young Rice Plant [Sūtra]*).

[3]x-il: *gnas* (place).

[4]x-il: *mdo sde nang na* (among sūtras).

x-il: *de bzhin gshegs pa chos kyɨ rgyal po'i gnas pas rten du gyur la / rten 'brel dang chos dang sangs rgyas tha myi dad pa zab mo /.*

(When supported by the place of the *Tathāgata*, the King of Dharma, [the fact] that dependent arising, the Dharma, and the Buddha are not different [is] profound.) The note appears to try to link the special aura of Rājagṛha, which is derived from its being the Buddha's residence, to the profundity of dependent arising, the Dharma, and the Buddha not being different.

[5]x-il: *du gnas pa* (resided in).

x-il: *rgyal po'i khab ches smos pas chog na / bya rgod phung po'i ri smos pa jɨ dgos she na.*

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says "ON VULTURE HEAP MOUNTAIN" (*bya rgod kyi phung po'i ri la; gṛdhrakuṭe parvate*)[1]. Because, like a vulture['s head], the mountain peak is rounded, [it is called] "Vulture Heap." These two places[2] are mentioned in order to indicate the bringing of benefit to the society (*'jig rten; *loka*) of householders[3] and[4] those who have gone forth [from home][5] (*rab du byung; *pravrajita*) or to indicate[6] the excellent benefit for self and other.[7] This [expression] "Vulture Heap

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(If it is sufficient to say "Rājagṛha," what is the need to say "Vulture Heap Mountain"?)

[6]x-il: *des pas bstan pa* (therefore, the explanation).

[1]T-D, 23b-24a, gives two stories as possible reasons for the name of the mountain called Vulture Heap Mountain and located southeast of Rājagṛha. First is because the tip of the mountain resembles a vulture's head. The second account says that a wicked demon assumed the form of a vulture, tried to steal the Blessed One's robe, but was unable to do so because of the spiritual might of the Blessed One. So the demon cast down the robe and it turned into stone with four stages, like a religious robe. That is the mountain called Vulture Heap on which the Sage, (the Buddha), resided. See the Mppś, 1:168-169, for other accounts explaining the name "Gṛdhrakūṭa."

[2]x-il: *rgyal po'i khab bya rgod phung po'i ri zhes* ("Rājagṛha [and] Vulture Peak Mountain").

[3]x-il: *rgyal po khab lta bu myis so gnas pas* (with a human dwelling like Rājagṛha).

[4]x-il: *la phan ba* (to benefit).

[5]x-il: *bya rgod phung po'i ri ni dben bas* (by means of a hermitage, Vulture Heap Mountain).

[6]CDGNP omit "to indicate" (*par bstand*).

[7]x-il: *bya rgod phung po'i ri ni dben bas sangs rgyas nyid nang du yang dag 'jog pa'i tshul gyɨs bzhugs pa ni bdagɨ don // rgyal po'i khab na bzhugs pas gzhan gyɨ don no.*
(The Buddha himself residing in meditation at [literally: by] the hermitage Vulture Heap Mountain is for his own benefit. [His] residing at Rājagṛha is for the benefit of others.)

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Mountain"[1] likewise indicates that this sūtra is difficult to understand,[2] because it indicates that [,the sūtra's,] loftiness. This [expression] "mountain," not being shaken by the wind [= debate] of the non-Buddhists, indicates that [the sūtra] is unshakable.[3]

"GREAT [ASSEMBLY OF *BHIKṢUS*]" (*chen po; mahat*)[4] [indicates][5] both number[6] and might[7], because [the great assembly of *bhikṣus*] has overcome the defilements[8] and has not been divided by opponents.[9]

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[1]x-il: *mtho zhing bgrod dka' bas na* (being lofty and difficult to travel [over]).

[2]x-il: *pa'i dpe yin* (is an example).

[3]x-il: *ri ni myi g.yo bas na rlung las stsogs pas myi sgul ba bzhin du mdo sde 'di yang nges pa'i don ston pa yin bas na / mu stegs chan lastsogs pa myi 'thun ba gyur lta ba dang rgyu myed par lta ba dag gis myi sgul ba'i phyir ro //.* (As a mountain is unshakable, not being moved by the wind and so forth, also this sūtra, by teaching the definitive meaning, is [unshakable], because it is not shaken by the views of causelessness and dissimilar [causes] such as the non-Buddhists [hold].)

[4]x-il: *dge slong gi dge 'dun* (assembly of *bhikṣus*).
x-il: *'khor phun sum tshogs pa ston te* (indicates the excellent retinue).
The Mppś, 1:199, gives three other meanings of *mahat*.

[5]x-il: *ston* (indicates).

[6]x-il: *mang ba* (many).

[7]x-il: *s che ba* (great by means of [might]).

[8]x-il: *dge slong zhes bya ba dang sbyar te / dge slong rnams las dgra bcom ba'i dge slong la bya ste /* (concerning the [expression] "*bhikṣus*" [in the phrase "great assembly of *bhikṣus*"], [it] applies to the *arhat-bhikṣus* among the *bhikṣus*). Thus *bhikṣus* of a lesser realization are not counted. Whether any *bhikṣus* with lesser realization were present is not clear.

[9]x-il: *dge 'dun zhabs[?] dang sbyar te* (applies to the reverend(?) *bhikṣus*).

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"ASSEMBLY OF *BHIKṢUS*" (*dge slong gi dge 'dun; bhikṣu-saṅgha*)[1]; this indicates a great force.

Indicating a vast number, [the sūtra says] "ONE THOUSAND TWO HUNDRED AND FIFTY" (*stong nyis brgya lnga bcu; ardhatrayo-daśa śata*). At that time[2] there being that many;[3] in this way the Blessed One having converted Uruvilvā Kāśyapa (lTeng-rgyas 'Od-srung; Pāli: Uruvelā Kassapa) with five hundred attendants, Nadī Kāśyapa (Chu-klung 'Od-srung; Pāli: Nadī Kassapa) with two hundred fifty attendants, Gayā Kāśyapa (g.Ya 'Od-srung; Pāli: Gayā Kassapa) with two hundred fifty attend-ants, and noble Śāriputra and Maudgalāyana with two hundred fifty attendants,[4] [He] first[5] resided at Rājagṛha.

When[6] a Mahāyāna sūtra is narrated[7], why are the auditors mentioned[8] and why are they[9] mentioned first (*gong du; *puras-*

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x-il: *lta ba dang tshul khrims lastsogs pa 'thun bas bdud lastsogs te* (because [the *bhikṣus'*] view, moral code, and so forth are in harmony, demons and so forth [could not divide the *bhikṣus*]). This comment brings to mind the Mahādeva episode in which Mahādeva is credited with being a demon who created a schism. See Nattier and Prebish's article, "Mahā-sāṃghika Origins: The Beginnings of Buddhist Sectarianism," *History of Religions* 16/3 (1977): 237-272, which includes discussion of the role of Mahādeva as an agent instigating a schism in the Mahāsāṃghika school.

[1]See the Mppś, 1:199-203 and notes, where *bhikṣu* and *saṃgha* are explained separately.

[2]x-il: *mdo sde 'di bshad pa* ([when] the sūtra was proclaimed).

[3]x-il: *'khor nyan thos* (auditor retinue).

[4]x-il: *thams cad kyis 'bras bu thob par* (that all had obtained the fruit), presumably *arhat*-hood.

[5]x-il: *bcom ldan 'da's* (The Blessed One).

[6]x-il: *skabs 'dir brgald pa* (an objection to this situation).

[7]x-il: *'bu tas* (by the Buddha).

[8]x-il: *don* ([for what] reason).

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tāt)?[1] To indicate that the [sūtra-]compiler instills belief in one[2]; to point out[3] that even the auditors will be caused to enter the Mahāyāna[4]; by[5] converting[6] (*'dul zhing; *vinayana*) the leaders of a retinue[7], to lead their[8] retinue[9] to the Mahāyāna; and because the meditation on dependent arising is common[10], it is indeed reasonable to mention[11] them[12].

Why are [the auditors] mentioned first?[13] In order to

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[9]x-il: *nyan thos* (auditor[s]).

[1]The Mppś, 1:219-222, explains why the *arhats* are the constant attendants of the Buddha.

[2]x-il: *gzhan* ([in] another [person]).
x-il: *theg pa chen po'i mdo sde rang bzo ma yin bar* ([to indicate] that a Mahāyāna sūtra is not apocrypha).

[3]x-il: *'i* (of). The purpose of this comment is unclear.

[4]x-il: *theg pa chen po'i mdo sde bshad pa'i skabs su nyan tos smos pa dang* (on the occasion of narrating the Mahāyāna sūtras, the auditors were mentioned and).

[5]x-il: *btul pa'i* (converting).

[6]x-il: *theg pa chen por* (to the Mahāyāna).

[7]x-il: *lteng rgyas 'od srung lastsogs te nyan thos kyi* (of the auditors such as Uruvilvā Kāśyapa).

[8]x-il: *gtso bo* (the leader[s']).

[9]x-il: *nyan thos gzhan yang* (and other auditors).

[10]x-il: *theg pa chen po dang nyan thos* ([to] Mahāyāna and auditor).

[11]x-il: *theg pa chen po bshad pa'ɨ 'khor du* (in a retinue to which is narrated the Mahāyāna).

[12]x-il: *nyan thos* (the auditor[s]).

[13]The Mppś, 1:235-240, examines the order in which the *arhats* and *bodhisattvas* are mentioned in the Buddhist sūtras.

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indicate that they[1], striving after their own benefit,[2] are always the attendant[s] of the Blessed One[3] and to show respect to the ones who have gone forth [from home][4].

When a Mahāyāna sūtra is narrated, the *bodhisattvas* are more numerous than [the *bhikṣus* in] the assembly of *bhikṣus*[5] because those [*bodhisattvas*] are foremost[6]. Those[7], by [having] an intention (*sems dpa'; *sattva*)[8] [directed] toward

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[1]x-il: *nyan thos* (the auditor[s]).

[2]x-il: *sems can gyi don bas na* (rather than the benefit of sentient beings). After a noun, *bas na* does not make much sense. It usually follows a verb and means "because." Thus "rather than" is a suggested translation of *bas na* here.

[3]x-il: *byang cub sems dpa' bzhin sems can gyi don la gshegs pa ma yin te* ([they] do not act for the benefit of sentient beings as *bodhisattvas* [do]).

[4]x-il: *nyan thos dang sangs rgyas dang 'thun bas* (because auditor and Buddha are similar). According to Mppś, 1:222, both Buddha and the *arhats* reside in a state of deliverance, thus their similarity.

[5]x-il: *'khor* ([regarding the] retinue).

[6]x-il: *byang cub sems dpa'i spyod yul du lhag par 'gyur bas* (because the field of activity of the *bodhisattva* is superior).

[7]x-il: *byang cub sems dpa'* (the *bodhisattva*[s]).

[8]x-il: *sems skyed cing sems sun nyub pa 'am myi ldog cing* (developing the attitude [of enlightenment] and not [letting] the attitude tire, decline, or be averted). I cannot find "*nyub*" in the dictionaries so have understood it to mean *nub pa* (to decline).

See Yuichi Kajiyama, "On the Meanings of the Words *Bodhisattva* and *Mahāsattva* in the Prajñāpāramitā Literature," in *Indological and Buddhist Studies, Volume in Honour of Professor J. W. de Jong on His Sixtieth Birthday*, ed. by L. A. Hercus, *et al* (Canberra: Faculty of Asian Studies, 1982), 265-266, where he discusses Haribhadra's definition of *bodhisattva* and *mahāsattva* in the *Abhisamayālaṃkārālokā Prajñāpāramitā-vyākhyā*. That passage (see AAA-t, Derge 18a1 or Peking 21b3-5, for the Tibetan) in which *sattva* (*sems dpa'*) is taken to mean *abhiprāya* (*bsam pa*; intention) is very

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enlightenment, are *BODHISATTVAS* (*byang chub sems dpa'*).

Because even the auditors have an intention [directed] toward their own enlightenment, in order to exclude[1] them, the [sūtra] says "*MAHĀSATTVAS*" (*sems dpa' chen po*)[2]; because [they] are endowed with a seven-fold greatness, [they are called] "*bodhisattva-mahāsattvas.*"

[The Seven-fold Greatness][3]

In that [connection], [1] great Dharma is because of the [Dharma's] great vastness, *The Perfection of Discriminating Insight [in] One Hundred Thousand [Lines]*[4] and so forth being narrated to them[5]. [2] Great production of the [enlightened]

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similar to this one in the ŚṬ-K. Therefore, I have translated this sentence according to Haribhadra's explanation. Haribhadra and Kamalaśīla were students of Śāntarakṣita and contemporaries.

The same understanding of the term "*sattva*" is found in the Mppś, 1:241, which says that *sattva* may mean a being or a "Grande Pensée" and goes on to quote a verse:

> La Pensée inébranlable *(akṣobhya)*,
> Capable d'accomplir avec patience les choses du Chemin,
> Indestructible *(aheya)* et infrangible *(acyuta)*,
> Cette Pensée est nommée Sattva.

The Mppś, 1:241, n. 2, cites similar interpretations of *sattva* as "*pensée*" in diverse Chinese commentaries and refers the reader to *Bukkyō daijiten*, 1626 b, and *Hōbōgirin*, 139.

[1]x-il: *khyad zhugs phar* (made special).

[2]The Mppś, 1:309-315, is a full chapter describing *Mahāsattvas* and has notes referring to Sanskrit sources.

[3]x-il: *chen po ni bdun rims bzhin te kas/nyas? bshad te* (greatness is explained according to seven kinds).

[4]*Shes rab kyi pha rol tu phyin pa stong phrag brgya pa; Śatasāhasrikā-prajñāpāramitā.* This is the longest sūtra in the Tibetan canon, occupying twelve volumes in the Derge Kanjur (no. 8, volumes *ka* - *na* in the *sher phyin* section).

[5]x-il: *byang cub sems dpa'* (the *bodhisattva*[s]).

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attitude is because [they] produce the unsurpassable, truly complete[1] enlightened attitude. [3] Great interest (*mos pa; *adhimukti*) is because of [their] interest in precisely those profound and vast Dharmas[2]. [4] Great intention is because [they] intend to produce benefit[3] and happiness[4] for all beings.[5] [5] Great accumulation is because of [their] immeasurable accumulations of merit and wisdom (*ye shes; *jñāna*). [6] Great time is because [their] enlightenment will be obtained in three immeasurable aeons.[6] [7] Great accomplishment (*yang dag par 'grub pa; *samudāgama*) is because [they] accomplish the unsurpassable, truly complete[7] enlightenment.

"RESIDING" (*bzhugs; viharati*)[8]--[the Blessed One] resided

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[1]x-il: *nyan thos dgra bcom ba tsam sems skyed pa ni ma yin gyi* (but the auditor does not, producing the thought [to be] just an *arhat*).

[2]x-il: *stong phrag brgya pa lastsogs pa* (such as *The [Perfection of Discriminating Insight in] One Hundred Thousand [Lines]*).

[3]x-il: *'bras bu* (the fruit [= enlightenment]).

[4]x-il: *yun du* (for a long time).

[5]x-il: *nyan thos rang nyid la phan ba dang ... bde ba'i bsam ba dang ldan ba ni ma yin gyi* (but not the auditor who has the intention to benefit and be happy for just himself).

[6]x-il: *nyan thos tshe gsum 'aṃ bdun gyis mya ngan las 'da's pa lta bu ni ma yin gyi* (but not like the auditor who passes beyond sorrow in three or seven lives).

[7]x-il: *nyan thos dgra bcom ba tsam thob pa lta bu ni ma yin gyi* (but not like the auditor who obtains just [the state of an] *arhat*).

[8]Ṭ-D, 24a:

> "Resided": resided by the four-fold comportment such as standing, walking, sitting, and sleeping.
>
> Who? The Sage. The Sage[= the Buddha] is a sage because He does not engage in [actions of] body, speech,

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in three ways: resided with [good] comportment (*spyod lam; *īryā-patha*)[1], resided explicating the Dharma[2], and resided in meditation (*nang du yang dag par 'chog pa; *pratisaṃlayana*)[3] with the character of the Brahma[4], divine[5], and noble one[s'] residence.[6]

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or mind because [He] possesses capable body, speech, and mind.

In what does [He] not engage? Therefore the reply: [He] does not engage in bad behavior [of] body, speech, or mind, thus the meaning is indicated.

Because this one [the Buddha] is capable (**muni*), [He] is the Sage (Muni), like Daṇḍin (*dbyug pa can* = "possessing a stick") because there is the meaning of possessing [the same word, "*muni*," can mean "capable" or "one who is capable, who possesses capability"].

[1]x-il: *bzhi nyid* (precisely four). See the previous note.

[2]x-il: *nyan pa la* ([explicating] to listeners).

[3]x-il: *rnam par thar pa'i sgo gsum* (the three doors of liberation). These three doors are *śūnyatā* (*stong pa nyid*), *animitta* (*mtshan ma med pa*), and *apraṇihita* (*ston pa med / smon pa med*) (Mv, 1542-1544).

The Ap, 127b, lists the same three-fold residing; the third is meditation (*nang du yang dag par 'jog pa; *pratisaṃlayana*) but the three residences that follow in the ŚṬ-K are not listed.

[4]x-il: *gtsaṃ ste [= gtsang ste?]* (purifying).

x-il: *tshad myed pa bzhi* (the four immeasurables). See the note at the end of the paragraph.

[5]x-il: *bsaṃ rtan dang rnam (an illegible word) sa* (meditation and (illegible) states).

[6]The AKBc, 5-6:259, n. 3:

> Le Bodhisattvabhūmi distingue les *brahmavihāras (= apramāṇa*, Kośa, viii. 29), les *āryavihāras* (= *vimokṣamukha*, viii. 24), les *divyahāras* (= *dhyānas* et *ārūpyas*).

The Mppś, 1:162, n. 2, cites a Pāli parallel:

> Dīgha, III, p. 220: *Tayo vihārā: dibbo vihāro, brahmavihāro, ariyo vihāro.*

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"*SMA" (*te*)[1] indicates that [the Blessed One] had resided.

The prologue[2] has been explained[3] by stating[4] when[5],

(in the Abbréviations in the Mppś, 1:xxii, Lamotte gives this fuller citation for Dīgha: *Dīghanikāya*, éd. T. W. Rhys Davids-E. J. Carpenter, 3 vols. (PTS), London, 1890-1911) and pages 162-163 expand upon L. de La Vallée Poussin's note on the three residences, the *brahmavihāra*, the *divyavihāra*, and the *āryavihāra*:

> Les *divyavihāra* sont les résidences des six classes des dieux du désir *(kāmadeva)*.
>
> Les *brāhmavihāra* [*sic*] sont les résidences des dieux Brahmā, etc., jusqu'aux résidences des dieux qui ne sont ni conscients ni inconscients *(naivasaṃjñānāsaṃjñāyatana-deva)*.
>
> Les *āryavihāra* sont les résidences des Buddha, des Pratyekabuddha et des Arhat.
>
> En outre, trois choses, le don *(dāna)*, la moralité *śīla)* et la pensée bonne *(kuśalacitta)* constituent les *divyavihāra*.
>
> Les quatre sentiments infinis *(apramāṇacitta)*: la bienveillance *(maitrī)*, la pitié *(karuṇā)*, la joie *(muditā)* et l'indifference *(upekṣā)*, constituent les *brāhmavihāra* [*sic*].
>
> Les trois concentrations *(samādhi)*, à savoir la vacuité *(śūnyatā)*, le sans-marques *(ānimitta)* et la non-prise en considération *(apraṇihita)*, sont nommées *āryavihāra*. C'est dans les *āryavihāra* que le Buddha réside.

[1]The indeclinable particle "*sma*" can, when joined to a present tense verb, give a past sense. CDGNP omit the particle "*te*" whereas xy have it in red, indicative of a sūtra quotation. CDGNP, lacking "*te*," do not make much sense. Kamalaśīla, *Shes rab kyi pha rol tu phyin pa rdo rje gcod pa'i rgya cher 'grel pa* [*Prajñāpāramitā-vajracchedikā-ṭīkā*] (Derge 3817 *ma* 204a1-267a7), 206a7, clearly comments upon "*te*" (**sma*) in a similar passage.

[2]x-il: *mdo sde 'i* (of the sūtra).

[3]x-il: *'di yan chad* (up to here).

[4]x-il: *zhes go rims bzhin sbyar* (put in succession).

[5]x-il: *dus* (time).

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who[1], where[2], and with whom [the Blessed One] resided.[3]

---

[1] x-il: *ston pa* (Teacher [= The Blessed One]).

[2] x-il: *gnas* (place).

[3] x-il: *'khor* (retinue).
x's interlinear commentary ends here.
Ṭ-D, 24a, says that the place, time, and retinue is discussed because of the Blessed One's similarity with the *cakravartin* ruler. The ruler stays in towns and cities to look after the *brāhmaṇas* and householders; to show his might he is attended upon by ministers and so forth; and in the early morning or late afternoon he addresses himself to the *brāhmaṇas* and householders. Similarly, the Blessed One is the *cakravartin* ruler of the unsurpassable Dharma. He resided at Rājagṛha and in the early morning with a retinue of *bhikṣus* and *bodhisattvas* addressed the *bhikṣus*, proclaiming the *Śālistamba-sūtra*. The passage concludes with this verse:

Where, together with whom,
When, from whom, and to whom was explained;
[GNP: When, and from whom was clearly explained;]
Just those having been explained,
At the end [is] the salutary (*kun dga' ba*) speech.

The salutary speech may refer to the greeting between Maitreya and Śāriputra that immediately follows the prologue or to the remaining part of the sūtra which narrates the discourse.

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AT THAT TIME THE VENERABLE ŚĀRIPUTRA WENT TO THE *BODHISATTVA-MAHĀSATTVA* MAITREYA'S PROMENADE[1]. ARRIVING [THERE, ŚĀRIPUTRA] EXCHANGED MANY PLEASANTRIES [WITH MAITREYA] AND, HAVING MET[2], TOGETHER [THEY] SAT[3] ON A STONE SLAB. THEN THE VENERABLE ŚĀRIPUTRA SAID THIS TO THE *BODHISATTVA-MAHĀSATTVA* MAITREYA, "MAITREYA, HERE TODAY THE BLESSED ONE, AFTER LOOKING AT A YOUNG RICE PLANT, SPOKE THIS SŪTRA TO THE *BHIKṢUS*, '*BHIKṢUS*, HE WHO SEES DEPENDENT ARISING SEES THE DHARMA. HE WHO SEES THE DHARMA SEES THE BUDDHA.' WHEN AFTER SAYING THAT THE BLESSED ONE SAID NOTHING MORE,[4] MAITREYA, WHAT IS THE MEANING OF THAT[5] SŪTRA SPOKEN BY THE *SUGATA*? WHAT IS DEPENDENT ARISING?[6] WHAT IS THE DHARMA? WHAT IS THE BUDDHA?

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[1]The eastern Tibetan Kanjur editions (BCFJKNQ) and the conflated editions (DH) add *phyogs*, which is not supported by the Tibetan translation of the ŚṬ-K nor by the Ṭ.

When Ṭ-D, 25a, quotes this section of the ŚS, the word "promenade" (*bgrod par bya ba 'i sa*) is left out. Still, the Ṭ explains the ŚK line [5b], a summary of this passage, saying, "Where the *Bodhisattva* Maitreya always stays during the day."

[2]BFKQ "being [there]" (*'dug ste*).

[3]A has the honorific form (*bzhugs so*) for "sat."

[4]Ṭ-D, 24b:

> Having said, "[That one] truly sees the Noble Eightfold Dharma [= Path], the Dharma of result, the very nature of one who realizes [the Dharma], and the so-called nirvāṇa with and without remainder," the Blessed One remained silent.

As we shall see later in the sūtra, these three (Path, Dharma of result, and the two-fold nirvāṇa) constitute the Dharma. For more information on nirvāṇa with and without remainder, see Lambert Schmithausen, *Der Nirvāṇa-Abschnitt in der Viniścayasaṃgrahaṇī der Yogācārabhūmiḥ* (Vienna: Osterreichischen Akademie der Wissenschaften, 1969), *passim*.

[5]The eastern group (BCFJKNQ) have "of the sūtra" (*mdo sde'i*; B *mdo ste'i*) instead of "of that sūtra" (*mdo de 'i*).

[6]At the beginning of this question, CJQ add "*Bhikṣus*, he

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HOW DOES ONE SEE THE DHARMA IF ONE SEES DEPENDENT ARISING? HOW DOES ONE SEE THE BUDDHA IF ONE SEES THE DHARMA?"

See the ŚK [3-7] for the corresponding verses. See 2 in the Appendix for the Sanskrit quotations.

[1.2 Introduction]

Now, "AT THAT TIME" (*de'i tshe na; *tasmin samaye*)[1] and so forth indicates the introduction (*gleng bslang ba; *upodghāta*).

"At that time" means when the Blessed One was residing[2].

The place where[3] beings, having approached, assemble[4] in order to systematize the teaching[5] is his, [Maitreya's], PROMENADE (*bgrod par bya ba'i sa'o //; *caṅkrama* (NS), **parṣatsaṃnipāta* (LVP), **gantavyaḥ* (Reat))[6].

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who" (*dge slong dag sus*), a rather obvious mistake but one that links Cone, Lithang, and the Peking 1717/20 edition. Cone is based on the Lithang and was printed after Peking 1717/20, so apparently Lithang was used to make corrections to the Peking 1717/20 blockprints.

[1]Ṭ-D, 24b:

> "AT THAT TIME" means [when] the *Bhikṣu*, Śāriputra, having arrived in the presence of Maitreya, the *Bodhisattva*, asked this.

[2]y-il: *rgyal po khab na* (at Rājagṛha).

[3]y-il: *bya rgod phung po'i rɨ* (Vulture Heap Mountain).

[4]y-il: *byams pa'i drung du* (before Maitreya).

[5]y-il: *rten ching 'brel par 'byung ba'ɨ don yang dag pa ma nor par mnyan pa dang rtogs par bya ba'i phyir* (in order to unerringly hear and understand the right meaning of dependent arising).

[6]I have not found any proof, only NS's suggestion, that *caṅkrama* is translated by Tibetan *bgrod par bya ba'i sa*. Nevertheless, Edgerton's discussion of *caṅkrama* (4) in BHSD agrees with the following interlinear note from y.

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"WHERE" (*ga la ba; *yena ... tena*) means "in what place."

That communication[1] which produces happiness in order to discuss the [Buddha's] realization[2] is "PLEASANT" (*dga' ba; *sammodana*).[3]

"EXCHANGED" (*byas nas; *upasaṃskṛtya / *upasaṃhṛtya*)[4] is

---

y-il: *// bgrod par bya ba'ɨ sa de 'phags pa byams pa'ɨ gnas te / sha rɨ bus bgrod par bya'o / yang na byams pa nɨ chos kyi de kho na nyɨd rtogs te sems chan gyɨ don la gchig du btson bas chos kyɨ gtam yang dag par gleng slong ba'ɨ gnas dang 'gro ba mang po rgyu*(?) *zhing 'dul ba'ɨ gnas rang 'gro sdod 'dug nyal rtag par sems chan gyɨ don la bzhugs pas na / skye bo mang po'ɨ tshogs nɨ byams pas bgrod pa'ɨ sa 'o / zhes kyang kha chig 'chad.*

(That promenade, Noble Maitreya's place, Śāriputra will walk to. Moreover, Maitreya, having understood the veracity of the Dharma, by striving entirely for the benefit of beings, dwells permanently for the sake of beings [at that] place [where] Dharma discussions are correctly introduced, [where] many beings wander(?) and are tamed, and [where Maitreya] himself walks, stands, sits, and lies down. The assembly of many beings is the place where Maitreya walks.(?) So some [people] explain.)

The note indicates that "his PROMENADE" would be Maitreya's promenade. Another possibility in place of "his" is "beings'." The Tibetan text as it stands is vague.

[1]y-il: *sha rɨ bus bde bar 'ongs sam zhes bya ba lastsogs pa phan tshun* (mutual [exchanges] such as, "Is Śāriputra well?").

[2]y-il: *bcom ldan 'das kyɨs sha rɨ bu la sus rten 'brel mthong bas chos dang sangs rgyas mthong ngo zhes bka' stsald pa'ɨ don brda ma sprad dam byams pa la 'drɨ bar sems pa nɨ la bsdogs pa nɨ yang dag pa'ɨ bsgrub pa ste de brjod pa'i phyir.*

(Realization is either the unexplained meaning of what the Blessed One said to Śāriputra, "He who sees dependent arising sees the Dharma and the Buddha," or the mental preparation for questioning Maitreya; in order to discuss that [realization, pleasant speech was exchanged].)

[3]CDGNP join this sentence to the succeeding sentence, thereby not making much sense. CDGNP also add "*kun*" before "*dga' ba*," and so agree with the Mv (6272) rendition of this phrase.

[4]The Tibetan "*byas nas*" by itself does not have the meaning "to exchange." However, within the context of the

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the conclusion [of the greetings].

Because both the *Bodhisattva* [Maitreya] and the One Who Has Gone Forth [Śāriputra] are called "Guru," while [they] did exchange pleasantries, [they] did not salute and so forth[1] one another.[2] If [they] salute one another,[3] [it] is not [proper] veneration[4] and would be endless (*thug pa med par 'gyur ro; *anavasthā-prasaṅga*), [that is, the formalities would continue and there would be no time for the Dharma to be discussed.]

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sūtra the phrase does have that meaning, thus the translation. The two Sanskrit equivalents from the Mv (6272) mean "having prepared" and "having concluded," respectively.

y-il: *chos bshad par bya ba'ɨ phyir phan tshun dga' ba'ɨ gtam de tsam(?) zhɨg byas nas* (having exchanged just those pleasantries in order to explain the Dharma).

[1]y-il: *mchod pa dang bskor ba dang bsdu* (including worship and circumambulation).

[2]y-il: *ji 'ɨ phyir byams pa dang sha rɨ bu gchig la gchig bde bar 'ongs sam zhes bya ba lastsogs pa phan tshun dga' ba'ɨ gtam nyi tshe byas la phan tshun gchig la gchig phyag ma byas she na byams pa nɨ byang chub sems dpa'ɨ nang na ... (illegible) ... skye ba gchig gis thogs shɨng rgyal ma(?) tshab rang(?) dbang bskur ... (illegible) ... gdan la khar(?) kyɨs bsnyend pa yɨn nas yon tan gyɨ sgo nas bla mar 'gyurd / sha rɨ bu ni rab du byung ba'ɨ nang na shes rab kyɨ mchog yin [pa]s nyan thos rnams bla mar 'gyurd pa'ɨ phyir 'dus pa'i tshe gchig la gchig phyag ma byas so //.*

(Why did Maitreya and Śāriputra exchange only mutual pleasantries such as, "How are you?" and not salute one another? Because Maitreya, among the *bodhisattvas,* is ... (illegible) ... by way of [his] qualities, [he] became a guru. Because Śāriputra, among those who went forth [from the householder's life], is the best of the wise, [he] became the guru to the auditors. On account of [that], when [Śāriputra and Maitreya] met, they did not salute each other.)

[3]y-il: *gchig la gchig phyag byas na ji nyes she na gang gis sngar phyag byas pa de bla mar myɨ 'gyur bas / ...* [This is the end of the folio and the next folio is lost. Although the note appears to continue, the remainder is lost to us].

(What fault is there if [they] salute one another? Because the one who first salutes will not be a guru, ...)

[4]x *ri mo*; CDGNP *bla*. CDGNP read: If [they] salute one another, [they] are gurus ....

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"HAVING MET" (*'dus te; *upasaṃkramya* (LVP, NS, and Reat)) means not very long after meeting.

"SAT ON A STONE SLAB" (*rdo leb la 'khod do; *śilātale nyaṣīdatām* (LVP and Reat) / *upāviśatām* (NS))--then while [they] were near a stone slab, because [they] were quite eager to settle the teaching, although they sat right there, they did not sit on a good seat.

"THEN" (*de nas; *atha*) means after that.

While Noble Śāriputra was the best of the wise, Maitreya, however, was very close to enlightenment, therefore that one [Śāriputra] proceeded to question him [Maitreya].

"HERE" (*'dir; *atra*) is either Rājagṛha or a [grammatical] particle.

"YOUNG RICE PLANT" (*sā lu ljang pa; śālistambam*) is a rice seedling.

LOOKING (*gzigs; avalokya*) at that [young rice plant] indicates both external and internal dependent arising are not different, because both are similar with regard to having no self and relying on causes and conditions.[1] Then, inasmuch as the *bhikṣus* are pacified by being told the Dharma, [the Buddha] spoke this sūtra just to them.

Why did THE BLESSED ONE REMAIN SILENT (*bcom ldan 'das cang myi gsung bar gyur; bhagavāṃs tūṣṇīm babhūva*)? Although one such as myself is indeed not able to know the intentions of the Blessed One, nevertheless if [I] were to speak having considered [the matter], because, by removing the pride of[2] those proud *bhikṣus* who think, "I understand [the discourse of the Buddha] by the first words," and by explaining [to] the *bodhisattvas* the import of the very profound meaning, the

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[1]These two points, no self (*bdag myed pa; *anātma*) and dependence upon causes (*rgyu; *hetu*) and conditions (*rkyen; *pratyaya*) for results to occur, are repeated throughout ŚS and its commentaries.

[2]CD have the instrumental *gis* instead of the genitive *gi*.

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greatness is expressed and the purpose that is explained by just that is fulfilled.

"WHAT IS THE MEANING?" (*don ci; ko'rthaḥ*)[1] means what is the allusion (*ldem por dgongs pa; *abhisaṃdhi*) and the intention (*dgongs pa; *abhiprāya*)? The Blessed One taught the Dharma with four allusions and four intentions:

[1] the allusion concerning the introduction [or conversion] (*zhugs pa la ldem por dgongs pa; *avatāraṇābhisaṃdhi*),

[2] the allusion concerning the [triple] character (*mtshan nyid la ldem por dgongs pa; *lakṣaṇā-'bhisaṃdhi*),

[3] the allusion concerning the antidote (*gnyen po la ldem por dgongs pa; *pratipakṣābhisaṃdhi*),

[4] the allusion concerning the transformation [of what is said] (*bsgyur ba la ldem por dgongs pa; *pariṇāmanābhisaṃdhi*),

[1] the intention concerning sameness (*mnyam pa nyid la dgongs pa; *samatābhiprāya*),

[2] the intention concerning another matter (*don gzhan la dgongs pa; *arthāntarābhiprāya*),

[3] the intention concerning another time (*dus gzhan la dgongs pa; *kālāntarābhiprāya*), and

[4] the intention concerning the individual (*gang zag la dgongs pa; *pudgalābhiprāya*);

the meaning is: among those, here what is intended?[2]

[Objection]: "In this [connection], when a certain contradiction [in the sūtra] is seen, [one] inquires after the

[1]Ṭ-D, 25a, explains that "when the Blessed One did not analyze the matter" this question and the ones that follow were asked by Śāriputra "because the matters of the sphere of the Omniscient One surpass the sphere of every auditor and solitary-buddha."

[2]See page 335 for the answer.

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allusion and intention."

[Answer]: [We] think [as follows]: contaminated phenomena (*zag pa dang bcas pa'ɨ chos rnams; *sāsravadharma*) consisting of cause and result such as ignorance [the Blessed One] called "dependent arising"; the uncontaminated (*zag pa myed pa; *anāsrava*) path and the unconditioned, nirvāṇa, [the Blessed One] called "Dharma"; the uncontaminated phenomena that render Buddhahood [the Blessed One] called "Buddha." If all these are mutually different in essential nature, how by seeing a dependent arising [that is] unlike [the Dharma][1] will the Dharma be seen? How by seeing a Dharma [that is] unlike [the Buddha][2] will the Buddha be seen? Therefore, just as perceiving form and sound and so forth [are different], this also will be different.

Nevertheless, another one having thought, "If [the Blessed One][3] is seen here to claim that dependent arising and so forth[4] [are the same], then how are those the same?" [Śāriputra] said, "WHAT IS DEPENDENT ARISING? WHAT IS THE DHARMA? WHAT IS THE BUDDHA?" (*rten cing 'brel par 'byung ba ni gang / chos nɨ gang / sangs rgyas nɨ gang /; pratītyasamutpādaḥ katamaḥ / dharmaḥ katamaḥ / buddhaḥ katamaḥ /*). Since [the Blessed One] did not claim that dependent arising and so forth were different, therefore [Śāriputra] asked, "HOW BY SEEING DEPENDENT ARISING, IS THE DHARMA[5] AND BUDDHA SEEN?" (*cɨ ltar na rten cɨng 'brel par 'byung ba mthong bas / chos dang / sangs rgyas mthong //; kathaṃ ca pratītyasamutpādaṃ paśyan*

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[1]y-il: *chos dang* (and the Dharma).

[2]y-il: *sangs rgyas dang* (the Buddha).

[3]y-il: *bchom ldan 'das* (and the Blessed One).

[4]y-il: *dang chos dang sangs rgyas* (and Dharma and Buddha).

[5]y-il: *rten 'brel dang myi 'dra ba'ɨ* (which is unlike dependent arising).

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dharmaṃ paśyatīty ādi /).[1] The explanation of the introduction is finished.

[1]This sūtra quotation in the ŚṬ-K condenses the sūtra's two questions into one. The sūtra has: *ji ltar rten cing 'brel par 'byung ba / mthong na chos mthong / ji ltar chos mthong na sangs rgyas mthong /*. The Av quotation in Sanskrit stops after the first question: How does one see the Dharma if one sees dependent arising? The ŚK, (Derge) [7ab], phrases the question much as the ŚṬ-K has done: *ji ltar rten 'brel mthong ba ni // chos dang sangs rgyas mthong ba yin //*. Ṭ-D, 24b, quotes the sūtra almost exactly, just dropping the second *ji ltar* (*kathaṃ*): *ji ltar yang rten cing 'brel par 'byung ba mthong na chos mthong ngo // chos mthong nas sangs rgyas mthong ngo zhes bya ba ni /*, and then quotes ŚK with only one variant: in [7a] Ṭ has *mthong na* instead of *mthong ba*. Thus, the author of Ṭ appears to be aware of both forms of the inquiry: as two questions in the sūtra and as a single combined question in the versification.

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WHEN [ŚĀRIPUTRA] SAID THAT, THE *BODHISATTVA-MAHĀSATTVA* MAITREYA SAID THIS TO THE VENERABLE ŚĀRADVATIPUTRA[1]: REVEREND ŚĀRIPUTRA[2], CONCERNING WHAT THE BLESSED ONE, THE LORD OF DHARMA, THE OMNISCIENT ONE, SAID, "*BHIKṢUS*, HE WHO SEES DEPENDENT ARISING SEES THE DHARMA. HE WHO SEES THE DHARMA SEES THE BUDDHA." IN THAT [CONNECTION], IF YOU ASK WHAT IS DEPENDENT ARISING, IT IS AS FOLLOWS: BECAUSE THIS EXISTS, THIS OCCURS; BECAUSE THIS AROSE, THIS ARISES; [THIS] IS CALLED "DEPENDENT ARISING"[3]: THAT IS, DEPENDENT ON IGNORANCE, CONDITIONING FACTORS; DEPENDENT ON CONDITIONING FACTORS, CONSCIOUSNESS; DEPENDENT ON CONSCIOUSNESS, NAME-AND-FORM; DEPENDENT ON NAME-AND-FORM, THE SIX SENSE-BASES; DEPENDENT ON THE SIX SENSE-BASES, CONTACT; DEPENDENT ON CONTACT, FEELING; DEPENDENT ON FEELING, CRAVING; DEPENDENT ON CRAVING, ATTACHMENT; DEPENDENT ON ATTACHMENT, EXISTENCE; DEPENDENT ON EXISTENCE, BIRTH; DEPENDENT ON BIRTH IS OLD AGE, DEATH, SORROW, LAMENTATION, SUFFERING, MENTAL DISCOMFORT, AND TROUBLE. IN THAT WAY THERE WILL OCCUR THIS ENTIRE GREAT HEAP OF SUFFERING. IN THAT [CONNECTION], WITH THE CESSATION OF IGNORANCE, CONDITIONING FACTORS CEASE; WITH THE CESSATION OF CONDITIONING FACTORS, CONSCIOUSNESS CEASES; WITH THE CESSATION OF CONSCIOUSNESS, NAME-AND-FORM CEASE; WITH THE CESSATION OF

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[1]The Tibetan texts have the following variants for Śāriputra's name: Śaradvati-bu, Śari-bu, Śari'i-bu, Śāri'i-bu, Śāradvati'i-bu, Śaradvati'i, and Śaradvati'i-bu. The ending "*bu*" is Tibetan for "*putra*." Bp has "Śāriputra," which agrees with the Tibetan variants of "Śāri-bu."

Henceforth, until the final part of the sūtra, Maitreya is the speaker.

[2]a alone among the Tibetan texts omits at the beginning of Maitreya's discourse the address "Reverend Śāriputra." Bp also omits the address.

[3]Dunhuang and the classical editions reverse the order of these two phrases, so whereas the Dunhuang reads as above, the classical editions have: [THIS] IS CALLED "DEPENDENT ARISING": BECAUSE THIS EXISTS, THIS OCCURS, BECAUSE THIS AROSE, THIS ARISES, ...

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NAME-AND-FORM, THE SIX SENSE-BASES CEASE; WITH THE CESSATION OF THE SIX SENSE-BASES, CONTACT CEASES; WITH THE CESSATION OF CONTACT, FEELING CEASES; WITH THE CESSATION OF FEELING, CRAVING CEASES; WITH THE CESSATION OF CRAVING, ATTACHMENT CEASES; WITH THE CESSATION OF ATTACHMENT, EXISTENCE CEASES; WITH THE CESSATION OF EXISTENCE, BIRTH CEASES; WITH THE CESSATION OF BIRTH, OLD AGE, DEATH, SORROW, LAMENTATION, SUFFERING, MENTAL DISCOMFORT, AND TROUBLE WILL CEASE. IN THAT WAY THIS ENTIRE GREAT HEAP OF SUFFERING WILL CEASE. THIS THE BLESSED ONE CALLS "DEPENDENT ARISING."[1]

See the ŚK [8-9b]. See 3 in the Appendix for the Sanskrit quotations.

[1.3 The Subject to Be Comprehended]

Now Noble Maitreya, beginning with "CONCERNING WHAT THE BLESSED ONE" (*'di la bcom ldan 'das /; yad bhagavat*), repeated the words [spoken] by[2] the Blessed One. With expressions such as "WHAT IS DEPENDENT ARISING?" (*rten cing 'brel par 'byung ba gang zhe na' //; katamaḥ pratītyasamutpādo [nāma]*), [Maitreya] indicates the meaning of what is to be comprehended and so forth; [he] also explains the intention and the allusion of the Blessed One.[3]

"THE BLESSED ONE" (*bcom ldan 'das //; bhagavat*) is a

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[1] Ṭ-D, 25b, quotes the twelve-component formula of progressive dependent arising, leaves out the retrogressive formula, and then proceeds to quote and comment upon the sūtra's later definition (dependent arising is endowed with causes and conditions, but is not devoid of causes nor conditions) and four-fold systematization of dependent arising, followed by (Derge, 26a) a presentation of external dependent arising's causes and conditions.

[2] xCDGNP have the instrumental, "words [spoken] by the Blessed One"; y has the genitive, "words of the Blessed One."

[3] CDGNP read: The Blessed One also explains the intention and the allusion.

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respectful phrase.

"THE LORD OF DHARMA" (*chos kyɨ bdag po //; dharmasvāmin*) is one who[1] has acquired mastery over all dharmas; moreover[2], because the Blessed One has acquired mastery in explicating all dharmas,[3] [Maitreya] says ["Lord of Dharma"][4] in order to indicate that all these phrases[5] are to be taken as authoritative (*tshad ma; pramāṇa*).

In order to establish[6] [the Blessed One] as the Lord of Dharma, [Maitreya] says, "THE OMNISCIENT ONE" (*thams cad mkhyend pa' /; sarvajña*); because He is omniscient[7], He is therefore the Lord of Dharma; in that way, He, [the Blessed

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[1]y-il: *thugs su chud pas gzhan la ston pa'ɨ* (who, because [he] understood, taught to others).

[2]y-il: *ji 'i phyir bchom ldan 'das la chos kyī bdag po zhes bya zhe na lan dkyus te /.*
(Why is the Blessed One called "Lord of Dharma"? To answer at length.)

[3]y-il: *phyɨn chi ma log par gzhan la ston pa'ɨ mnga' brnyes pa ste / 'dɨs nɨ gzhan gyɨ don phun sum tshogs pa yang bstand to //.*
(The fact that he acquired the mastery to teach unerringly to others also indicates perfection for others' sake).

[4]y-il: *chos kyɨ bdag po zhes bya ...* ("Lord of Dharma").

[5]y-il: *sus rten ching 'breld par 'byung ba mthong bas chos dang sangs rgyas mthong ngo zhes gsungs pa'ɨ* (that said, "[He], who by seeing dependent arising, sees the Dharma and the Buddha").

[6]y-il: *chos kyɨ bdag po yɨn bar ji mngon zhe na gtan tshɨgsu.*
(What becomes manifest as the Lord of Dharma? As a reason [the following is said]).

[7]y-il: *chos thams chad skyu ru'ɨ 'bras bu lag mthɨl du bzhag pa bzhɨn mkhyen pa ste / 'dɨs nɨ bdag gi don phun suṃ tshogs pa bstan to /.*
(The fact that He knows all dharmas just as if [they were] a tamarind sitting in the palm of His hand indicates perfection for His own sake).

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One], is an authority.[1]

"WHAT [THE BLESSED ONE ... SAID]" (*zhes /; yad [uktaṃ bhagavatā]*) indicates what is well-known.[2]

"[HE] WHO [SEES] DEPENDENT ARISING" (*sus rten cing 'brel par 'byung ba //; yo ... pratītyasamutpādaṃ*) is well-known; it means what is that [dependent arising]?

"THAT IS, DEPENDENT ON IGNORANCE, THE CONDITIONING FACTORS" (*gang 'dɨ ma rig pa'ɨ rkyen kyɨs 'du byed rnams //; yad idam avidyāpratyayāḥ saṃskārāḥ*) indicates:

> That which, by delimiting the power of ignorance[3] and so forth, does not leave open to doubt the fact of cause and effect is dependent arising. There is nothing apart from those [twelve components of dependent arising] beginning with ignorance and consisting of cause and effect; "[it] is not otherwise."

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[1]Y-il: *de ltar thams chad mkhyen ching bdagɨ don phun sum tshogs pas na 'chad pa la mnga' brnyes te chos kyɨ mkhan por gyur ching gzhan gyɨ don phun suṃ tshogs pa yang grub pas na / bdag dang gzhan gyi don phun sum tshogs pa des gsungs pa nɨ tshad mar blta'o zhes bstan to //.*

(In that way, inasmuch as [the Blessed One] has [obtained] omniscience and perfection for His own sake, and, having acquired mastery in order to explain [the Dharma], has become a master of Dharma and has also obtained perfection for others' sake, that perfection for one's own and other's sake indicates that [the Blessed One's] speech is seen to be authoritative).

[2]Y-il: *de nɨ sha rɨ 'ɨ bus drɨs pa'ɨ lan byams pas 'chad par byed do / de la rten ching 'brel par 'byung ba zhes bya bar grags pa de gang la bya zhe na 'dɨ lta bu yin no zhes bstand par bya ba'ɨ phyir 'dɨ la zhes bya ba lastsogs pas mgo* .... (the rest is illegible).

(Maitreya gave a response to that which was asked by Śāriputra. In that [connection], what is that which is renowned as "dependent arising"? In order to explain, "It is like this," [beginning] with expressions such as "Concerning what," ....)

[3]Y-il: *ma rɨg pas 'du byed bskyed pa lta bu* (such as ignorance produced conditioning factor(s)).

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Because the definition[s] of these [twelve components of dependent arising] beginning with ignorance are explained below, I do not state [them] here.

"ENTIRE" (*'ba' shig /; kevala*)[1] is devoid of "I" and "mine."[2]

"HEAP OF SUFFERING" (*sdug bsngal kyi phung po /; duḥkhaskandha*) is many sufferings.

"GREAT" (*chen po /; mahat*) is beginningless.

[Objection:] Though ignorance and so forth ceases, "dependent arising" is [still] called thus, ["dependent *arising*," even when there is cessation, not arising].

Answer: This is without fault. Here, the statement that ignorance and so forth ceases is not an existential negation,[3] but, just like taking a medicinal elixir, by the power of having cultivated the path, the arising knowledge (*rig pa; *vidyā*), which is an antidote to ignorance, is here called "ignorance ceases"; because on this[4] or by this[5] [noble path],

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[1]CDGNP add *'di* (this) before *'ba' zhig*.

[2]Ṭ-D, 26b, has the same definition.

[3]Here, Kamalaśīla discusses the type of negation implied by the dependent arising formula. A *"med par dgag pa"* (**prasajyapratiṣedha*, existential negation) is one such that the negation of one position does not imply the acceptance of its opposite position. Kamalaśīla rejects that variety in this circumstance, because in the principle of dependent arising, we have a *"ma yin par dgag pa"* (**paryudāsapratiṣedha*, copulative negation), wherein the cessation of one thing does entail the arising of something else. Thus, for dependent arising, the negation of one position, ignorance, does imply the arising of its opposite, knowledge. Therefore, it is quite suitable to call this principle "dependent arising" even when the cessation of various factors is discussed.

Modern scholars have discussed these two types of negation at some length. A good place to begin a study of them is the article by Yuichi Kajiyama, "Three Kinds of Affirmation and Two Kinds of Negation in Buddhist Philosophy," *WZKSO* 17 (1973): 161-175.

[4]Y-il: *snang ba'i dus na mun pa myed par lta ste 'phags*

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ignorance and so forth, which were called "what-became-not-to-be," ceases. Therefore, it will be seen that the conditioning factors and so forth [up the list of twelve components] cease at the very arising of the antidotes of conditioning factors and so forth. In order that those who are ignorant about engaging in and rejecting saṃsāra be freed from that ignorance, dependent arising is explained beginning with the factors of defilement and purity by means of the two aspects, progressive and retrogressive [dependent arising].[1]

Here the first three [components] are the projecting components (*'phen pa'ɨ yan lag; *ākṣepakāṅga*). Name-and-form, the six sense-bases, contact, and feeling are the projected components (*'phangs pa'ɨ yan lag; *ākṣiptāṅga*). Craving, attachment, and existence are the manifesting components (*mngon bar sgrub pa'ɨ yan lag; *abhinirvartakāṅga*).[2] Birth is the manifested component (*mngon bar bsgrubs pa'ɨ yan lag; *abhinirvṛttyaṅga*).[3] Old age and death is the affliction

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pa'i lam 'dɨ la ma rɨg pa myed pa ... (illegible) ... ji 'i phyir zhe na.

(Seeing that there is no darkness when there is light, there is no ignorance on this Noble Path ..., why?).

[5]y-il: *snang bas mun pa bsal ba dang 'dra bar 'phags pa'i lam 'dis ma rɨg pa bkag pa.*

(The Noble Path, similar to light that removes darkness, negates ignorance).

[1]The point of the paragraph is that the principle of dependent arising is aptly named, even when "cessation," not "arising," is being described. This is because when the formula says, "From the cessation of ignorance, the conditioning factors cease," it may just as well have said, "From the arising of knowledge, the conditioning factors cease." The cessation of ignorance is coincident with and equal to the arising of knowledge.

[2]y has *bsgrub* (future stem) instead of the present stem. A few lines down when these components are again mentioned, xyGNP will have *bsgrub* and only CD will have *sgrub*. In this way the texts exhibit some inconsistency.

[3]xy has "manifested" (*bsgrubs*), CDP "manifests" (*sgrub*),

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component (*nyes dmigs kyi yan lag; *ādīnavāṅga*).[1] In that case the projecting component reveals the distant cause (*ring ba'i rgyu; *vidūrahetu*). The manifesting component reveals the proximate cause (*nye ba'i rgyu; *āsannahetu*). Without those two, birth will not occur, therefore [the cause] is taught to be two-fold. By karma, which arose from the cause of ignorance, infecting (*bsgos pa; *paribhāvita*) consciousness, birth is projected in the future. Then, because craving and attachment activate that karma, birth will become manifest. Therefore, because from that[2] which projects and that[3] which is projected[4] and [from] that[5] which [causes manifestation and that which] is manifested[6] comes affliction,[7] because only twelve components have been indicated, there were precisely twelve components, neither more nor less. Earlier, intermediate, and later are, respectively, two, eight, and two; in that [connection], others state the components by positing in three groups as just mentioned in order to counter delusion.[8]

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and GN "will manifest" (*bsgrub*).

[1]The *Abhidharmasamuccaya* of Asaṅga has a similar explanation that is discussed in Chapter Three of the Introduction where the contents of the ŚṬ-K are described.

[2]y-il: *'phen pa'i yan lag* (the projecting components): ignorance, conditioning factors, and consciousness.

[3]y-il: *'phangs pa'i yan lag* (the projected components): name-and-form, the six sense-bases, and feeling.

[4]y-il: *skye ba* (birth).

[5]y-il: *mngon bar bsgrub pa'i yan lag* (the manifesting components): craving, attachment, and existence.

[6]y-il: *skye ba* (birth).

[7]y-il: *rga shi* (old age and death).

[8]The AKB, 3.20 & 3.25cd, discusses the three groups and explains that they are taught to bring an end to confusion

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Some say, "Because the cause of ignorance was not indicated, saṃsāra indeed has a beginning, [which is ignorance,] and ignorance will be causeless."[1]

That, however, is unreasonable, because it would be necessary to state repeatedly [a cause] other than that;[2] [I] will strive to indicate the stages of birth from the start[3] (*gang nas bzungs sthe; *yataḥ prabhṛti*). Ignorance is not causeless because it arises from similar (*rigs 'thun ba;*

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over the past, future, and present; the Ah, 130, vs. 181, also discusses the three groups in the three times.

y-il: *yang na gong ma ltar rten ching 'brel par 'byung ba'ɨ yan lag bchu gnyɨs su nges par bsgrub pa'ɨ phyir dum bu sngar phyi gzhag go / nyan thos mdo sde pa dag ltar tshe snga phyi dum bu '[?]u[[?] rten ching 'brel par 'byung ba bchu gnyis las dum bu gchig la ....* [The remainder of this long note is illegible.]

(Moreover, according to the above, the components of dependent arising, in order to be established as twelve [in number], are posited in successive groups. According to the Auditor-Sautrāntikas, the twelve components of dependent arising in groups [over] successive lifetimes ....)

[1]See Susan C. Stalker, "A Study of Dependent Origination: Vasubandhu, Buddhaghosa, and the Interpretation of *Pratītya-samutpāda*," (Ph.D. diss., University of Pennsylvania, 1987), 171-178, for a translation of the AKB (3.27) and the Av on these two questions.

[2]y-il: *// lan du slobs pon gyis smras pa /.*

(In response, the Ācārya [Kamalaśīla] said:).

y-il: *// jɨ ltar myɨ rɨgs she na / lan dkyus te / gal te ma rɨg pa'ɨ rgyu gzhan zhig bstand (?) par ... (illegible) ... rgyu 'de'ɨ rgyu yang gzhan zhɨg bstand dgos la de'ɨ rgyu gzhan zhig kyang bstand dgos pas ... (illegible) ... pa'ɨ skyon du 'gyur ro //.*

(How is [it] unreasonable? To respond at length, ... to indicate another cause of ignorance, ... and it would be necessary to indicate even another cause of that cause, because it would be necessary to indicate yet another cause of that, ... there would be a fault). Although the text is damaged, the idea is clear: the cause of ignorance would have to be stated, then the cause's cause, then that preceding cause's cause, and so on, resulting in the fault of infinite regress.

[3]y-il: *tshe 'ɨ dang po rtsa ba* (the first of life, the root).

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**nikāyasabhāga*) conditions[1] since beginningless time. Here for the [other eleven] components, not only is it said that there are similar conditions, but even dissimilars ones are included. Ignorance has no dissimilar conditions.[2]

Although the sūtra[3] says there are indeed causes[4] that increase that [ignorance] such as incorrect attentiveness and so forth, it is not an actual cause. Also, by being involved in waywardness such as incorrect attentiveness, which has precisely the essential nature of ignorance, there is no contradiction. Thus, saṃsāra has no beginning; for example, just as one says that the sprout arises from the condition of the seed, but the seed neither has a beginning nor is causeless,[5] here too there will be no censure. Therefore,

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[1]y-il: *ma rig pa nyid* (just ignorance).

[2]To illustrate, the similar condition of ignorance is a previous ignorance. Likewise, all the other eleven components arise from the previous similar component, for example conditioning factors from the previous conditioning factors. But all the components besides ignorance arise from a dissimilar condition also, such as conditioning factors arising from ignorance and so forth. Ignorance has no such dissimilar condition from which it arises.

[3]The Av, 444, identifies one such sūtra to be the *Sahetu-pratyayasanidānasūtra* and quotes it saying (my translation):

> Ignorance, *Bhikṣus*, has a cause (*hetu*), a condition (*pratyaya*), a reason (*nidāna*). And what, *Bhikṣus*, is the cause of ignorance, what the condition, what the reason? Of ignorance, *Bhikṣus*, incorrect attentiveness (*ayoniśo-manaskāra*) is the cause, incorrect attentiveness is the condition, incorrect attentiveness is the reason.

[4]y-il: *log par lta ba dang shes pa dag bsdu na ma rig pa de 'phel zhing* (when wrong view and knowledge are assembled, ignorance increases and).

[5]y-il: *dper na sa bon yang sngon myu gu las byung myu gu de yang de 'i sngon 'ol (?) gyi sa bon las byung bas / rgyu myed pa dang thog ma yod par myi 'gyur ba bzhin du ma rig pa yang snga ma snga ma'i rigs 'thun ba las 'byung bas rgyu myed pa ma yin no //.*

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that consisting of just twelve components is called the components of projecting and manifesting, I, having precisely explained [that], need not do more. The explanation [of] what is to be comprehended is finished.

(For example, because the seed arose from a previous sprout and the sprout also arose from a seed prior to it, just as there is no causelessness nor beginning, ignorance is not causeless because [it] arises from similar types of ever previous [causes]).

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WHAT IS THE DHARMA? IT IS THE NOBLE EIGHT-FOLD PATH, NAMELY: RIGHT VIEW, RIGHT THOUGHT, RIGHT SPEECH, RIGHT ACTION, RIGHT LIVELIHOOD, RIGHT EFFORT, RIGHT MINDFULNESS, AND RIGHT CONCENTRATION. THIS IS CALLED THE NOBLE EIGHT-FOLD PATH; AND COMBINING [IT] WITH THE ATTAINMENT OF THE RESULT AND NIRVĀNA, THE BLESSED ONE CALLS [THESE] "THE DHARMA."[1]

See the ŚK [9cd]. There is no extant Sanskrit quotation.

[1.4 Comprehension &
1.5a The Surpassable Result of Comprehension]

Now, in order to explain comprehension and the surpassable result of that[2], [Maitreya] says, "WHAT IS THE DHARMA?" (*chos gang zhe na; dharmaḥ katamaḥ*). In this [connection], the Dharma also is taught to be two-fold: the Dharma of practice (*sgrub pa'i chos; *pratipatti-dharma*) and the Dharma of result (*'bras bu'i chos; *phala-dharma*). The Dharma of practice is the Noble Eight-fold Path. Precisely that in this [case] is comprehension.

The Dharma of result is two-fold by the way of the distinction between conditioned (*'dus byas; *saṃskṛta*) and unconditioned (*'dus ma byas; *asaṃskṛta*). In that [connection], the conditioned, being the four fruits of wholesome practice[3], [has] the essential nature of the path of libera-

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[1]Ṭ-D, 26b:

> The Dharma is the dharma because [it] grasps its own defining characteristic.

[2]x alone ends the sentence here. I have followed the reading of the other witnesses and continued the sentence.

[3]The AKB, 6.29cd-31ab and 6.51, the Ah, vs. 74 and 133, and the Vm, 819-824, discuss the four fruits of wholesome practice. The Ah, vs. 74, and the AKB, 6.29cd-31ab, describe the steps needed to progress to each of the initial three fruits; the Ah, vs. 133, explains the make-up of each of the four fruits. The AKB, 6.51, explains what is meant by

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tion.[1] The unconditioned is nirvāṇa [with the] defining characteristic of being devoid of defilements.[2] While a

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śrāmaṇya (wholesome practice), what its fruit is (conditioned and unconditioned), how many fruit there are (either four or eighty-nine), and what the eighty-nine fruit are. The Vm, 819-824, answers questions about the four fruit. The four fruit are: *rgyun tu zhugs pa'i 'bras bu* (*srota āpattiphala*; the fruit of stream entering), *lan cig phyir 'ong ba'i 'bras bu* (*sakṛdāgāmiphala*; the fruit of returning once), *phyir mi 'ong ba'i 'bras bu* (*anāgāmiphala*; the fruit of not returning), and *dgra bcom pa* (*arhat*). The Tibetan and Sanskrit equivalents come from the AKB-t and the AKB-s, 6.29cd-31ab, respectively.

[1]Ṭ-D, 29a:

> "Result" is the result of wholesome practice. By [CD omit "by"] obtaining that, having realized that, [means]: endowed with the turning about of the support because [one] is free of the fragrance of the base-consciousness impressions that are the seed of all the all-pervasive defilements; ornamented with the inconceivable and immeasurable jewel of quality, the mental body [CD "object"]; one's personal realization has the nature of not relying on another, the very nature that accomplishes spontaneously without interruption the benefit of all beings, devoid of all conceptual proliferation; the very nature that incinerates the root of the thick forest of the obscurations of defilement and knowledge because [it] understands the reality of all dharmas, [an understanding] possessed through the union of calm and insight, the unsurpassable, truly complete fruit, the wisdom of the learned (*mi slob pa*, someone who has no further learning to accomplish because of having already learned what is it be known), is called the Dharma of result.

[2]Ṭ-D, 24b (already quoted, page 266, note 4), describes the Dharma as the Noble Eight-fold Path, the Dharma of result, and nirvāṇa with and without remainder.

Ṭ-D, 29a:

> "Nirvāṇa," the very nature endowed with remainder (*phung po'i lhag ma dang bcas pa; *sopadhiśeṣa*) and devoid of remainder (*phung po lhag ma med pa; *nirupadhiśeṣa*) is called the nirvāṇa that is not clung to / dwelled in, ageless, deathless, unafflicted, stable, peace, permanent, not to be taken away, the inexhaustible nature, devoid of beginning, middle, and end, although

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treatise indeed declares the conditioned and unconditioned essential nature as the result of wholesome practice, nonetheless, because nirvāṇa is explained separately, [on this occasion] just the conditioned is intended, in the manner of "cow and bull."[1] Also, here that which is the purified thusness (*yongs su dag pa'i de bzhin nyid; *pariśuddha-tathatā*), [we] maintain to be nirvāṇa, because it is devoid of defilement. This result is stated in order to indicate, respectively, that auditors and [solitary][2]-buddhas, when meditating with precisely this path in the manner of the absence of self in individuals and dharmas, will obtain the result.[3]

In that [connection], unerringly conceptualizing reality (*de kho na; *tattva*) is RIGHT VIEW (*yang dag pa'i lta ba; *samyagdṛṣṭi*).[4]

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non-dual, devoid of the three realms, transcending the acts of body, speech, and mind, performing uninterruptedly the benefit of beings by various types of light rays of jewel quality similar to the various forms of [GNP omit "of"] the king of precious jewels, peace, endowed with the body that has the essential nature of Dharma, [that] we claim to be nirvāṇa.

[1]Cow and bull are female and male of the same species. Basically they are the same, just as basically nirvāṇa (the unconditioned) and the four fruits (the conditioned) are the same. Yet there is enough of a difference that the two can be treated separately.

[2]Here, only x omits the *rang* from *rang sangs rgyas*.

[3]The auditors meditate on the selflessness of the individual and the solitary-buddhas on the selflessness of dharmas.

[4]Ṭ-D, 26b-29a, describes in detail the eight components of the Noble Eight-fold Path; for each component, its opposite is first treated and then the true component itself.
Ṭ-D, 26b:

> In that [connection], "wrong view" is wrong view; [it has] five views. [These five views] are called: perishable aggregation (*'jig tshogs*), extreme (*mtha'*), view (*lta ba*), moral behavior (*tshul khrims*), and wrong

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Concerning precisely that [right view], conceptualization and investigation in a proper way (*tshul bzhin du; *yoniśa*) is RIGHT THOUGHT (*yang dag pa'i rtog pa; *samyaksaṃkalpa*).[1]

Speech that communicates that [right thought] also unerringly to others and that is devoid of faults (*nyes pa; *doṣa*) such as lying is RIGHT SPEECH (*yang dag pa'i ngag; samyagvāk*).[2]

(*log pa*). And all these engage in wrong hearing, reflection, and so forth. Therefore, because [it] obtains an undesired maturation by means of practicing the wrong path on account of a bad view and because [it] engages in underestimation and superimposition of cause, karma, and effect, [it] is called "wrong view."

Because [it] is the opposite of that, right view is posited as indeed a component of the path. By means of a prior faith [consisting of] right hearing, reflection, and so forth that correctly abides, the view that there are cause, effect, truth, the [Three] Jewels, karma, effect, and so forth is right view. Because [it] obtains the desired result from applying to the right path and because [it] affirms impermanence, suffering, empti[ness], absence of self, and so forth, [it] is called "right view."

[1]Ṭ-D, 26b-27a:

In that [connection], wrong thought is wrong thought. Thought means domain (*spyod yul*), object (*yul*), and conception (*dmigs pa*). Domain is the group of six objects such as form and sound. Wrong means wayward; because, by conceptualizing as [GNP "by means of"] the aspect and so forth of permanence, happiness, purity, and self, desire, hatred, and ignorance will increase, [it] is wrong thought.

The opposite of that is right thought. Right means on course. Thought [GNP "understanding"] is function and intention. Having first put to mind, "[I] will do this and this," that which is the application of correct attentiveness to wholesome behavior of body, speech, and mind, [to] a nature devoid of desire [GNP add "thought"], hatred, and delusion, [and to] impermanence, suffering, empti[ness] [GNP omit "empti(ness)"], and absence of self, is called "a component of the right path."

[2]Ṭ-D, 27a-27b:

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After that [right speech], eliminating faults such as taking life and purifying the bodily karma are RIGHT ACTION (*yang dag pa'i las kyi mtha'; *samyakkarmānta*).[1]

Wrong speech is bad speech. Speech used to deceive self and other is wrong speech. Because every noble being belittled [the actions of] engaging in praise for oneself and in finding fault in others on account of association with desire, hatred, delusion, pride, and so forth, [belittled] being mixed up with the four types of faults of speech, [and belittled] abandoning all right, truth, reality, and law, [false] stories of kings, thieves, women, householders, and people, and much vain and senseless [speech], [it] is called "wrong speech."

Because [it] is the opposite of that; because [it] has the aspect of not deceiving self and other, the nature of absence of desire, hatred, and delusion, is devoid of the four-fold faults of speech; because [it] follows truth, right, and reality, is consistent with the Four [Noble] Truths, gathers all wholesome dharmas, and has the nature of benefitting and discriminating; because [it] eliminates praise for oneself and disparagement for others, affirms impermanence, suffering, empti[ness], absence of self, and so forth, [the speech of] every undeceiving, noble being, because [it] engages the right path, is called "right speech."

[1]Ṭ-D, 27b:

Wrong action is doing wayward action. Action is because [it] plants the seeds of bad behavior of body, speech, and mind (GNP: "by body, speech, and mind"), and because [it] commits unwholesome deeds having the essential nature of producing results of unbearable maturation, just as having planted bad seeds in a bad field that has the faults of being salty, and so forth, because [the action] obtains undesired maturations, actions that are despicable are wrong actions. The essential nature that delights in action, sleep, speech, and so forth is "wrong action"; [it] has the nature of a support to suffering not touching (*ma reg pa ma yin pa*)(?) self or other.

Because [it] is the opposite of that, [it] is right action. Because [it] plants the seeds of wholesome behavior [GNP "investigation"] by body, speech, and mind in order to perform unerring deeds; because [it] affirms that the desired maturation, a field of well-done action similar to a fertile field, is produced; and because [it] affirms the nature of impermanence, suffering, empti-

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After that [right action], eliminating the faults of improper livelihood (*log pas 'tsho ba; *mithyājīva*) such as scheming (*tshul 'chos pa; *kuhaka*) and hinting[1] (*gzhog slong*[2]; **naimittikatva*) and practicing pure karma of body and speech are RIGHT LIVELIHOOD (*yang dag pa'i 'tshol ba; *samyagājīva*).[3]

[ness], and absence of self: right action [is so-called] because [it] performs right action. [The right path] is called the "right path," because [it] follows the right path.

[1]The Vm, 24, explains hinting in this way:

> Herein, what is hinting? A sign to others, giving a sign, indication, giving indication, indirect talk, roundabout talk, on the part of one bent on gain, honour and renown, of one of evil wishes, a prey to wishes--this is called hinting.

[2]xyz *gzhog slong*; CD *gzhogs slong*; GNP *gzhog slongs*.

[3]Ṭ-D, 27b-28a:

> Wrong livelihood is wayward livelihood; because [it] proceeds by scheming (*ngan g.yo ba; *kuhaka*), boasting (*kha gsag* [GNP *bsags*]; **lapanā*), extortion (*thob pas 'jal ba; *naiṣpeśikatva*), and hinting (*gzhogs slong* [GNP *bzhog slongs*]; **naimittikatva*), or by dependence (*nye bar 'tsho ba; *upajīvita*) of unimpoverished body, speech, and so forth [GNP omits "proceeding" and "of unimpoverished body, speech, and so forth"], the display of genitals of men and women and so forth, and such things as divination by means of archery, horse[s], poetry, health, divination by means of numbers and family, divination by means of youth, divination by means of the ocean sign[s], and knowing by signs: that behavior, because [it] proceeds as a nature that deceives self and other, by the consequence of [GNP omit "of"] the obtainment of religious robes (*chos gos; *cīvara*), alms (*bsod snyoms; *piṇḍa*), and so forth, enables [one] to endure, [it] is called "wrong livelihood."
>
> Because [it] is the opposite of that, right livelihood is called a component of the path. Right means that by proceeding with body, speech, and mind not devoid of awareness, one will obtain such things as religious robes. Living by that behavior, because [it] follows right livelihood and because [it] is the aspect having the nature of not deceiving self and other, by following

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Enthusiasm (*mngon par spro ba; *abhyutsāha*) for the sake of eliminating the remaining faults is RIGHT EFFORT (*yang dag pa'i rtsol ba; *samyagvyāyāma*).[1]

Not forgetting precisely that reality (*de kho na; *tattva*) [of right view and thought] is RIGHT MINDFULNESS (*yang dag pa'i dran pa; *samyaksmṛti*).[2]

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the Noble Path, right livelihood is posited as indeed a component of the path.

[1]Ṭ-D, 28a:

Wrong effort means effort; [it] is effort. Wrong means wayward. By fraudulent (*mi bden pa*) behavior of body, speech, and mind, the effort, karma, and striving in various involvements of [GNP "by"] body, speech, and mind that cause harm to self and other, [involvements] such as manufacturing (*skyed pa*), farming, divining, trading, and governing by way of causing harm to self and other, preparing for war and so forth, travelling as a messenger and so forth, and [by] using, separating, putting, lifting, removing, not removing, and uniting, are called wrong effort.

Because [it] is the opposite of that, [it] is right effort. Right effort is posited as indeed a component of the path. That entirely virtuous behavior of body, speech, and mind following the Noble Path by proceeding to benefit self and other is [GNP add "maintained to be"], because [it] is right effort, right effort; that is said to be indeed a component of the path.

[2]Ṭ-D, 28a-28b:

Wrong mindfulness, remembering the despicable, is wrong mindfulness. Mindfulness is mindfulness. Because this is wrong and mindfulness, [it] is wrong mindfulness. Regarding objects of the three times, because [it] recollects and reiterates the form, sound, odor, taste, touch, and so forth of previously experienced pleasures and delights, and [on account of] the eruption of attachment, affection, wrath, and so forth concerning that [recollection], by harming self and other and by connection with the maturation of what is not desired, attentiveness to wrong signs is wrong mindfulness.

Because [it] is the opposite of that, right mindfulness is said to be precisely a component [GNP "perfection"] of the path. Having previously recollected the qualities [of the Buddha and so forth], recollecting the

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Always concentrated (*mnyam par bzhag pa; *samāhita*) in order to increasingly accomplish the distinction of [good] qualities is RIGHT CONCENTRATION (*yang dag pa'i ting nge 'dzin; *samyaksamādhi*).[1]

Buddha, Dharma, Saṃgha, moral behavior, generosity, the [helping] deity, and so forth, is right mindfulness; [it] is said to be precisely a component of the path.

[1]Ṭ-D, 28b:

Regarding the function of concentration [GNP omits this opening phrase], concentration is concentration; because [it] concentrates and adheres, [it] is concentration. Because it is wrong and concentration, [it] is wrong concentration. Wrong means wayward; the continuing mind that previously envisioned those [ultimately] non-existents such as Īśvara, self, time, primal nature (*gtso bo*), and internal self, [CD mistakenly have a full stop here] or else, the continuing mind that previously envisioned those external and [GNP add "internal"] entities such as form that have the aspect of being impermanent, suffering, empty, and devoid of a self, to be, out of attachment, permanent, bliss, pure, the view of the self, and so forth: that abiding mind previously endowed with desire is wrong concentration.

The abiding mind opposing that is called "right concentration." The abiding mind that previously [envisioned] the aspects and so forth of impermanence, suffering, empti[ness], and absence of self in the [five] aggregates, [eighteen] elements, and [twelve] sense-bases empty of "I" and "mine," precisely [that] single-pointed mind is called "right concentration." Because [it] establishes all dharmas as equal, [it] is concentration. [It] means precisely the single pointed mind and the single object [of the mind]. That right concentration is called precisely a component of the path.

In that way, he who sees dependent arising sees the Dharma.

Also stated:

The steps of the eight components such as [right] view
Have as cause the previous twelve [= dependent arising];
Precisely that one who clearly sees that [fact]
Will see the facticity of the Dharma.

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[Objection:] When [a practitioner][1] is meditating (*snyoms par zhugs; *samāpanna*) on the path[2], how should right speech and so forth[3] arise and by what [reason][4] is the Noble Path eight-fold?[5]

[Answer:][6] Here there is no problem. On the occasion of the transcendent path[7], the yogi experiences the reality

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[1]y-il: *pa'ɨ rnal 'byord pa la* (a yogi).

[2]y-il: *yang dag pa'i ting nge 'dzin gyi lam la* (on the path of right concentration).

[3]y-il: *dang las kyi mtha' dang 'tsho ba gsuṃ* (and action and livelihood, the three).

[4]y-il: *gtan tshigs pas rgyu gang gis* (logically, by what cause?).

[5]y-il: *// 'dir rtog pa dag gis brgald pa / 'dɨr 'phags pa'i lam yan lag brgyad pa zhes mtshan nyid bstand pa ni du na* [*ni du na* is illegible] *gang gi tshe rnal 'byord pa yang dag pa'i ting nge 'dzin snyoms par zhugs pa'i tshe na / nga gɨs tshig smra ba dang lus kyɨs bya ba byed pa dang 'tsho ba chos bzhin du slong ba las stsogs myed pas yan lag brgyad du ma tshang na / gtan tshɨgs pas [illegible: bka' gags ji mnga'] zhes dri ba'i phyir dkyus 'di smos so //.*
(Here the logicians object: Here the definition [of] the Noble Eight-fold Path is indicated. [illegible: Then (?)] when the yogi is meditating in the right concentration, because there is no word spoken, no physical deed done, and no livelihood sought according to Dharma, should the eight components not be complete, logically [illegible: the word ....] Because [this] was asked, at length this is said.)
Although the interlinear notes are not entirely clear, the problem can still be stated: When meditating, a yogi does not engage in speech, physical deed, or pursuit of livelihood, thus, how can right speech, action, and livelihood take place? And if they do not take place, then how can the Noble Path be called "eight-fold"?

[6]y-il: *slobs dpon kyi lan btab pa.*
(The Ācārya [Kamalaśīla] answered.)

[7]y-il: *yang dag pa'i ting nge 'dzin la mnyam bar bzhag pa'i dus na* (when concentrated in right concentration).
The transcendent path (*'jig rten las 'das pa'i lam; *lokottaramārga*) begins with the path of insight (*mthong lam; darśanamārga*). At this level the practitioner is an *āryan*

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of[1] personal realization[2] (*so so rang gis rig pa; *praty-ātmādhigama*) like that[3], again experiences[4] and also obtains turning about of the support[5] (*gnas 'gyur ba; *āśrayaparā-vṛtti*), then when rising from that[6], [the yogi] engages in right speech and so forth and does not engage in improper

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and thus no longer an ordinary person in the world. Also, "transcendent path" implies the practitioner is meditating.

[1]CDGNP, omitting the genitive, reads: "... experiences reality, the personal realization like that, again ...."

[2]GTW: This is a personal realization of emptiness (*stong pa nyid; śūnyatā*).

[3]y-il: *yang dag pa'i lta ba dang rtog pas ji ltar mthong zhing rtogs pa de dang 'thun ba de lta bu 'i* ([personal realization] like that is in accordance with just that seen and known by means of right view and thought).

[4]y-il: *sngar shes rab kyi blo dang bsam ba'i shes rab kyis rtog pa lta bu ma yin gyi sgom ba'i stobs kyis so so rang gis rig pa 'i'o myong ba nyamsu myong bar yang 'gyur.*

(But unlike the prior conceptualizing by the mind of discriminating insight and the discriminating insight of reflection, by the power of meditation the experience of personal realization is again experienced.)

In this note the "mind of discriminating insight," "discriminating insight of contemplation," and "power of meditation" correspond to *thos pa*, *bsam pa*, and *sgom pa* (*śruta*, *cintā*, and *bhāvanā*).

[5]y-il: *ting nge 'dzin gyi stobs kyis gnas ngan len (dauṣṭhulya) gyi bag chags kyi gnas 'gyur ba yang thob pas de'i tshe na yang dag pa 'i ngag lastsogs pa yang bag chags kyi tshul du yod.*

(By the power of concentration, because even the turning about of the support of evil impressions is obtained, then right speech and so forth exists as impressions.)

See Gadjin M. Nagao, "Connotations of the Word *Āśraya* (Basis) in the *Mahāyāna-Sūtrālaṃkāra*," in *Mādhyamika and Yogācāra, A Study of Mahāyāna Philosophies: Collected Papers of G. M. Nagao*, ed., coll., and tr. by L. S. Kawamura (Albany: SUNY Press, 1991), 75-81, for a discussion of the term "turning about of the support" (*āśrayaparāvrtti*).

[6]y-il: *ting nge 'dzin nas* (from concentration).

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speech and so forth.[1]

Thus[2], the cause is called the result, because the eight-fold components such as right view are the causes of purification[3], that [group of eight components] is called the Eight-fold Path[4]. Then[5] [when in meditative concentration],

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[1]y-il: *sngar tɨng nge 'dzɨn la gnas pa'ɨ tshe / so so rang gɨs rɨg pa'i don nyams su myong ba des gzhɨ byas la / gzhɨ de la yang dag pa'ɨ ngag dang las kyɨ mtha' dang / 'tsho ba'i bag chags sa bon gyi tshul du gnas pa de nyɨd kyɨs rgyu byas nas / tɨng nge 'dzin las langs pa'i tshe na / yang dag pa'ɨ ngag dang / las kyɨ mtha' dang 'tsho ba la 'jug go / de bas na tɨng nge 'dzin la gnas pa'i tshe na yang / yang dag pa'i ngag lastsogs pa bag chags kyɨ tshul du yod do //.*

(Previously, when abiding in concentration, that experiencing the goal of personal realization was the basis and precisely those impressions of right speech, action, and livelihood abiding as seeds in that basis were the cause. When arising from concentration, [the practitioner] engages in right speech, action, and livelihood. Therefore, even when [the practitioner] is abiding in concentration, right speech and so forth exists as impressions.)

[2]y-il: */ de ltar bag chags kyɨ tshul du yod pas na tɨng nge 'dzin la mnyam bar bzhag pa'i tshe na yang dag pa'ɨ ngag lastsogs pa dngos su 'bras bur myi snang yang bag chags kyɨ tshul du gnas pa'i rgyu de la dngos su smra ba lastsogs pa'ɨ 'bras bu btags te / tɨng nge 'dzin la mnyam bar bzhag pa'i dus nyɨd na yang lam yan lag brgyad char yod pas na lam brgyad tshang bar 'gyur ro* [*'gyur ro* is illegible] *//.*

(Accordingly, by [right speech and so forth] existing as impressions, when [the yogi] is concentrated in concentration, although right speech and so forth does not actually appear as the result, that cause abiding as a impression is called the result that is actually spoken of and so forth. And even when [the yogi] is concentrated in concentration, because all eight components exist, the eight[-fold] path will be complete.)

[3]y-il: *zag pa myed pa'ɨ 'bras bu rnam gnyis 'thob pa'ɨ* (that obtain the two kinds of uncontaminated result).

[4]y-il: *rgyu ting nge 'dzin la 'bras bu btags pas* (because the cause, concentration, is called the result).

[5]y-il: *tɨng nge 'dzɨn sgom /* (meditating on concentration).

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because that[1] [yogi] does not say even a word and does not seek such things as clothing, on that occasion[2] the eight components [as results] do not occur, because[3] of the contradiction[4] [the cause is called the result].

In that [connection], right view is the component of discrimination, because it[5] ascertains reality just as [it] has been experienced.

Right thought is the component that makes others understand, because that, having systematized (*rnam par bzhag*[6] *nas; *vyavasthāpya*) reality just as one has understood [it],

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[1]y-il: *rnal 'byor pa* (yogi). CDGNP omit *de* = "that."

[2]y-il: *yang dag pa'ɨ ting nge 'dzɨn sgom ba* (meditating on right concentration).

[3]y-il: *'ɨ phyɨr rgyu la 'bras bu gdags dgos so zhes bstan to.*
("Because" indicates the necessity for calling the cause the result).

[4]y-il: *// rgyu la 'bras bu myɨ gdags par dus gchɨg na brgyad char tshang bar yod ches bshad na de nyes she na / 'di ltar 'gal lo zhes slobs dpon nid kyɨs dogs pa bsu ba'ɨ phyir,*
([Objection:] If [you] teach that the eight parts are complete when the cause is not called the result, that would be a fault.
[Answer:] In order to remove doubt, the Ācārya [Kamalaśīla] himself says that in this way [when the cause is not called the result], there is a contradiction.)
The ŚṬ-K, as it stands, is very difficult to understand without the interlinear notes. In essence, Kamalaśīla disagrees with the objection that the Eight-fold Path is not eight-fold during the quiet of meditation because no speech is made and so forth. He claims the causes for right speech are present as impressions during meditation. Therefore, in the case of meditation, the causes = the impressions, are called the results = the components of the path. If the causes were not called the results, then Kamalaśīla would agree with the original objection, that the Eight-fold Path is not eight-fold during meditation.

[5]CDGNP have *des*, which is the expected ergative form for the agent in a transitive construction.

[6]CDGNP *gzhag*.

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puts [it] into words.

Right speech, action, and livelihood are the components that induce belief in others; those induce belief in others through purifying the yogi's [philosophical] view (*lta ba; *dṛṣṭi*), moral behavior (*tshul khrims; *śīla*), and reduced [need for] material goods (*yo byad; *pariṣkāra*), respectively. By correctly putting forth answers to questions, through right speech there is belief in the pure view. By not performing improper deeds, through right action moral behavior is pure. By seeking in accordance with the Dharma for things such as clothes, through correct livelihood the reduced [need for] material goods is pure. These [three components] have the essential nature of acts of speech, body, and both [speech and body], respectively.

Right effort, by purifying the defilement obscuration of both auditors and *bodhisattvas*, is the component that purifies obscuration.[1]

Right mindfulness is the component that purifies the ancillary defilement (*nye ba'i nyon mongs pa; *upakleśa*) [of] sinking and excited [states of mind]; by establishing mindfulness, by truly knowing[2] the signs,[3] there is no occasion for sinking and excited [states of mind].

Right concentration is the component that produces the excellence of good qualities and purifies obscuration, because that [right concentration] produces qualities such as superknowledge (*mngon par shes pa; *abhijñā*).

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[1]CDGNP read: Right effort is the component that purifies the defilement obscuration of both auditors and *bodhisattvas*.

[2]CDGN have *rtog*, which means "conceptualizing."

[3]"Truly knowing the signs" is usually a definition of *shes bzhin (*saṃprajanya)*, a synonym of mindfulness.

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IN THAT [CONNECTION], WHAT IS THE BUDDHA, THE BLESSED ONE? HE WHO, BEING CALLED "BUDDHA" BECAUSE [HE] KNOWS ALL DHARMAS, BY MEANS OF THE EYE OF NOBLE DISCRIMINATING INSIGHT AND THE DHARMA-BODY SEES THOSE DHARMAS OF THAT WHICH ENLIGHTENS, THE LEARNER, AND THE LEARNED[1].[2]

See the ŚK [10]. There is no extant Sanskrit quotation.

[1.5b The Unsurpassable Result of Comprehension]

Now the unsurpassable result of comprehension is

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[1]"Learned" translates "*myi slob pa*," which means someone who has no further learning to accomplish because of having already learned what is to be known.

[2]BCDFHJKLNPRT have a different reading:

> IN THAT [CONNECTION], WHAT IS THE BUDDHA, THE BLESSED ONE? HE WHO, BEING CALLED "BUDDHA" BECAUSE [HE] KNOWS ALL DHARMAS, ENDOWED WITH THE EYE OF NOBLE DISCRIMINATING INSIGHT AND THE DHARMA-BODY, SEES THOSE DHARMAS OF THE LEARNER AND THE LEARNED.

Judging from the variants, there is some problem with this passage. No quotations of it are extant in any language (nor even known of), so we have only the Chinese translations of the ŚS and the Tibetan translations of the commentaries and versification of the ŚS to help us. N. Ross Reat, "The *Śālistamba Sūtra*" (Department of Studies in Religion, University of Queensland, St. Lucia, Queensland, Australia), photocopy, 35, has translated the Chinese version of Taisho 709, dated between 317-420 A.D.:

> What is the Buddha? He can realize all *dharmas*; therefore he is called the Buddha. If, with the wisdom-eye, one sees the true Dharma-body, one can achieve *bodhi* (and) the *dharma* of the learner.

Drs. C. Cox and M. Schoening provide this translation:

> What is the Buddha? Because he can perceive all dharmas, he is called the Buddha. If one sees the true Dharma-body with the eye of discriminating insight, one is able to realize the dharma accomplished/learned through bodhi [or: one is able to realize bodhi and the dharma to be learned].

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explained. In response to "WHAT IS THE BUDDHA, THE BLESSED ONE?" (*sangs rgyas bcom ldan 'das gang zhe na; *buddho bhagavān katamaḥ*), [Maitreya] said, "[HE] WHO, BECAUSE [HE] KNOWS ALL DHARMAS" (*sus chos thams cad thugs su chud pa'ɨ phyir; *yaḥ sarvadharmāvabodhād*); inasmuch as He, who sees correctly in all ways all phenomena as if [they were] the fruit of the tamarind (*skyu ru' ra; *amlaka*) resting in the palm of [His] hand, understands according to reality the significance of phenomena, [the name] "Buddha" is applied [to Him].

"SEES" (*gzigs; *paśyati*)--is [seeing] obtained when there is the body and eye? [No], all dharmas are not suitable as visual objects, because [perception] is determined with regard to the corresponding object [by the corresponding cognitive faculty].[1]

"HE [SEES] THOSE" (*des de dag; *sas tān*) was said: "he" is the Buddha, the Blessed One; "those" are dharmas[2].

"THE EYE OF NOBLE DISCRIMINATING INSIGHT" (*'phags pa'i shes rab kyɨ spyan; *āryaprajñācakṣu*) means [he] sees[3] with the eye of uncontaminated[4] discriminating insight, but not with the eye of flesh.[5] Because this [eye of noble

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[1]"Sees" has a wider meaning than to see with the eye. It includes the perception of all objects of knowledge by means of their appropriate instruments of perception.

[2]y-il: *byang chub byed pa dang slob pa dang myɨ slob pa dang / 'jɨg rten dang 'jig rten las 'das pa'i* ([dharmas] of that which enlightens, the learner, the learned, the world, and the supra-mundane).

[3]y-il: *byang chub byed pa dang slob pa dang myɨ slob pa dang 'jɨg rten dang 'jɨg rten las 'das pa'i chos rnams* ([sees] the dharmas of that which enlightens, the learner, the learned, the world, and the supra-mundane).

[4]y-il: *nyon mongs pa myed pas na 'phags pa'ɨ* (noble inasmuch as devoid of defilement).

[5]y-il: *zhes bstan pa'i phyɨr 'phags pa'ɨ spyan zhes smos*

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discriminating insight] is unsurpassable, all dharmas are suitable as objects; thus is the intention.

"DHARMA-BODY" (*chos kyɨ sku'; *dharmaśarīra*) indicates the cause[1]; the cause of all the dharmas of the Buddha[2] is the pure wisdom[3] or the pure reality[4] (*de bzhin nyid; *tathātā*); the body is the Dharma-body.[5] That also[6] was said in order to indicate what is called "the cause of the eye of unsurpassable discriminating insight."[7] The word "possessing" in the

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so.

(In order to indicate [that fact], "noble eye" was said.)

[1]y-il: *'phags pa'ɨ shes rab kyɨ spyan gyɨ* (of the eye of noble discriminating insight).

y-il: *// 'phags pa shes rab kyɨs gzɨgs shes bya ba de yang rgyu jɨ las brten te gzɨgs pa bstan pa'i phyir mdo las chos kyɨ sku zhes bya ba smos so.*

(Regarding that seeing by noble discriminating insight, "dharma-body" was stated in the sūtra in order to indicate what cause was relied upon to see.)

[2]y-il: *shes rab kyɨ spyan dang stobs bchu lastsogs pa nɨ sangs rgyas kyɨ chos shes bya de ste de dagɨ rgyur gyurd pa nɨ chos kyɨ sku zhes stond to /.*

(The eye of discriminating insight, the ten powers, and so forth are called "the dharma of the Buddha"; the cause of those is the dharma-body; thus is indicated.)

[3]y-il: *mye long lta bu 'ɨ* (mirror-like).

[4]y-il: *chos kyɨ dbyɨngs kyɨ* (of the **Dharmadhātu*).

[5]y-il: *ye shes dang chos kyɨ dbyɨngs rnam par dag pa tshogs pas chos kyɨ sku zhes bya ste de nyɨd chos kyɨ sku 'o //.*

(By accumulating pure wisdom and the [pure] **Dharmadhātu*, precisely that "dharma-body" is the dharma-body.)

[6]y-il: *chos kyɨ sku smos pa* (the mentioned "dharma-body").

[7]y-il: *jɨ ltar myɨg lus la brten pa bzhin du chos kyɨ sku las shes rab kyi spyan 'byung bas na rgyu zhes bya'o /.*

(Just as relying on the physical eye [to see], because the eye of discriminating insight arises from the dharma-body, [it] is the cause.)

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phrase "the one possessing the Dharma-body[1] sees[2]" is to be expunged.[3]

"THAT WHICH ENLIGHTENS" (*byang cub byed pa /; *bodhi-kṛ* (?)) is the cause that communicates the three kinds of enlightenment.[4]

"LEARNER AND LEARNED" (*slob pa dang myi slob pa /; *śaikṣāśaikṣa*) is an example; there is indeed seeing the [dharmas of] the non-learner as well as [of] the non-learned [in other words, the dharmas of neither the learner nor the learned][5]. Learner and learned was said in order to indicate that if He, [the Buddha], sees the supra-mundane learner and learned dharmas, why would He not see other [dharmas] that are not that? [He would indeed also see the dharmas of ordinary people.]

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[1]Y-il: *shes rab kyɨ spyan du* (as the eye of wisdom).

[2]Y-il: *byang chub byed pa dang slob pa dang myɨ slob pa'ɨ chos rnams* ([sees] the dharmas of that which enlightens, the learner, and the learned).

[3]Y-il: *mdo las dngosu ma smos kyang* (although not actually stated in the sūtra).

Here Kamalaśīla appears to be referring to a variant reading of this passage that includes the word or morpheme meaning "possessing."

[4]Y-il: *theg pa gsum gyɨ byang chub rnam gsum nɨ chos kyɨ sku 'ɨ byin kyɨ rlabs kyɨs 'jɨg rten du gsungs rab bchu gnyɨs lastsogs gsungs pa la brten nas byung ba'ɨ phyɨr gsungs rab nɨ byang chub rnam gsum gdags pa'ɨ rgyu yin te de la nɨ byang chub byed pa zhes bya 'o //.*

(Because the three types [of] enlightenment of the three vehicles, by means of the blessing of the dharma-body, have arisen in the world dependent on the [Buddha] speech such as the twelve[-membered body of] scripture (*gsungs rab*), scripture is the cause communicating (*gdags pa*) the three types [of] enlightenment; in that [connection, scripture] is called "that which enlightens.")

[5]Y-il: *'jɨg rten pa* (worldling [= ordinary dharmas]).

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IN THAT [CONNECTION], HOW IS DEPENDENT ARISING SEEN? ABOUT THIS THE BLESSED ONE SAID, "HE[1] WHO, HAVING SEEN[2] DEPENDENT ARISING AS PERMANENT, WITHOUT LIFE, FREE OF LIFE, JUST AS IT IS, UNERRING, UNBORN, UNARISEN, NOT MADE, UNCONDITIONED, UNOBSTRUCTED, BASELESS, PEACEFUL, FEARLESS, NOT TO BE TAKEN AWAY,[3] AS AN ESSENTIAL NATURE THAT IS NOT PACIFIED[4], WHO SEES THE DHARMA ALSO IN A SIMILAR WAY AS PERMANENT, WITHOUT LIFE, FREE OF LIFE, JUST AS IT IS,

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[1]Only beD have both correlative terms (*sus* and *des*) in the instrumental, that is, in the ergative construction. The other texts have *sus* and *de*, the second term having no case marker. This is a problem because the verb "to see" (*mthong ngo*) requires an instrumental. Seeing no meaningful alternative, I have translated the sentence as though both pronouns were instrumentals in the ergative construction. The Bp, 186 and 269, have two sets of correlatives, *ya[ḥ] ... sa[ḥ], yas ... so'* (He who [sees dependent arising ... sees the Dharma], he who [sees the Dharma ... sees the Buddha]. The Bp-t, (Derge) 201b-202a, has *sus ... des, gang gis ... des*, and 275b-276a has *sus ... des, gang gis ... de*. I would expect this last *de* to have the instrumental case marker just as do all the other pronouns in this passage.

[2]The Tibetan translation of the ŚS has the gerund, but the Sanskrit and the Tibetan translation of the Bp do not, as indicated in the previous note.

[3]D adds "imperishable" (*zad pa med pa dang; *avyaya*), which the Bp, 269, also adds; the Bp-t, (Derge) 276a1, omits it. Towards the end of the ŚS, the same list of adjectives reads: abcd *myɨ zad pa*; ABCDFHJKNQ *zad pa med pa*; LRT *mi zad pa*. The ŚṬ-K, (Derge) 162b, at the start of its comments on the purpose of the ŚS, does not comment on the adjectives because it had done so already. Thus, the question of *myɨ zad pa* being added to the ŚS is not addressed in the ŚṬ-K.

[4]The Bp, 269, has *avyupaśamasvabhāva* (*rnam par zhɨ ba ma yin ba 'ɨ rang bzhɨn du*), but the Bp-t, (Derge) 276a1, has *rnam par 'gyur ba ma yin pa'i rang bzhin du* (**aviparinatasvabhāva*). The Bp-t is the only text among the corpus of the ŚS texts with this variant reading and was written in the 11th century, some two hundred years after the ŚS was translated into Tibetan. Kamalaśīla acts ignorant of the variant in the ŚṬ-K, which suggests that "*rnam par 'gyur ba ma yin pa'i rang bzhin du*" is a later variant associated with Prajñākaramati.

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UNERRING, UNBORN, UNARISEN, NOT MADE, UNCONDITIONED[1], UNOBSTRUCTED[2], BASELESS, PEACEFUL, FEARLESS, NOT TO BE TAKEN AWAY,[3] AS AN ESSENTIAL NATURE THAT IS NOT PACIFIED[4], [HE], HAVING REALIZED THE NOBLE DHARMA, BY POSSESSING PERFECT WISDOM,[5] SEES THE BUDDHA, THE UNSURPASSABLE[6] DHARMA-BODY[7]."

See the ŚK [11]. See 4 in the Appendix for the Sanskrit quotations.

[1.6 How That Is to Be Comprehended]

Now[8], in order to indicate what the Blessed One intended[9]

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[1]LRT omit "unconditioned" (*'dus ma byas pa dang*). Ṭ-D, 30b, omits an explanation of this adjective.

[2]CHJN have "beginningless" (*thog ma med pa*) instead of "unobstructed" (*thogs pa myed pa*).

[3]D and H add "imperishable" (*zad pa med pa dang*) and the Bp, 269, adds *avyayam* (imperishable). One might think the editors of D and H were influenced by the reading in Prajñākaramati's Bp, but because the Tibetan translation in both the Peking and Derge Tanjurs omits *zad pa med pa dang*, such influence is most unlikely. Thus, the source of the reading in D, H, and the Bp is not known.

[4]See p. 301, n. 4, above..

[5]LRT reverse the order of the last two phrases and instead of saying "possessing wisdom" they say "by obtaining wisdom" so that they read, "[He], by [means of] obtaining perfect wisdom, by realizing the Noble Dharma, [sees the Buddha, the unsurpassable Dharma-body]."

[6]Ṭ-D, 30b:

> "UNSURPASSABLE": there is not even the slightest sort [of] dharma above this, therefore that is unsurpassable.

[7]In both quotations of the ŚS (Bp, 186 and 269), the Bp has the term *dharmaśarīra* instead of the expected term *dharmakāya*. Both Sanskrit terms are translated as "*chos kyi skurd*" in Tibetan and as "Dharma-body" in English.

[8]y-il: *// de ltar yongsu shes pa dang de 'i 'bras bu bla*

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and what he said[1] and how that is to be comprehended[2], [Maitreya] said, "IN THAT [CONNECTION],[3] 'HOW IS DEPENDENT ARISING SEEN?'" (*de la rten cing 'brel par 'byung ba mthong ba ji lta bu zhe na; tatra kathaṃ pratītyasamutpādaṃ paśyati ?*).[4] Dependent arising is to be understood in both the ultimate and conventional mode[5] in order to eliminate the extremes of superimposition and underestimation.[6] If [one] meditates only[7] on the ultimate (*don dam pa; *paramārtha*)

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na yod pa dang bla na myed pa bshad zin nas (thus, having explained comprehension and the surpassable and unsurpassable result of that).

[9]y-il: *dgongs pa dang ldem po* (the intention and allusion).

[1]y-il: *rten 'brel mthong bas chos dang sangs rgyas mthong zhes bya ba.*
("By seeing dependent arising, one sees the Dharma and the Buddha.")

[2]y-il: *bsdus pa'ɨ don rnam pa bdun las drug pa ste /* (sixth from the seven-fold concise meaning).

[3]y-il: *mdo las* (from the sūtra).

[4]y-il: *// sngar 'phags pa sha rɨ bus jɨ ltar rten ching 'brel par 'byung ba mthong bas chos dang sangs rgyas mthong zhes drɨs pa'i lan 'dis bshad de /.*
(Previously, Noble Śāriputra asked, "How by seeing dependent arising does one see the Dharma and the Buddha?" This explains the answer.)

[5]y-il: *sngar de jɨ ltar yongsu shes par bya ba bstan pa'i phyɨr.*
(Because how that is to be comprehended was explained previously.) This note refers to what Kamalaśīla stated at the beginning of the ŚṬ-K: In accordance with the *Saṃdhi-nirmocana-sūtra*, the subject of the ŚS is to be comprehended with regard to the ultimate and conventional.

[6]y-il: *jɨ 'ɨ phyɨr de gnyɨs kyɨ tshul du shes par bya zhe na.*
(Why is that [dependent arising] to be understood in two ways?)

[7]y-il: *du mtha' gchig* ([on] one extreme).

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mode,[1] [one] falls into the extreme of underestimation and dwells in an annihilation view,[2] (*chad par lta ba; *uccheda-dṛṣṭi*) or the nirvāṇa of the auditor;[3] if [one] meditates only

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[1]y-il: *jɨ ltar sgro 'dogs pa dang skur pa'ɨ mtha' spangs pa'ɨ tshul yang bstan par bya ba'ɨ phyir* (in order to indicate the manner in which the extremes of superimposition and underestimation are eliminated).

[2]y-il: *dbang po rdul po dag las dang 'bras bur bden ba dang dkon mchog la skur pas mu stegs kyi chad par lta ba'ɨ mthar ltung bas* (because those of dull faculty, by belittling the fact [of] cause and result and the [Triple] Gem, fall into the non-Buddhist's extreme of the annihilation view).

y-il: *// mu stegs chad par lta bar 'gyur po'ɨ gleng gzhɨ nɨ yo ga cha ra las 'byung ba bzhin sbyar bar bya'o.*

(The cause of the non-Buddhist annihilation view is applied according to what arises from the Yogācāra.) This is a most puzzling statement and my translation is tentative.

[3]y-il: *// don dam pa 'ba' shɨg gɨ mtha' bstan bar bshad na tha tshig chad par lta ba nɨ srɨd na nyan thos kyɨ mya ngan las 'das pa la gnas par jɨ ltar 'gyur zhe na / sems chan dbang po rno rdul rab 'bring gsum yod pa las / dbang po rnon pos nɨ don dam pa 'ba' shig thos kyang bden ba gnyɨs kyɨ don rtogs par 'gyur bas mu stegs pa dang nyan thos kyɨ skyon gnyi gar myɨ ltung ngo / dbang po rdul po rnams ni kun rdzob du yang las legs nyes kyi 'bras bu myed do zhes mu stegs kyɨ chad par lta bar 'gyur ro dbang po 'bring rnams kyis ni don dam pa 'ba' shɨg thos na bzang bar yɨd ches kyang 'bras bu* ['*bras bu* is illegible] *kun rdzob kyɨ dngos po mthong ba dang dngos po las nyon mongs pa 'gyur bar rtogs nas dngos po 'gog ching spong bar byed pa dngos po myed pa* [*myed pa* is illegible] *ni don dam pa sngar thos pa de bzang bar shes nas bsgrub ching len par byed pas na blang dor chan du gyurd pas de nɨ nyan thos kyɨ mya ngan las 'das par gnas par 'gyur ro zhes bshad do //.*

(When explaining that only the ultimate extreme is indicated, if it is possible the meaning is the annihilation view, how would there be dwelling in the nirvāṇa of the auditor?

According to the three [levels of] acuity [of] the faculty [of] beings, best, middling, and [inferior]: Those of sharp faculty, though hearing only the ultimate, by realizing the significance of the two truths, do not fall into the two faults of the non-Buddhist and the auditor; those of dull faculty take the non-Buddhist annihilation view [of the Cārvāka (GTW)] that even conventionally there is no result to good or bad karma; [and] those of middling faculty, when hearing only the ultimate, although believing [it] to be good,

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on the conventional (*kun rdzob; *saṃvṛti*) mode, [one] falls into the extreme of superimposition[1]; by [reason of that], if [one] meditates on both modes, by avoiding both extremes, [one] enters into the middle way.

[The Ultimate Mode]

In that [connection][2], although ignorance and so forth[3],

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see the result, the conventional entity, and having understood that defilements come from entities, negate and reject entities [by following the rules for *bhikṣus* (GTW)]. Having understood the entityless, that previously heard ultimate, to be good, by practicing and apprehending, by accepting and rejecting, that will be dwelling in the auditor's nirvāṇa, thus it is explained.)

[1]Y-il: *dngos po dag la mngȯn bar zhen pas* (by clinging to objects).

[2]Y-il: */ da 'dɨr nɨ sngar je* [*sic*] *don dam pa'ɨ tshul du shes par bya ba de bstan pa'ɨ phyɨr dkyus 'dɨ dag smos te / de yang dper na sgyu ma lastsogs pa yang / sngags dang sman dang rgyu rkyen gyɨ sbyor ba las rta dang glang po che tsam du snang mod kyɨ / de la rta dang glang po che lastsogs pa'ɨ rang bzhɨn myed pas ma skyes pa de / don dam pa yin bar bzhin du ma rɨg pa lastsogs yan lag bchu gnyɨs kyang kun rdzob du rgyu rkyen la bltos pa sgyu ma tsham du snang yang dngos nyid rang bzhɨn myed pas ma skyes pa'ɨ [hole in paper] nɨ bden bas na don dam pa'ɨ tshul zhes bya ba'o / kun rdzobs kyɨ tshul du jɨ ltar shes par bya ba nɨ 'og nas bshad do /*.

(Now here, this was said at length in order to indicate at first what is that to be understood in the ultimate mode: that also, for example, even illusions and so forth, from the application of mantras, medicine, and cause[s and] condition[s] appear as just a horse and elephant, but in that [connection], because the horse and elephant and so forth have no essential nature, [they] are unborn. Just as is the ultimate, even the twelve components such as ignorance, though conventionally appearing as mere illusions dependent on cause[s and] condition[s], by actually lacking an essential nature, are unborn [hole in paper] by that truth is the ultimate mode. How the conventional mode is to be understood is explained later.)

[3]Y-il: *yan lag bchu gnyɨs* (the twelve components [of dependent arising]).

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just like an illusion and reflection and so forth[1], is dependent upon causes and conditions, that[2] which is unborn in the three times is here[3] the ultimate mode. Thus[4], [the Buddha] said, "An unborn dharma is true[5], but other dharma[s][6] are false[7]." Moreover[8], that[9] [ultimate mode], because [it]

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[1]y-il: *sgyu ma'ɨ dpe gzhan yang bsdu* (the other example of an illusion is also included). Just what "other example of an illusion" is being referred to is not clear.

[2]y-il: *ma rig pa lastsogs pa* (ignorance and so forth).

[3]y-il: *skabs* ([on this] occasion).

[4]y-il: *gong ma lta bu la don dam pa'ɨ tshul zhes bya bar jɨ mngon zhe na mdo sde las 'gyur ba'i khungs bstan pa'i phyir.*

(What is manifested as the "mode of the ultimate" according to the above?

In order to indicate the [scriptural] source, which is from the sūtra, [the following sūtra quotation is made].)

The quotation is from the *Dharmasaṃgīti-nāma-mahāyāna-sūtra* (*Chos yang dag par sdud pa zhes bya ba theg pa chen po'i mdo*), Derge 238 *zha* 1b-99b7, 6b1-2:

> *skye ba med pa ni bden pa ste / skye ba la sogs pa'i chos gzhan rnams ni mi bden pa log pa brdzun pa slu ba'i chos can no //.*
>
> (The unborn is true; other dharmas such as arising have the property of being untrue, wrong, false, [and] deceptive.)

Kamalaśīla quotes the same passage in his first *Bhāvanā-krama* (Tucci, *Minor Buddhist Texts*, 2:199 (Sanskrit) and 244 (Tibetan), with some slight discrepancies):

> *anutpādaḥ satyam asatyam anye dharmāḥ*
>
> *skye ba med pa ni bden no // skye ba la sogs pa'i chos gzhan ni mi bden no.*

[5]y-il: *bden zhes bya ba'i sgra bshad de* (explaining the word "true,").

[6]y-il: *skye 'jɨg yod pa'ɨ* (that arise [and] perish).

[7]y-il: *slu bas na* (by being deceptive).

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transcends all conceptual proliferation (*spros pa; *prapañca*), is the personal realization of the Buddhas.

The Blessed One indicates that discourse[1] is entirely conventional; in order to point out that, [Maitreya] said, "ABOUT THIS THE BLESSED ONE [SAID]" (*'di la bcom ldan 'das; iho['ktaṃ] bhagavat* (brackets added to indicate the extra Sanskrit word that has been omitted in the Tibetan)). "About this" is a connecting word.

[Fifteen Adjectives Of Ultimate Dependent Arising]

[1][2] Because [ultimate dependent arising] always in this

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[8]y-il: *// da 'dɨr don dam pa'ɨ sgra bshad de / sangs rgyas kyɨ ye shes dam pa* [*so so rang* is missing due to a hole in the text] *gɨs rɨg pa'ɨ yul yin bas na don dam pa'o //.*

(Now here, explaining the word "ultimate": the holy wisdom of the Buddha, being the object of [personal] realization, is the ultimate.)

[9]y-il: *don dam pa'ɨ bden ba* (the ultimate truth).

[1]y-il: *don dam pa'o zhes da ltar* (now [the discourse is about] the ultimate).

y-il: *// don dam pa de yang sems chan rnams kyɨ spros pa thams chad las 'das pa'i phyir sangs rgyas rnams kyɨ so so rang gɨs rɨg pa'ɨ ye shes dam pa'ɨ yul yɨn na / 'o na jɨ'ɨ phyir mdo las tshɨg gɨ sgo nas rtag pa dang srog myed pa lastsogs pa gsungs she na // de yang 'gal ba myed de brjod du myed pa'i spyod yul yin du zin kyang / sems chan rnams kyɨs rjes dpag tsam gyɨ sgo nas go bar bya ba'ɨ phyɨr kun rdzob du bchom ldan 'das kyɨs rtag pa dang srog myed pa shes bya ba lastsogs pa rnam grangsu bstan ching gsungs pa yin no zhes bstan pa'ɨ phyir dkyus 'di smos so /.*

(If the ultimate, because [it] transcends all the conceptual proliferations of beings, is the object of the holy wisdom of personal realization of the Buddhas, well then, why in the sūtra are "permanent" and "without life" and so forth said by means of words?

That also is not a contradiction. Although [that ultimate] is an inexpressible subject, because beings understand by means of mere inference, conventionally the Blessed One explained and spoke [using] terminology such as "permanent" and "without life." This was said at length in order to explain [that].)

[2]Ṭ-D, 29b, does not discuss the notion that dependent

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way[1] possesses what [the Blessed One] called the unborn dharma,[2] [it] is PERMANENT (*rtag pa; satatasamitaṃ*). This[3] indicated that even the three times, because the ultimate has a single taste, are unchanging.

[2] In that case,[4] because the proponents of self and

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arising is permanent. It does say that "permanently without life" means "without life," but this statement really forms part of the discussion of the next two phrases, "without life" and "free of life."

[1]Here, *jɨ ltar, jī ltar, 'di ltar,* and *ci ltar* can all be translated as "in this way."

[2]y-il: *// de ltar rten 'brel nɨ lan 'ga' skyes / lan 'ga' ma skyes pa ma yin gyɨ dus gsum thams chad du bchom ldan 'das kyɨs chos thams chad skye ba myed do zhes gsungs pa'ɨ bdag nyɨd dang ldan ba ma skyes pa'ɨ rang bzhin du gnas pa ni rtag pa yin bas //.*

(Accordingly, dependent arising, not being sometimes born, sometimes not born, but in all the three times being endowed with a nature of which the Blessed One said, "All dharmas are unborn," abiding as an unborn essential nature, is permanent).

y-il: *// nyan thos mdo sde pa rten 'brel myɨ rtag par lta ba'ɨ gnyen por* (as an antidote of the Śrāvaka-Sautrāntika view that dependent arising is impermanent).

[3]y-il: *mdo las rtag pa zhes bstan pa* (the statement "permanent" in the sūtra).

y-il: *// dus gsum du dngos po gang yang rang gɨ mtshan nyɨd kyɨs skye ba 'am 'gag pa med de / rtag du ma skyes par ro gchig pa'ɨ phyir myed par rtag pa'o //.*

(No entity in the three times arises or ceases by essential nature. Because the unborn always has a single taste, the absence [of arising] is permanent).

[4]y-il: *// gong du de ltar rtag go zhes smras pas myed par rtag par nɨ myɨ sems kyɨ / mu stegs dngos po rtag par 'dod pa de yɨn no snyam du sems pa'ɨ dogs pa bsam ba'ɨ phyir srog myed pa zhes bya ba smos te / rten 'brel gyɨ chos thams chad ni rang gɨ bdag nyɨd kyɨs srog ches bya ba* [*ba* is illegible] *mu stegs chan gyɨs brtags pa'ɨ bdag nyɨd lta bu myed pa'ɨ phyɨr srog myed pa yin na / mu stegs chan kun rdzob du tshe 'ɨ rgyun bar ma chad ching 'tsho ba tsham pa bltos nas / srog ches bya ba rtag pa'ɨ bdag nyid chan zhig yod par rtog ltar* [*rtog ltar* is illegible] *de ni rang bzhɨn gyɨs ma grub* [*grub* is illegible] *ste / myed do bar bstan pas mu stegs kyɨ rtag*

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the second [= the Buddhists, who are not proponents of self,] would be similar[1], [Maitreya] said, "WITHOUT LIFE" (*srog myed pa; nirjīvaṃ*): because by itself[2] there is no essential nature[3] and because others[4] [= non-Buddhists] imagine that, inasmuch as there is being alive, the self alone [has] life.[5]

[3] "FREE OF LIFE" (*srog dang bral ba; ajīvaṃ*)[6], because[7]

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pa lta bu ma yin gyi dngos po myed pa'i rtag pa bstand pa'o //.

(By "permanent" having been said in that way above, do not think the non-existent is permanent, but "without life" was said because of the doubt: "The non-Buddhist is the one who maintains that entities are permanent." All the dharmas of dependent arising the non-Buddhists imagine to be "life" by essential self[-nature]. However, because there is nothing such as a self, [even] when there is no life, the non-Buddhist, relying on just the conventionally unbroken and living continuity of life-span, thinks there is a permanent self called "life." Accordingly, that is not established by [its] essential nature. Having indicated [that] does not exist, there is nothing such as the non-Buddhist "permanent," but the permanence of the entityless [= ultimate] is indicated.)

[1]Similar because both would believe in permanence.

[2]y-il: *rten 'brel ni* (dependent arising).

[3]The Tibetan for this phrase according to x (and all the witnesses essentially agree) is: *rang gis bdag gi rang bzhin ma yin ba'i phyir te.*

y-il: *mu stegs kyis brtags pa'i* (imagined by non-Buddhist[s]).

[4]y-il: *mu stegs chan* (non-Buddhists).

y-il: *'o na ji 'i phyir mu stegs dag srog du lta zhe na.* (Well, why do non-Buddhists view [the self] as being alive?)

[5]Thus, by saying "without life," Maitreya distinguishes permanent ultimate dependent arising of the Buddhists from the permanent, alive self of those who espouse the self as the ultimate.

[6]y-il: *// gal te dngos po thams chad rang bzhin gyis srog ches bya bar ma grub kyis kyang phung po las log shig na srog ches bya ba'i rdzas shig yod de / des dngos po rnams byin gyis brlabs nas g.yo zhing 'tsho bar byed do snyam du sems dpa'i dogs pa bsal ba'i phyir srog dang bral ba zhes bya ba*

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the self[1], which is called "life," does not sustain [that] which is different from that[2]. Because [certain] non-Buddhists[3] imagine that only the selfless[4] is permanent[5], this[6] indicated that permanence is indeed true,[7] but[8] because that[9]

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smos so //.

("Free of life" is said in order to remove the doubt of being[s] who think, "Although no entity is established by essential nature to be 'life,' there is a thing called 'life' that is separate from the aggregates. That, having sustained entities, moves and gives life [to them].")

[7]y-il: *srog dang bral ba zhes bya'o* ("free of life").

[1]y-il: *phung po dang tha dad pa'ɨ bdag myed pas* (because there is no self different from the aggregate[s]).

GTW: Some non-Buddhists say the self is different from the aggregates. Buddhists say there is no self different from the aggregates nor the same as the aggregates.

[2]y-il: *phung po lnga po* (the group of five aggregates). The five aggregates (*rūpa, vedanā, saṃjñā, saṃskāra,* and *vijñāna*) are what are different from and what are not sustained by the self.

[3]y-il: *mu stegs* (non-Buddhists).

[4]y-il: *mu stegs kyi* (of the non-Buddhists).

I would expect the text to say that only the non-Buddhists imagine that the self, not selfless, is permanent. Either there is something wrong with the text or else I am misreading it. All the editions have the same reading.

[5]y-il: *phyɨn ci log du* (erroneously).

[6]y-il: *srog myed pa dang srog dang bral ba zhes bya ba /* ("without life and free of life").

[7]y-il: *rten 'brel don dam par myɨ skye bar /* (for dependent arising that is birthless in the ultimate).

CDGNP have *yin* (is) instead of *bden* (true).

[8]y-il: *// srog myed pa dang srog dang bral ba zhes bya ba 'di gnyis bstand pa 'dɨs ni dngos po 'ɨ rtag ches bya ba mu stegs chan gyɨs bdag ches bya bar brtags nas / rtag par 'dod pa lta bu la myi bya 'ɨ dngos po myed pa'ɨ rtag pa la bya bar* [*la bya bar* is illegible] *mngon no zhes bstan pa'ɨ phyɨr /.*

(Because this dual exposition "without life" and "free

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is free of self, [it] is different from the self[1]; therefore[2], the intention is that that[3] would be different from the self.[4]

[4] In order to point out that this dependent arising is

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of life" indicates that non-Buddhists imagined a permanence of an [existent] entity to be the self, [Buddhists] will not [imagine] a similarly accepted permanent, but see a permanence of the entityless [= ultimate].)

The point is that the non-Buddhists imagine the self as being permanent and as some sort of existing entity. Buddhists should see the ultimate, which is entityless and free of a self, as permanent.

[9]y-il: *don dam pa de mu stegs kyɨ* (that ultimate [free of the self] of the non-Buddhists).

[1]y-il: *mu stegs kyɨs 'dod pa'ɨ* (that is accepted by the non-Buddhists).

[2]y-il: *rten 'brel* (dependent arising). This note appears to have been crossed out, which would make sense.

[3]y-il: *rten 'brel* (dependent arising).

[4]y-il: *mu stegs kyi* (of the non-Buddhist[s]).

T-D, 29b-30a, says the phrases "WITHOUT LIFE" and "FREE OF LIFE" are meant to refute the positions of the Nirgranthas (*kun tu 'tsho ba gcer bu pa*). They believe that because all internal and external objects are endowed with life and faculties, all the three realms are filled with subtle creatures. The result is that creatures eat creatures and only those creatures who do not eat other creatures will obtain liberation. The Buddhist argument is that grass, trees, and similar such dharmas arose from causes and conditions, are free of mutual conceptualizing, and have no movement or function. Therefore they are devoid of life. Furthermore, even though the Nirgranthas think that trees are endowed with minds since they move, lie down, and grow when cut, in fact they are not endowed with minds. It is due to the power of the sun and moon that external entities are seen to expand and contract and similarly due to the wind that tree branches and so forth move. As for growing when having been cut, if such objects were endowed with minds, would they not experience suffering, would they not pray, and would they not move to another place to escape being cut? And since not all objects grow when cut, that refutes those claims. Also, the appendages of beings do not grow when cut, further disproving the Nirgrantha claim. In this way, "without life" and "free of life" are established.

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not imagined to be permanent in an ultimate manner as is a self,[1] [Maitreya] said, "JUST AS IT IS" (*ji lta bu nyid; yathāvad*); [it] means not imagined.[2]

[5] In order to indicate the reasoning (*gtan tshigs; *hetu*) for how [dependent arising] is not imagined, [Maitreya] said,[3] "UNERRING" (*ma nor pa'; aviparītam*). That[4], having been proven to be unerring because of being authoritative[5] in

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[1]y-il: *// rten 'brel gyɨ don zab mo skye ba myed par rtag pa'i tshul du bstand pa 'dɨ nɨ mu stegs kyɨ bdag rtag pa zhes kun brtags pa lta bur bstan pa ni ma yin gyɨ don dam pa yongsu grub pa'ɨ tshul gyɨs rtag pa zhes bstand pas na jɨ lta bu nyid do //.*

(This statement that the profound meaning of dependent arising is in the mode of an unborn permanent is not a statement similar to the imagined "permanent self" of the non-Buddhists, but, by stating permanence in the manner of the perfect [nature] ultimate, "just as it is" [is said].)

y-il: *mu stegs kyɨ* ([just as is a self] of the non-Buddhist[s]).

[2]y-il: *mu stegs kyɨ bdag ltar myed pa las yod pa lta bu* [A small hole in the text makes the end of the comment illegible] (just as the non-Buddhist's self [the remainder is illegible]).

y-il: *de nyid dgrol ba'i phyir* (in order to unravel just that [= the expression "just as it is"]).

[3]y-il: *jɨ ltar ma brtags she na de 'ɨ rgyu bstand pa 'ɨ phyir dkyus 'di smos te / de bas na mu stegs kyis nor par brtags pa lta bu ma yin gyɨ rten ching 'brel par 'byung ba rtag par ma skyes pa zhes bstand pa 'dɨ nɨ yang dag pa phyin chi ma log pa yin ba'i phyir ma nor pa zhes bya'o.*

(How not imagined?

In order to indicate the cause of that, this was said at length: thus, though unlike what the non-Buddhist[s] wrongly imagine, because this statement that dependent arising is permanently unborn is perfect[ly] correct, "unerring" [was said].)

[4]y-il: *mu stegs kyis brtags pa lta bu ma yin / ba'ɨ jɨ lta bu nyid /.*

(Not as imagined by non-Buddhists, but just as it is.)

[5]y-il: *s gsum gyɨs brtags na yang* (even when examined by the three [correct means of knowledge]).

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this way, therefore is not imagined[1]. This indicates that [that][2] is established correctly.[3]

[6] [Should someone] wonder, "Because this [dependent arising] was born, how is it endowed with permanence[4] in the manner of the unborn?"[5] [Maitreya] said, "UNBORN" (*ma skyes pa'; ajātam*); ultimately this[6] has no essential nature at all that was born[7]; for example, just like a reflection; [that] is the intention[8]. Thus, the [Buddha] said:[9]

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[1]y-il: *mu stegs kyis bdag ltar log par* ([not imagined] incorrectly as [is] the self by non-Buddhist[s]).

[2]y-il: *ji lta bu nyid dang ma nor pa zhes bya ba* ("just as it is and unerring").

[3]Ṭ-D, 30a:

> "JUST AS IT IS AND UNERRING," because [dependent arising] is free of causelessness and an incongruous cause, [it] is unerring.

[4]y-il: *myi 'gyur bar yongsu grub pa'i* (of the unchanging, perfect [nature]).
GNP have *brtag* (examined) instead of *rtag* (permanence).

[5]y-il: *// rten ching 'brel par 'byung ba rgyu dang rkyen yod pas bltos ste skye ba yod bzhin du rtag pa 'am ma skyes pa zhes ji ltar bya zhes dris pa'i lan du ma skyes pa zhes bya ba smos te / rten ching 'brel par 'byung ba'i dngos po ni don dam par rang gi mtshan nyid kyis sa[ngs r]gyas shes bya ba gang la myed de dper mye long du gzugs brnyan 'byung ba bzhin no //.*
(Just as dependent arising, by having causes and conditions, having depended [on them], has arising, how [can you] say, "permanent" or "unborn"?
In answer to the question, "unborn" was said. Regarding an entity that dependently arises, not even the "Buddha" exists ultimately by essential nature, [but rather], for example, as a reflection that arises in a mirror.)

[6]y-il: *rten 'brel* (dependent arising).

[7]y-il: *dngos po* (entity).

[8]y-il: *du snang yang yod pa ma yin bar dgongs pa'o /.*
(The intention is: Though [dependent arising] appears like [a reflection], [it] has no [self].)

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That which arose[1] from conditions was not born;
That is unborn by essential nature.[2]

[7] [Should someone] suppose, "Although unborn in the present[3], because [dependent arising] previously[4] was born, [it] is endowed with[5] arising," [Maitreya] said, "UNARISEN" (*ma byung ba; abhūtam*); the past also[6], like the present time, is considered[7] to have not ultimately[8] arisen.[9]

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[9]Y-il: *nges par ma skyes par mngon* (certainly is manifested as the unborn).

Y-il: *'dɨ ltar ma skyes par jɨ mngon zhe na / mdo sde dkon mchog 'byung gnas las 'byung ba'ɨ khungs bstand pa'i phyir.*

(What is manifested as the unborn in this way?
In order to indicate the [scriptural] source, which is from a precious sūtra source.)

This unidentified quote most likely comes from the *Prajñāpāramitā* literature.

[1]CDGNP have *byung ba* (arose); xyz *'byung* (arises).

[2]Y-il: *don dam par ram rang bzhin nam* (either ultimately or [by] essential nature).

Ṭ-D, 30a:

> "UNBORN" because [it] is free of what is to be produced and the producer.

[3]Y-il: *kyi dus su* (at the time of).

[4]Y-il: *gyi dus na* (at the time of).

[5]Y-il: *sngon* (previously).

[6]Y-il: *de nyɨd dgrol ba'ɨ phyir* (in order to unravel precisely that [= the expression "unarisen"]).

[7]Y-il: *pa'ɨ phyir mdo las ma byung ba zhes smos so /.*
(In order to [consider the past], the sūtra said "unarisen.")

[8]Y-il: *don dam par ni dus gsum du yang ro gchig pas na* (because [dependent arising] ultimately has one taste even in the three times).

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[8] [Should someone] wonder, "Because that[1] did not arise by itself, even though endowed with [the qualities of being] unborn[2] and unarisen[3], is it not endowed with creation by another such as[4] Īśvara (*dbang phyug*; god)?" [Maitreya] said, "NOT MADE" (*ma byas pa; akṛtam*); there is not any permanent cause of that[5], because [a permanent cause] contradicts either gradual or instantaneous efficacy (*don byed pa; *arthakriyā*); thus is intended.[6] This refutes causelessness and an incon-

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[9]Ṭ-D, 30a:

"UNARISEN" because [dependent arising] is free of eternalism and annihilation.

[1]y-il: *rten 'brel de nɨ rang bzhɨn gyɨs myɨ skye bas* (because dependent arising is unborn by essential nature).

[2]y-il: *da ltar* (at the present).

[3]y-il: *sngon* (previously).

[4]y-il: *dus dang rang bzhin dang gnam gyɨs bskos pa dag bsdu* (time, essential nature, and heaven appointed are included). The *Pratītyasamutpāda-hṛdaya-vyakhyāna* has a list of unacceptable causes of creation, and a comparison of the Derge edition with the two Peking witnesses offers three different readings:

Derge 3837 *tsa* 146b7-149a2, 147a5: *gnam gyis bskos pa*,
Peking 5237 *tsa* 166a7-168b4, 166b5: *gnas kyis bskos pa*,
Peking 5467 *gi* 216b6-219a6, 217a4-5: *gnas kyis bskal pa*.

[5]y-il: *rten 'brel 'dɨ la dbang phyug lastsogs pa* (for this dependent arising [there is not any permanent cause] such as Īśvara).

y-il: *// de nyɨd rnam par dgrol ba'ɨ phyir* (in order to unravel precisely that [= the expression "not made"]).

[6]y-il: *jɨ ltar dbang phyug lastsogs pa'ɨ rgyu rtag pa myed che na / dbang phyug lastsogs pa rgyu rtag pa gchig yod du gzhag na yang / dngos po rnams rɨm gyis bskyed ches zer na nɨ rgyu rtag pa yod kyang 'bras bu chig char skyed myɨ nus pas 'gal l[o] / ji ste dngos po rnams chig char bskyed do zhes zer na nɨ de phan* [*phan* is illegible] *chad skye med par 'gyur ba'ɨ rɨgs na / de ltar ma sgyurd* [*sgyurd* is illegible] *te / da ltar dngos po rnams ni sngar phyɨr skye bar snang bas / 'gal ba'ɨ phyir / de bas na dbang phyug lastsogs paɨ rgyu rtag pa gang*

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gruous cause.[1]

[9] [Should someone] suppose, "Even though not made by Īśvara and so forth[2], because this[3] was made by causes and conditions assembling, [it] was indeed constructed," [Maitreya] said, "UNCONDITIONED" (*'dus ma byas pa; asaṃskṛtam*); even the[4] causes and conditions by which that[5] is made[6] do not

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yang myed pas mdo las ma byas pa yin no zhes pa'ɨ tha tshɨg.

(How is there no permanent cause such as Īśvara?

Although the existence of a permanent cause such as Īśvara is posited, if [you] say entities are produced gradually, though there is a permanent cause, because [it] is not able to instantaneously produce the result, [there] is a contradiction. However, if [you] say entities are produced instantaneously, there will be no birth beyond that [cause], but when reasoned that is not the case, because of the contradiction inasmuch as entities appear to be produced sequentially in the present. Therefore, because there is no permanent cause such as Īśvara, the meaning in the sūtra is "not made.")

[1]y-il: *ma byas pa zhes bstand pa 'dɨs nɨ dngos po rnams rgyu myed de bdag ches bya ba'ɨ rnams zhɨg gɨs byas par 'dod pa dag dbang phyug lastsogs pa rgyu rtag pa myɨ 'thun ba yod par smra ba bsal to //.*

(This statement "not made" undermines [the view that] entities are causeless, those who maintain that things called "self" have created, [and] those who espouse that an incongruous permanent cause such as Īśvara exists.)

Ṭ-D, 30a:

> "NOT MADE" is because [dependent arising] is free of a creator and because [it] is free of an instigating conditioning factor such as an internal creative being (*nang gi byed pa'i skyes bu*) or Īśvara.

[2]y-il: *dus dang rang bzhɨn dag bsdu /* (time and essential nature are included).

[3]y-il: *rten 'brel* (dependent arising).

[4]y-il: *rgyu* (cause[s]).

[5]y-il: *rten 'brel gyɨ* (of dependent arising).

[6]xyz add *don dam par* (ultimately), but this addition must be a mistake because Mahāyāna Buddhists such as Kamalaśīla claim there is nothing that is ultimately created.

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ultimately exist, because [they] are disputable[1] even in that[2] [situation].[3] Those[4] [causes and conditions] also do not pro-

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[1]The ŚṬ-K has *brtag cing brgal ba' 'thun ba'ɨ* (**sapary-anuyogāt* ?). The Mv, 7197, has *brgal zhing brtag pa = pary-anuyogaḥ*. Could the Tibetan translators have simply reversed the order of the Tibetan components of the word?

[2]y-il: *skabs* (situation).

[3]y-il: *// rten 'brel chos gang yɨn ba nyɨd rgyu rkyen las 'byung bas myed do zhes bshad pa bzhin du rgyu rkyen nyɨd kyang rten 'brel yɨn bas na rang bzhɨn myed par 'dra 'o zhes bya ba'ɨ don yin no zhes bshad de / 'dɨ la slobs dpon kha chig ni rgyu rkyen nyɨd kyang don dam pa'ɨ tshul du na yod par myɨ 'grub ste / jɨ ltar myɨ 'grub pa'ɨ gtan tshigs zhɨb du dbu ma 'greld pa las //*

'gag pa myed pa skyed myed pa //
chad pa myed pa rtag myed pa //
tha dad don myed don gchig myin //
'ong ba myed pa 'gro myed pa //

zhes 'byung ba lastsogs te / dbu ma'ɨ bstand bchos kun las brgal zhɨng brtag pa 'byung ba dag 'dra bar skabs 'dɨr yang sbyar ro zhes kyang 'chad do //.

("Just as the statement, 'Any dependently arisen dharma, because [it] arises from causes and conditions, does not [ultimately] exist ' is the meaning of the statement, '[It] is similar to the absence of essential nature, because cause-condition-ness is dependent arising,'" having been explained, here, some *ācāryas* also explain:

> "Cause-condition-ness is not established to exist in the ultimate mode; the detailed reason for how [that] is not established [to exist in the ultimate mode] occurs and so forth in the Madhyamaka commentary:
>
> No cessation, no production,
> No annihilation, no permanence,
> No difference, no sameness,
> No coming, no going.
>
> [The reasoning] is applied also in this situation to similar disputes occurring in all Madhyamaka treatises.

[4]y-il: *rgyu rkyen de dag don dam par jɨ ltar myed che na / chos thams chad la g.yo ba 'am / byed pa'ɨ bdag ches bya ba stsol ba dang bchas pa lta bu jɨ yang myed pas/pam* [*pas* or *pam* is illegible] *rgyu rkyen de dag kyang don dam par na /*

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duce or make, because[1] all dharmas are immovable. And other than that there are not any[2]; at the same time or a different time it is not possible that entities are ultimately born.[3]

[10] [Should someone] suppose, "However, in this case[4]

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dngos por myɨ 'grub ste / dngos po skad bya bdag dag chig pu zhɨg yɨn na nɨ rgyu dang 'bras bu gnyɨsu dbyer yang myed pas / myɨ 'grub / du ma zhes zer na nɨ gchig kyang ma grub na du ma myɨ 'grub pa'ɨ steng du gzhan chɨg gzhan nas 'byung ba bzhɨn gzhig par bya'o //.

(How do those causes and conditions not ultimately exist? Because in no dharma is there anything resembling a bestower called "the self of movement or production," those causes and conditions are not established as real (*dngos por*) ultimately. Should the selves called "real" be singular, because both cause and effect would be inseparable, [that] is not established. Should [you] say "many" when even the singular is not established, besides not establishing the many, just as [many and singular] mutually occur, [the many] would be [mutually] destroyed.)

[1]Y-il: *jɨ 'ɨ phyir zhe na.*
(Why?)

[2]Y-il: *chos thams chad g.yo ba myed pa'ɨ rang* [*rang* is illegible] *myɨ skye yang rgyu rkyen gzhan las skye ba yin no zhes.*

(All dharmas lack movement, but though not self arisen, [they] are born from other causes and conditions.)

[3]Y-il: *jɨ ste rgyu rkyen gzhan zhɨg gɨs skye bar gzhag na yang dper glang ru bzhɨn du dus mnyam du skyes na nɨ rgyu dang 'bras bu 'ɨ bye brag kyang myed do / snga phyɨr 'byung na nɨ rgyu yod pa'ɨ dus na 'bras bu myed pas gang las bltos te / rgyu gzhan zhes bya / 'bras bu yod pa'ɨ dus na nɨ rgyu myed pas gang las bltos te / 'bras bu gzhan zhes bya ste / de bas na gzhan las kyang skye myɨ srid do //.*

(Nevertheless, even should [you] posit that arising is by other causes and conditions, just as in the example of the bull-horn, should [bull and bull-horn] have arisen at the same time, there would be no difference between cause and result. Should there be arising in sequence, when the cause existed, because the result did not exist, regarding what is [the cause] called "cause"? When the result exists, because there is no cause, regarding what is [the result] called "result"? Thus, birth is not possible even from another.)

[4]Y-il: *da ltar gyɨ yul* (the present object).

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dependent arising is not endowed with properties such as arising[1], but nevertheless, it must be that in another case[2] there will be arising," [Maitreya] said, "UNOBSTRUCTED" (*thogs pa myed pa; apratigham*); because[3] all entities are pervaded with emptiness[4]. Thus, this birthlessness is unobstructed[5] everywhere[6]. This indicates ubiquitousness[7]; thus, [the Buddha] said:[8]

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[1]y-il: *'jɨg pa dag bsdu* (cessation is included).

[2]y-il: *yul* (object).

[3]y-il: *// de nyɨd dgrol ba'i phyir* (in order to unravel precisely that).

[4]y-il: *phyɨ nang gɨ dngos po thams chad stong pa nyɨd kyɨ rang bzhɨn yɨn bas na* (because every internal and external entity has the essential nature of emptiness).

[5]y-il: *dngos mtha' dag la stong pa nyɨd kyɨs khab pa yɨn ba* (all entities are pervaded with emptiness).

[6]y-il: *phyogs thams chad kyang stong pa yɨn bar 'dra bas* (similarly, all directions also are empty).

[7]y-il: *mdo las thogs pa myed pa zhes bstand pa 'dis nɨ gang yang ma khyab pa myed pas.*
(This statement "unobstructed" in the sūtra [indicates ubiquitousness], because there is not anything that is not pervaded.)

[8]y-il: *// de ltar thogs pa myed ching thams chad du 'gro bar ji mngon zhe na / mdo sde ye shes snang ba'ɨ rgyan las 'byung ba'ɨ khungs bstan pa'i phyir 'dɨ smos te / skye ba myed pa'ɨ bdag nyɨd du grub pa nɨ de bzhɨn gshegs pa ste / de bas na chos thams chad kyang bde bar gshegs pa* [text is torn and a word or two may be missing] *bdag nyɨd dam / rang bzhɨn dang 'dra 'o zhes gsungs pas thogs myed cing thams chad du 'gro bar mngon no //.*
(In that way, what is manifested without obstruction and ubiquitously?
In order to indicate the [scriptural] source, which is from the *Mdo sde ye shes snang ba'i rgyan (Jñānālokālaṃkāra-sūtra)*, this was stated:

That established as an unborn nature is the *Tathāgata*. Therefore, all dharmas are similar to the

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Permanently unborn dharmas [are] the *Tathāgata*;[1]
All dharmas[2] are similar to the *Sugata*.[3]

[11] [Should someone] wonder[4], "In that case[5], why does

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nature or essential nature [of] the *Sugata*.

Because [the sūtra] said [that], [birthlessness] is manifested unobstructedly and ubiquitously.)

The interlinear note has correctly identified the *Sangs rgyas thams cad kyi yul la 'jug pa'i ye shes snang ba'i rgyan mdo (Sarvabuddha-viṣayāvatāra-jñānālokālaṃkāra-sūtra)*, Derge 100 *ga* 276a-305a, as the source of the sūtra quotation in the ŚṬ-K. The *Jñānālokālaṃkāra-sūtra* reads (284b3-4):

de bzhin gshegs pa rtag tu skye med chos //
chos rnams kun kyang bde bar gshegs dang 'dra //.

The first line has *de bzhin gshegs pa* at the beginning whereas the ŚṬ-K has *ni de bzhin gshegs* at the end. Otherwise the quote is identical to the lines from the sūtra.

[1]y-il: *dus thams chad du ma skyes pa'i chos ni* (dharmas unborn in all the times).

[2]y-il: *der ma skyes pa'ɨ* (in that regard, unborn [dharmas]).

[3]Ṭ-D, 30b:

"UNOBSTRUCTED" because [dependent arising] is a nature without obscuration.

[4]y-il: *// 'o na rten ching 'brel par 'byung ba'ɨ rang bzhin bde bar gshegs pa'ɨ rang nyid dang / tha myi dad par 'gyurd* [*'gyurd* is illegible] *pa / skye ba myed pa'ɨ bdag nyid kyɨs thams chad du kyab par byed pa de jɨ 'i phyɨr kun kyɨs ma rtogs she na / zhes drɨ ba'i phyir.*

(Well, why does everyone not understand the pervading everywhere by the essential nature of dependent arising, the essential nature of the *Sugata*, the non-difference, [and] the nature of birthlessness?

In order to answer [that, Kamalaśīla made the following comment].)

[5]y-il: *chos thams chad ma skyes te ro gchig na* (when all dharmas, being unborn, [have] one taste).

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everyone[1] likewise not know that dependent arising is endowed with the just-mentioned[2] distinctive qualities?" [Maitreya] said, "BASELESS" (*dmyigs pa myed pa'; anālambanaṃ*)[3], because[4] [dependent arising] is empty of the aspects of grasped and grasper. Therefore[5], knowers[6] who are attached to the grasped and grasper are not able to know that [baselessness]. Yet[7], that[8] baselessness and absence of conceptual proliferation is to be known through transcendent wisdom; that, moreover[9],

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[1]y-il: *skye bo* (being[s]).

[2]y-il: *sngar bshad pa'ɨ rtag pa dang srog myed pa lastsogs pa'ɨ yon tan* (qualities such as permanent and without life that were explained previously).

[3]y-il: *lan du de nɨ dmyigsu myed pa ste so so 'ɨ skye bo dngos po la chags pa rnams kyɨs shes par myɨ nus so /.*
(Ordinary beings who have attachment to object[s] are not able to understand the answer: baseless.)

[4]y-il: *jɨ ltar dmyigs pa myed pa zhes bya zhe na.*
(In what way "baseless"?)

[5]y-il: *ma skyes pa dmyɨgs su myed pa de so so'ɨ skye bo degis* [*degis* is illegible] *jɨ 'ɨ phyir ma shes pa'ɨ gtan tshigs bstand pa'i phyir* (in order to indicate the reasoning why ordinary beings do not understand the unborn [and] baseless).

[6]y-il: *skye ba dag gɨs* (beings).

[7]y-il: *'o na thams chad kyɨ thams chad du sus kyang shes par byar myɨ rung ba zhɨg yɨn nas zhe na de lta ma yɨn no zhes bstand pa'ɨ phyir 'on kyang zhes bya ba lastsogs pa smos so //.*
(Well, it is not feasible that anyone understand the everywhere of everything.
In order to indicate that is not the case, "however" and so forth was stated.)

[8]y-il: *ma skyes pa* (unborn).

[9]y-il: *ye shes kyɨs mthong ba* (seeing with wisdom).
y-il: *// ye shes kyɨs mkhyen pa de yang dngos po yod pa'ɨ ngo bo zhig du gzigs pa la myi bya 'ɨ / jɨ yang myed par gzɨgs pa la bya 'o zhes shes rab bdun brgya pa las gsungs so //.*

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without seeing any dharma, sees reality; thus ["baselessness"] is applied.[1]

[12] [Should someone] wonder[2], "Why should one meditate on the ultimate mode in accordance with the just-mentioned [qualities of ultimate dependent arising]?"[3] [Maitreya] said, "PEACE" (*zhi ba'; śivam*)[4]; if the ultimate mode is meditated upon, because[5] [it] is devoid of all harm[6], [it] is peace.

("Also the one who knows by means of wisdom will not see an object as a real existent, but will see [it] as nothing at all," thus the *Saptaśatikā-prajñā[pāramitā]* (Derge 24) says.) *Shes rab kyi pha rol tu phyin pa bdun brgya pa mdo* (*Saptaśatikā-prajñāpāramitā-sūtra*), Derge 24 *ka* 148a1-174a2, does not have this quotation, but one half folio, 149a1-8, does discuss the issue of not seeing.

[1]Ṭ-D, 30b:

"BASELESS" because [dependent arising] is free of what is to be supported and the supporter.

[2]Y-il: *// da 'dir ni de ltar skye ba myed ching dmyigs pa lastsogs pa mdo las don dam pa 'ba' shig tshad mar byas te / bsgom ba la phan yon nas gchis pa ji yod ches dri ba'i phyir.*

(Now here, likewise, only the ultimate--in the sūtra such [expressions] as unborn and base[less]--being authoritative, [this is said] in order to answer, "What is the benefit in meditating?") Here *gchis pa* is translated as though it read *mchis pa*.

[3]Y-il: *don dam pa'i tshul sngar bshad pa bzhin* (in accordance with the previously explained ultimate mode).

[4]Y-il: *lan du zhi ba zhes bya ba smos te / don dam pa'i rang bzhin dmyigsu myed pa'i bdag nyid ma rtogs pas phyin chi log du dngos por lta bar gyurd pas gnod pa thams chad byung bar gyurd te / stong pa nyid ji lta ba bzhin bsgoms na nyon mongs pa zhi bas gnod pa myed de / don myed pa ma yin no //.*

(In answer, [Maitreya] stated, "peace." By the essential nature of the ultimate, the baseless nature, not being understood, by there being an incorrect view regarding the real, all [manner of] harm arises. Should emptiness be correctly meditated upon, because defilement would be pacified, there being no harm, [such meditation] is not useless.)

[5]Y-il: *ji 'i phyir zhi ba zhes bya zhe na.*

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Because waywardness[1] is the basis for every all-pervasive defilement[2], therefore, if[3] that[4] is meditated upon in the ultimate mode, by virtue of [that meditation] pacifying every all-pervasive defilement, those wishing to remove all-pervasive defilement must meditate in that way[5]; thus is the intention.[6]

Conceptualizers should know
The worldly object in accordance with the world;
Those wishing to remove all-pervasive defilement
Should strive with ultimate reality.[7]

(Why is "peace" said?)

[6]y-il: *nyon mongs pa'ɨ* (of defilement).

[1]y-il: *dngos por lta ba lastsogs pa'ɨ* (such as the view regarding the real.)

[2]y-il: *'dod chags lastsogs pa'ɨ* (such as desire.)

[3]x alone has the infinitive form *bsgoms pa* whereas all the other witnesses have the conditional with *na*.

[4]y-il: *rten 'brel* (dependent arising).

[5]y-il: *don dam pa'ɨ tshul du* (in the ultimate mode).

[6]y-il: *dgongs pas na mdo las zhi ba zhes gsungs so /.* (By intending [that], in the sūtra "peace" is said.) y-il: *// dpe la rnam pa gsum ste yon tan 'dra ba dang chang bzhin 'dra ba dang myi 'thun ba dang gsum gyis ston pa las 'dir ni tha ma 'o //.* (Regarding an example, [there are] three kinds: similar qualities, similar as beer, and incongruous. From the three indicated, here [it] is the final.) This must have been written in reference to peace being incongruous with all-pervasive defilement.

[7]y-il: *de ltar sgom shɨg par bstan par ji mngon snyam ba la // bstan bchos lak pa'ɨ bol tshad ces bya ba las 'byung ba'i khungs bstan pa ste / de la tshigs bcad rkang pa gong ma gnyis lis ni myi 'dra ba'i der bstan pa'o / su 'jig rten pa'i chos kun rdzob kyi tha snyad bum pa dang rnam bu las stsogs pa so sor mtshan nyid ji lta ba bzhin du shes par 'dod pa*

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rnams kyis ni 'jig rten pa'ɨ chos nyid shes par bya ba yin yi / su kun nas nyon mongs pa spong 'dod pa rnams kyis ni nyon mongs pa nyid bsgrub par myi bya'ɨ / don dam par bsgom bar bya'o zhes pa'i don /.

(Should [someone] wonder, "What is seen that explains to meditate in that way?"

[Answer:] The [scriptural] source, which derives from the treatise *Hastavāla*, is indicated; in that [treatise], [that] is explained in a solitary verse different from the two above. Those who wish to know according to reality the individual object such as a vase or blanket, the convention of the conventional dharma of the worldly, should understand the nature of the worldly. But, those who wish to abandon all-pervasive defilement should not accomplish only [the abandonment of] defilement, but should meditate on the ultimate. Thus is the meaning.)

The interlinear note has correctly identified Āryadeva's *Rab tu byed pa lag pa'i tshad kyi tshig le'ur byas pa* (*Hastavāla-prakaraṇa-kārikā*), Derge 3848 *tsha* 22b1-22b5, as the source of the quotation. The *Hastavāla* reads:

> *'jig rten pa yi don rtogs pas //*
> *'jig rten bzhin du bsgrub par bya //*
> *kun nas nyon mongs spong 'dod pas //*
> *dam pa'i don gyis btsal bar bya //.*

The last two lines are the same as in ŚṬ-K but the first two lines are different:

> By knowing the object of the worldly
> One should accomplish in accordance with the world.

Āryadeva's *Lag pa'i tshad kyi 'grel pa* (*Hastavāla-vṛtti*), Derge 3849 *tsha* 22b6-24a6, a commentary to the *Hastavāla*, says (24a4-5):

> *ji ltar 'jig rten pa'i bum pa la sogs pa'i don la yod pa'i ngo bor rtog pas 'di ni bum pa'o // snam bu'o // shing rta'o zhes tha snyad 'dogs pa de bzhin du sngon gyi sgrub pas tha snyad du bya'o //.*
>
> (Just as, by conceiving worldly objects such as a vase to be real, [people] conventionally designate, "This is a vase; [this] is a cloth; [this] is a cart," so, by virtue of prior establishment [of worldly designations], one should employ conventions.)

There is another, later translation of both these texts in the Tanjur: *Cha shas kyi yan lag ces bya 'i rab tu byed pa* (*Hastavāla-nāma-prakaraṇa*), Derge 3844 *tsa* 282b3-282b7, and *Cha shas kyi yan lag ces bya ba'i rab tu byed pa'i 'grel pa*

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These words resemble such explanations.

[13] [Should someone] wonder[1], "Because that[2] which is selfless, without 'mine,' lacking a grasped, [and][3] lacking a grasper is contrary[4] to all conventional experience[5], an

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(*Hastavāla-nāma-prakaraṇa-vṛtti*), Derge 3845 *tsa* 282b7-284a7. I have quoted the earlier work because it is doubtful the author of the interlinear note, who wrote sometime before 1035 C.E., saw the later translation by Śraddhākaravarman and Lo-chen Rin-chen bzang-po, 958-1055, and the translations have only minor differences. A study has been made of these texts: F. W. Thomas and H. Ui, "'The Hand Treatise,' A Work of Arya-deva," *JRAS* (1918): 267-310. They say, 267, that the Chinese version of the text is attributed to Diṅnāga.

[1]y-il: *// de ltar zhi ba de ji yang myed pa'ɨ bdag nyid du bshad pas / de la zhig bsgoms na yang ji byung zhing 'jigs pa skye ba de dag gɨ dogs pa bstsal ba'ɨ phyir / 'jigs pa myed pa zhes bya ba smos te / 'jigs pa nɨ dngos po'i bdag nyid du 'dzin pa'i rkyen lis (?) ngan song gsum las stsogs pa thams chad 'byung bar 'gyur gyɨ / dngos po'i bdag nyid du myi rtog cing / bdag dang bdag gi ba myed pa dag las ni 'dod chags las stsogs pa nyon mongs pa pa [sic!] rnams myi 'byung bar ngan song las stsogs pa'ɨ 'jigs pa thams chad yang myi 'byung ngo zhes pa'ɨ tha tshig //.*

("Fearless" is stated in order to remove the doubts of those [who suppose], "In that way, because peace was said to have the nature of nothingness, in that [connection], even should one meditate, what would arise, cease, and be born?" Fear: from the condition of grasping at the nature of an entity, everything such as the three bad states of existence arises; but from not conceiving a nature of an entity and [from the ideas] "I" and "mine" being absent so that the defilements beginning with desire do not arise, none of the fears such as the bad states of existence will arise again, [that] is the meaning.)

[2]y-il: *don dam pa* (the ultimate).

CDGNP omit *de* (that) in the *gang la ... de* correlative phrase.

[3]CD add "and" (*cing*).

[4]y-il: *myi 'thun bas* (by being incongruous).

[5]y-il: *'bral myi bde sdug las stsogs pa* (such as the happiness [and] suffering [of] not separating), which are the

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excessive fear is born; therefore, who proceeds to meditate in that way[1] on that[2]?" [Maitreya] said, "FEARLESS" (*'jigs pa myed pa; abhayam*); because[3] no fear is here[4]. Attachment to object[s] and a self is the basis of all fear[5], but[6] if this[7] is seen[8] ultimately[9], attachment to all entities would be averted; therefore, if this[10] is meditated upon in the ultimate mode, because[11] all fears[12] would be uprooted, one should meditate in that way.

[14] [Should someone] suppose[13], "Although this dependent

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happiness of not being separated from what is pleasing and the suffering of not being separated from what is displeasing.

[1]y-il: *stong par* (on empti[ness]).

[2]y-il: *don dam pa* (the ultimate).

[3]y-il: *de nyid dgrol ba'ɨ phyir* (in order to unravel precisely that [expression, "fearless"]).

[4]y-il: *don dam pa* (the ultimate).

[5]y-il: *ji'i phyir 'jigs pa myed par 'gyur snyam ba la lan du phul te /.*
(Giving answer to the thought, "Why will one be fearless?" [the following is stated].)
y-il: *'khor ba'ɨ sdug bsngal gyi* (of the suffering of saṃsāra).

[6]GNP has "because" (*gyis*) instead of "but."

[7]y-il: *rten 'brel* (dependent arising).

[8]y-il: *stong pa nyid du* (as emptiness).

[9]CDGNP have "the ultimate" (*don dam pa*), which gives a different translation: should the ultimate in this be seen.

[10]y-il: *rten 'brel* (dependent arising).

[11]CD have "but" (*gyi*).

[12]y-il: *skye rga 'chi las stsogs pa'i* (of birth, old age, death, and so forth).

[13]y-il: *// de ltar rten ching 'breld par 'byung ba'ɨ don*

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arising is seen in the ultimate mode[1], later should one meet with unwholesome friends[2], by meditating on improper[3] attentiveness, [they], having become the cause of all-pervasive defilements such as desire, would become the cause for having fear," [Maitreya] said, "NOT TO BE TAKEN AWAY" (*myi 'phrogs pa'; ahāryam* (Bp, 186) / *anāhāryam* (Bp, 269))[4]; one who sees[5] the ultimate cannot be deceived by anyone[6], therefore, there would not be taking away.

[15] [Should someone] suppose[7], "When seeing reality[8],

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rang bzhin gyis zhi ba 'jigs pa myed pa de rtogs kyang / phyis myi dge ba'i bshes gnyen yis bskus te dngos po'i bdag nyid chan du myi 'gyur kyang zhes 'dri ba'i phyir.

(In order to ask, "In that way, although one understands the principle of dependent arising to be naturally peaceful [and] fearless, later, having been deceived by unwholesome friends, one will also not [understand dependent arising] to be the nature of an entity.")

[1]y-il: *da ltar 'phral du 'di ltar* (presently, immediately, in this way).

[2]y-il: *mu stegs pa las stsogs pa log par ston pa dang* (and teachers who are wrong such as non-Buddhists).

[3]y-il: *phyin ci log* (wayward).

[4]y-il: *lan du mdo las myi 'phrogs pa zhes bya ba 'di smos te / skye ba myed pa'i don zab mo rtogs pa'i gang zag te / myi dge ba'i bshes nyen gyi bslu ngag nyan ching phyin chi log du rtog par myi 'gyur ro zhes pa'i don /.*

(In answer, the sūtra stated this, "not to be taken away." The individual understanding the profound principle of birthlessness will not listen to the deceptive speech of a non-virtuous friend nor wrongly conceptualize. [That] is the meaning.)

[5]y-il: *shes rab rnam gsum gyi sgo nas don rtogs na* (when the meaning is realized by means of the triple discriminating insight).

[6]y-il: *myi dge ba'i grog* (an unwholesome friend).

[7]y-il: *// gal te dge ba'i bshes nyen gyis bslu ba'i tshig ni myi nyan du zin kyang / nam tshan na rtag du zhi ba'i rang bzhin gnas gyi nus pas / byi ba'i dug bzhin du khong nas*

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though no one[1] had introduced deception, one[2] will be carried off [by oneself] by being fettered to the wayward," [Maitreya] said, "AS AN ESSENTIAL NATURE THAT IS NOT PACIFIED" (*rnam par zhi ba ma yin ba'ɨ rang bzhɨn du'; avyupaśamasvabhāvaṃ*). Thus is said[3] about that essential nature[4] in which the defilements[5] are pacified by the antidote[6]: that which has a peaceful essential nature[7]; thus the phrase is applied. That[8] whose essential nature is not peaceful is an essential nature that is not peaceful[9]; that is explained in these words[10]:

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ldang zhing dag las dang mtshungs par las 'byung ste / slar yang dngos po'i bdag nyid du rtog ching nyon mongs pa las spyod par myi 'gyur ram zhes dri ba'ɨ phyir /.

(In order to ask, "Even though deceptive speech by wholesome friends is not heard, always, permanently the peaceful essential nature by [its] ability of abiding, just like the poison of a rat, would arise from within and karma comparable to pure karma would occur; furthermore, would there not be conceptualizing [that peaceful essential nature] as the self of an entity and engaging in defiled karma?")

[8]Y-il: *don dam pa* (the ultimate).

[1]Y-il: *gzhan* ([no] other).
GNP omit "one" (*sus kyang*).

[2]Y-il: *rnal 'byor pa de* (the yogi).

[3]Y-il: *rnam par ma zhi ba'ɨ rang bzhin zhes* (an essential nature that is unpacified).

[4]Y-il: *dper na don dam pa'ɨ* (for example, of the ultimate). But in actuality it is the conventional reality in which defilements are pacified by the antidotes, not the ultimate, as soon will be explained.

[5]Y-il: *'dod chags las stsogs pa* (such as desire).

[6]Y-il: *'phags pa'i lam gyi[s] zhi bar byas.*
(Pacified by the Noble Path).

[7]Y-il: *phyis gnyen pos zhi bar byas pa'ɨ* (which later the antidote pacified).

[8]Y-il: *don dam pa* (the ultimate).

[9]Y-il: *gnyen pos 'phral bu zhi bar byas pa ma yin bas*

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This[1] has no wayward essential nature[2] to be pacified by the strength of the antidote[3], because[4] naturally [the ultimate] is the clear light; [because][5] in[6] the **Dharma-dhātu* [= the ultimate] waywardness has not arisen from the beginning.[7]

Thus, was said[8]:

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na.
(Because [it] was not immediately pacified by the antidote.)

[10]y-il: *gong ma'ɨ don bsdus te bstan pa'i phyir* (in order to explain, having condensed the above meaning).

[1]y-il: *don dam pa* (the ultimate).

[2]y-il: *gzod ma nas zhi ba yin bas na*.
(Because [it] is pacified from the beginning.)

[3]y-il: *'phags pa'i lam 'am* (or the Noble Path).

[4]y-il: *jɨ'i phyir zhe na / don dam pa de ni*.
(Why? The ultimate.)

[5]y-il: *de bas na* (because).

[6]CD have "from" (*las*).

[7]y-il: *kun rdzob du ni glo bur gyi sgrib pa zhes tha snyad gdags pa char li* [*char li* is illegible] */ don dam par ni de lta bu myed do zhes pa /*.
(Conventionally [there is] what is conventionally designated "adventitious obscuration"; ultimately there is no such thing.)

[8]y-il: *// rang bzhin gyis 'od gsal zhing chos kyi dbyings la phyin chi ma log pa ni thog ma nas ma skyes par ji mngon zhe na / mngon bar gtan tshigs su rten 'brel gyi snying po'i rnam par bshad pa las / 'di skad 'byung ba'i khungs bstan pa'ɨ phyir 'di dag smos so /*.
(As for the clear light by essential nature and the unerring in the **Dharmadhātu*, what is manifested as the unborn from the beginning?
In the reasoning that appears, in order to indicate the [scriptural] source of these words from the *Pratītyasamutpāda-*

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There is no dharma[1] at all produced by ordinary beings; no [dharmas] are negated by the Buddhas.

There is only correctly[2] seeing reality[3]; in this[4] there is not even the slightest [dharma] that is to be established[5] nor removed[6]. Thus[7] was said in the *Ārya-Satya-dvayāvatāra*[8] also:

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hṛdaya-vyākhyāna, these [words] were stated.)

The *rTen cing 'brel par 'byung ba'i snying po'i rnam par bshad pa* (*Pratītyasamutpāda-hṛdaya-vyākhyāna*), Derge 3837 *tsa* 146b7-149a2 (= 4554 182b1-184a5), attributed to Nāgārjuna, is either not the source of the following quote in the SṬ-K or the quotation is quite loose. If the quotation is merely quite loose, then it most closely agrees with Derge 3837, 149a1-2, which is a quotation from the *rTen cing 'brel par 'byung ba'i snying po'i tshig le'ur byas pa* (*Pratītyasamutpāda-hṛdaya-kārikā*), Derge 3836 *tsa* 146b2-7, 146b6:

'di la gsal [= bsal] bya gang yang med //
gzhag par bya ba ci yang med //
yang dag nyid la yang dag blta //
yang dag mthong na rnam par grol //

Here there is nothing to be removed,
There is nothing to be established.
Correctly view reality.
If one sees reality, one is liberated.

[1]y-il: *nyon mongs pa'i* (of defilement).

[2]y-il: *don dam pa'i tshul dang 'thun bar* (in harmony with the ultimate mode).

[3]y-il: *blang dor myed pa'i don dam par la* (in the ultimate, which does not take up [virtue nor] reject [non-virtue]).

[4]y-il: *don dam pa* (the ultimate).

[5]y-il: *rnam par byang ba gang yang* (any purity).

[6]y-il: *nyon mongs pa gang yang* (any defilement).

[7]y-il: *gtan tshigs der yang ma zad de* (the reason not having been exhausted).

[8]The *Satyadvayāvatāra* (*bDen pa gnyis la 'jug pa*) cannot

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be the text with the same title written by Atiśa (Derge 3902) because he lived some 250 years after Kamalaśīla. The Tibetan catalogs do not list any other text with the same title. However, Derge lists a *Saṃvṛti-paramārtha-satya-nirdeśa-sūtra*; *Kun rdzob dang don dam pa'i bden pa bstan pa mdo* (Derge 179 *ma* 244b4-266b7), which discusses, 253b-254b, how to tame and comprehend defilement on the ultimate and conventional levels. The discussion includes this example and explanation (254b):

> *'jam dpal gyis smras pa lha'i bu 'di lta ste / dper na skyes pu zhig gnyid kyis log pa'i rmi lam la sbrul kha gdug pas zin nas de sdug bsngal gyis gtse ba las yang dug sman btang nas / de'i gdug pa med par gyur te / gdug pa med par gyur pas sdug bsngal yang med par gyur na / lha'i bu de ji snyam du sems / skyes bu de yang dag par zin tam 'on te yang dag pa ma yin /*
>
> *lha'i bus smras pa / 'jam dpal don dam par na shin tu yang dag pa ma yin no //*
>
> *'jam dpal gyis smras pa / lha'i bu ji ltar dug de med par 'gyur /*
>
> *lha'i bus smras pa / 'jam dpal ji ltar zin pa shin tu mi bden pa de bzhin du dug med par gyur pa yang shin tu bden pa ma yin no //*
>
> *'jam dpal gyis smras pa / lha'i bu de bzhin du 'phags pa rnams kyis nyon mongs pa thams cad kyang don dam par mi blta ba'i tshul gyis blta'o //.*
>
> (Mañjuśrī said, "Devaputra, in this way: for example, a person, having been seized by a poisonous snake in a dream while sleeping, from being harmed by that suffering, having taken an antidote, by the poison being rendered nonexistent, the suffering also is rendered nonexistent. Devaputra, what do you think: is it right that the person was seized or is it not right?"
>
> Devaputra said, "Mañjuśrī, on the ultimate level [it] is extremely not right."
>
> Mañjuśrī said, "Devaputra, how is that poison nonexistent?"
>
> Devaputra said, "Mañjuśrī, just as being seized is utterly untrue, so also the absence of poison is utterly untrue."
>
> Mañjuśrī said, "Devaputra, in that way the Noble Ones see all defilements by means of not seeing on the ultimate level."

The Bp, 177, quotes a *Satya-dvayāvatara* in which Devaputra is being addressed, and Vaidya in the fifth appendix, 309, has confused this text with Atiśa's composition of the same name. It seems that the Sanskrit text with the title *Satyadvayāvatara* was translated into Tibetan with the title

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Just as in a dream the poison of one seized [= bitten] by a snake is pacified, [so] defilement also will be pacified.

Therefore[1], because one realizes the **Dharmadhātu* if one trains (*goms par gyurd na*) [oneself] on reality[2], by realizing the **Dharmadhātu*, which is by nature clear light, because there is no seed[3] of error[4], there is no occasion for adventitious defilement to arise, because one dwells in the nature of reality[5].

Some [texts] have[6] "an essential nature endowed[7] with peace" (*rnam par zhi ba dang bcas pa'i rang bzhin*); ignorance and so forth[8], which is naturally peaceful[9] from the begin-

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Saṃvṛti-paramārtha-satya-nirdeśa-sūtra.

[1]y-il: *gtan tshɨgs* (the reason).

[2]y-il: *don dam pa'ɨ* (of the ultimate).

[3]y-il: *dngos por lta ba'ɨ* (of the view that entit[ies are real]).

[4]y-il: *'khrul ching* (and delusion).

[5]y-il: *lan chig ji ltar rtogs par* (to understand how one time.) The meaning of this note is not clear.

[6]y-il: *sa lu ljang pa rgya gar gyɨ yi ge kha chig las nɨ rnam par zhɨ ba ma yɨn ba'ɨ rang bzhin zhes myɨ 'byung ste / de la bchas shes bya ba'ɨ sgra nɨ gnyɨs bgrogs pa lta bur myi blta 'o //.*

(Some Indian manuscripts [of] the *Śālistamba-[sūtra]* do not have [the phrase] "an essential nature that is not pacified." There the word "endowed" will not be seen, just as two friends.)

[7]y-il: *ma bral bas na* (because not separated).

[8]y-il: *de nyɨd dgrol ba'ɨ phyir* (in order to unravel precisely that [expression, "an essential nature endowed with peace"]).

y-il: *yan lag bchu gnyis* (the twelve components).

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ning, is endowed with peace. Because [it] naturally occurs together[1] with peace[2], that[3] has an essential nature endowed with peace; thus the word is applied.[4]

[End of the Fifteen Adjectives of
Ultimate Dependent Arising.]

HE who SEES DEPENDENT ARISING (*rten cing 'brel par 'byung ba mthong ba des /*; ya [imaṃ] pratītyasamutpādaṃ ... paśyati, sa)[5] of such a type SEES (*mthong; paśyati*)[6] the just-mentioned Dharma of practice and Dharma of result because everything on the ultimate [level] has one taste. Also, Buddha, the

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[9]y-il: *don dam par gzod ma nas zhi bas na gdod zhɨ bar bya myi dgos pa'ɨ rang bzhin dang bchas pa la bya /.*

(Because ultimately pacified from the beginning, [that] is endowed with an essential nature that, [from] the beginning, does not need to be pacified.)

[1]y-il: *ma bral te* (not separate).

[2]y-il: *bchas shes bya ba'ɨ sgra ni gnyɨs bgrogs pa lta bur myɨ blta'o.*

(The expression "endowed" is not seen, just like two friends.)

y-il: *gdod zhɨ bar bya myi dgos kyi gzod pa nas zhɨ bar gyurd pa'ɨ phyir.*

([From] the beginning there is no need to be pacified, but because [the ultimate] is pacified from the beginning, [the following is said].)

[3]y-il: *don dam pa* (the ultimate).

[4]Ṭ-D, 30b:

> "AN ESSENTIAL NATURE THAT IS PACIFIED" because [dependent arising] is free of karma and defilement.
>
> An essential nature entirely peaceful, free of all conceptual proliferation, free of the entire net of conceptions, permanently abiding, fearless, is free of arising and perishing.

[5]x and y have reddened this passage, but z has not.

[6]xz have reddened this word, y is too illegible to determine.

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Blessed One, [is seen] because the just-mentioned ultimate has the essential nature of the Dharma-body (*chos kyi sku; dharmakāya*).[1] Therefore, "'HE' who 'SEES' the just-mentioned 'DHARMA, SEES THE BUDDHA,' SAID (*chos mthong ba des sangs rgyas mthong ngo zhes gsungs; yad uktaṃ[--yo] dharmaṃ paśyati, sa buddhaṃ paśyati*)[2] [the Blessed One]"; [the phrase] "the Blessed One" [in the previous sentence] is implied.[3]

[Should someone] wonder, "Why does that one see it[4] in

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[1]Although the Bp, 186 and 269, have "*dharmaśarīra*," more likely Kamalaśīla used "*dharmakāya*."

Ṭ-D, 30b:

> "DHARMA-BODY": precisely the Dharma-body is the body of the Dharma, just as an upper millstone [or pestle] (*mchig bu = mchig gu (?); *niśādāputra*) [The meaning of the example is unknown].
>
> "BUDDHA" [is so-called] because [He] knows the Dharma.
>
> In that way, one who sees dependent arising sees the Dharma, the unsurpassable enlightener, the nature of the learned.
>
> He who [sees] the Dharma of the sphere of Noble Wisdom, by realizing reality itself [or by oneself] in that way, sees the One-Born-From-Dharma, the Dharma-emanation, the Dharma-vision, the Buddha; thus said the Blessed One.

[2]This quotation comes from the very beginning of Maitreya's reply to Śāriputra.

xz have *zhes gsungs* in red, y is too unclear to accurately say.

[3]Ṭ-D, 30b:

> He who sees the Dharma in a similar way with an essential nature that is permanent, without life, and so forth:
>
> One who is stainless-minded sees [11c]
> Dependent arising, the Dharma, and the Buddha [11d]
>
> that one sees the Buddha as the unsurpassable Dharma-body; thus the Blessed One said.

[4]CDGNP add "it" (*de*).

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that way?" the Blessed One[1] here stated the reason, "HAVING REALIZED THE NOBLE DHARMA[2], BY POSSESSING PERFECT WISDOM" (*'phags pa'i chos mngon bar rtogs te / yang dag pa'i ye shes dang ldan bas //; [āryadharmābhisamaye samyagjñānād upanayenaiva ?]*)[3]; this is the reason for seeing here. He who understands the just-mentioned dependent arising realizes the Noble Dharma; the meaning is "understands the ultimate Dharma." He who understands the ultimate Dharma possesses perfect wisdom. He who possesses perfect wisdom, because [he] dwells in[4] the wisdom of sameness, does not conceive dependent arising, the Dharma, and the Buddha to be different. Thus, if the yogi, because of possessing perfect wisdom when the Noble Dharma is realized, sees the just-mentioned dependent arising, [he] will see the Dharma and the Buddha; thus the Blessed One said. Therefore, because the Blessed One spoke with regard to the intention for sameness and the allusion for the characteristic of the perfect (*yongs su grub pa'i mtshan nyid; *parinispanna-laksana*), [we] intend that there is no

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[1]For "the Blessed One," x alone has genitive marker, *kyi*, instead of the instrumental marker, which is preferable.

[2]Ṭ-D, 30b:

> "HAVING REALIZED THE NOBLE DHARMA": those who are far beyond sinful dharmas are noble. The dharma of those is the Noble Dharma: right view and so forth.
> "HAVING REALIZED": because of having done face-to-face single-pointedly and because of having done directly: because of having obtained concentration; thus is the meaning.

[3]Vaidya's Sanskrit edition has the brackets because the original Sanskrit text of Bp must have been missing this passage.
Ṭ-D, 30b:

> "BY POSSESSING PERFECT WISDOM" is because [it] realizes in a perfect, unerring fashion the reality of the absence of self [in] all dharmas.

[4]CDGNP omit "in" (*la*).

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contradiction in the speech of[1] the Blessed One.

[1] CDGNP have "by" (*kyis*) instead of "of" (*kyi*).

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OBJECTION[1]: WHY [THE NAME] "DEPENDENT ARISING?"

ANSWER: [IT] POSSESSES CAUSES AND POSSESSES CONDITIONS, BUT IS NOT CAUSELESS [NOR] CONDITIONLESS. THEREFORE, [IT IS CALLED] "DEPENDENT ARISING."

IN THAT [CONNECTION], THE BLESSED ONE BRIEFLY STATED THE DEFINING CHARACTERISTIC OF DEPENDENT ARISING:[2]

[THIS] IS THE RESULT OF THIS CONDITIONEDNESS:[3] "WHETHER *TATHĀGATAS* ARISE OR NOT, THIS NATURE OF DHARMAS REMAINS"[4]

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[1]The ŚS actually says *smras pa* (statement) but in this context the translation "objection" works better.

[2]Ṭ-D, 31a, quotes most of this passage with no commentary other than introducing the section as an analysis of the defining characteristic of dependent arising.

[3]LRT, having omitted "this" (*'di*) and changed the genitive to an instrumental, translates "By conditionedness [there is the] result:" (*rkyen nyid kyis 'bras bu ste /*).

[4]Ṭ-D, 31a, quotes this ŚS passage with some variation:

> WHETHER *TATHĀGATAS* ARISE OR NOT, THIS NATURE, STABILITY OF DHARMAS, AND INVARIABLE PRINCIPLE OF DHARMAS ETERNALLY REMAINS.

The quotation is introduced by a brief passage affirming the principles of dependent arising--proceeding with unbroken streams of causes and conditions and of causes and results--and denying the principles of causelessness, dissimilar causes, creative agent, and destructive agent.

Ṭ-D, 31a, continues:

> Perhaps by a single cause devoid of [GNP connected with] conditions entities are born and abide. Perhaps a condition, without depending upon a cause, is able to generate something. Perhaps it is right to say "abiding and non-abiding." [But these statements are not right.] These [causes and conditions] arise, the result arises; because there is no causelessness, no conditionlessness, whether *Tathāgatas* arise or not, this nature and stability of dharmas eternally remains. In this way, the principle of dependent arising is the result of this conditionedness, thus the Blessed One briefly stated [the defining characteristic of] dependent arising.

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UP TO:

THIS WHICH IS THE NATURE, THE STABILITY OF DHARMAS, THE INVARIABLE PRINCIPLE[1] OF DHARMAS, THE CONFORMITY TO DEPENDENT ARISING, THUSNESS, UNERRING THUSNESS, UNIQUE THUSNESS, VERITY, TRUTH, UNERRINGNESS, AND THE RIGHT.

See the ŚK [12]. See 5 in the Appendix for the Sanskrit quotations.

[The Conventional Mode]

[Should] someone[2] wonder, "If this dependent arising is

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[1]This is one of the few instances in which the Dunhuang texts and the later editions have different forms of a word. The Dunhuang texts (abce) have:

chos nges par gyurd (be *gyur;* c *'gyur*) *pa* (c *ba*) *nyɨd*

and the later editions all have *chos mi 'gyur ba* (F *pa*) *nyid*. The Mv, 6500, has *niyamaḥ = mi 'gyur ba* and Mv, 6501, has *niyāmaḥ = nges par 'gyur ba*.

The ŚṬ-K, in both Dunhuang and later editions, follows the ŚS Dunhuang reading, with the exception that the Dunhuang texts omit the word *chos*:

xz	*nges par gyurd pa nyid*
y	*nges par gyur pa nyɨd*
CDGN	*chos nges par gyur ba nyid*
P	*chos nges par gyur pa nyid*

The Ṭ agrees with the ŚṬ-K except for the *pa/ba* particle:

Ṭ-CDGN	*chos nges par gyur pa nyid*
Ṭ-P	*chos nges par gyur ba nyid*

It is not known how there came to be the two different forms of a word or whether the same word is being translated from Sanskrit.

[2]CDGNP omit *gang* (someone).

y-il: *mu stegs chan lastsogs pa* (such as a non-Buddhist).

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not assembled on the ultimate [level] by[1] causes and conditions, why is it[2] called 'dependent arising'?" Therefore, in order to indicate the meditation on dependent arising in the conventional mode, [Maitreya][3] said, "WHY[4] [THE NAME] 'DEPENDENT ARISING'?" (*cɨ'ɨ phyir rten cing 'brel 'byung ba zhes bya' //; pratītyasamutpāda iti kasmād ucyate /*). In response to this, [Maitreya] said, "[IT] POSSESSES CAUSES AND POSSESSES CONDITIONS BUT IS NOT CAUSELESS [NOR] CONDITIONLESS" (*rgyu dang bcas rkyen dang bcas pa la bya'ɨ / rgyu myed rkyen myed pa la ma yin te //; sahetukaḥ sapratyayo nāhetuko nāpratyaya*).

[Someone] supposes this:

> Ultimately, this dependent arising is indeed an unborn thing, but nevertheless, conventionally, just like an illusion or reflection, that which depends on various, particular (*so sor nges pa; *pratiniyama*) causes and conditions indeed exists as a conventional designation (*tha snyad btags par yod pa nyid de*). Therefore, all the expositions [expounded] in scripture and [held] in the world are indeed not contradictory.[5]

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[1]xyz omit "by" (*kyis*).

[2]zCDGNP omit "it" (*'di*).
y-il: *da ltar gɨ phyi nang gɨ dngos po* (an internal [or] external entity of the present).

[3]y-il: *sha ri bus dris pa dang* (and Śāriputra asked). Actually, this is not one of Śāriputra's questions posed at the beginning of the ŚS. It is part of Maitreya's discourse.

[4]CD omit *ci'i phyir* (why).

[5]y-il: *sgyu ma tsham du rgyu rkyen yod par bshad pas bchom ldan 'das kyɨs rten ching 'brel par 'byung ba dang khams dang skye mched tsham myɨng dang tshɨg dang yɨ ge 'ɨ tshogs lastsogs pa yod par bshad pa yang 'gal ba myed do //.*
(By having explained that causes and conditions exist as mere illusion, although the Blessed One explained that the gathering and so forth of words, phrases, and letters exists [as] mere dependent arising, the [eighteen] elements, and

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But, however, because [even] conventionally the way the non-Buddhists imagine this [dependent arising] to have the defining characteristic of causelessness, dissimilar cause, and so forth is not so, in order to refute all the non-Buddhist views, this[1] [dependent arising] is established [to have] a five-fold defining characteristic: [1] the defining characteristic of arising from causes, [2] the defining characteristic of arising from many impermanent causes, [3] the defining characteristic of arising without a self, [4] the defining characteristic of arising from efficacious conditions, and [5] the defining characteristic of arising from agentless conditions.

[1. The Defining Characteristic of Arising from Causes]

In that [connection], this[2] [expression] "POSSESSES CAUSES AND POSSESSES CONDITIONS" (*rgyu dang bcas rkyen dang bcas //; sahetukaḥ sapratyayo*) indicates[3] the first defining characteristic; this undermined the view that [entities arise] causelessly.

Lest [someone] wonder, "Although endowed with causes, how would there be a condition without effect?"[4] [Maitreya]

[twelve] sense-bases, there is no contradiction.)

[1]y-il: *rten 'brel* (dependent arising).

[2]GNP do not have "this" (*'di*) in the instrumental form (*'dis*), which is grammatically required.

[3]CDGNP have the past form of the verb, *bstan* (indicated).

[4]y-il: *'dɨr yang gzhan dag dogs pa rten 'brel ches bya ba nɨ 'bras bu rgyu la rtend pas na rgyu dang 'bras bu dus gcig na yod pa skad kyɨ sgrar gsungs pa na 'dɨr gong du rgyu dang bchas rkyen dang bchas shes smos pas rgyu rkyen nɨ yod bden na de 'ɨ 'bras bu ma bstand pas 'bras bu myed na rgyu rkyen de dag gang gɨ rkyen du 'byung snyam sems pa 'ɨ phyir /.*

(Here also, others doubt because of thinking:

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said, "BRIEFLY" (*mdor; *saṃkṣipta*)[1]; of[2] that [result] for which this[3] is the condition, this is the condition[4]; the phenomenon of that is this conditionedness.[5] That[6] which makes understood just that result of that[7] is the result of

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"Dependent arising": if it were said that cause and result existed at the same time because the result depends on the cause, because here above "possesses causes and possesses conditions" was said, if it is true that causes and conditions exist, because the result of that was not indicated [in the sūtra], when there is no result, of what [result] would those causes and conditions be the condition?)

[1]y-il: *// lan du mdor zhes bya ba lastsogs pa gsungs te / mdor na sa bon de myu gu gang gɨ rkyen du gyurd pa de nɨ myu gu de 'ɨ rkyen ches bya ste / mdo las nyɨd ches smos pa rnams sgra 'ɨ don gzhan du yang snyegs mod kyɨ skabs 'dɨr nɨ rkyen nyɨd las 'bras bu nyɨd 'byung ba tsham las gzhan mu stegs kyɨs brtags pa lta bu chɨ yang myed do zhes dgag pa 'ɨ phyir nyid kyɨ sgra smos so //.*

(In answer, [Maitreya] said "briefly" and so forth. In brief, the seed that is the condition of that sprout is called "the condition of that sprout." In the sūtra, the expressions "nyid" may refer to other meanings of the word, but in this situation [it] is just the result arising from the condition; there is no other [meaning] such as the non-Buddhist[s] imagine. For the sake of refutation, the word "nyid" was stated.)

[2]xyz omit the genitive.

[3]y-il: *rkyen te sa bon* (the condition, the seed).

[4]y-il: *mdo las rkyen 'dɨ nyɨd ches bya ba dang sbyaro.* (In the sūtra, "this conditionedness" is applied.)

[5]y-il: *mdo las rkyen 'dɨ nyɨd ces 'byung ba'ɨ nyɨd kyɨ sgra nɨ log shɨg du drang du myed do / rkyen de 'ɨ dngos po nyɨd la bya 'o //.*

(In the sūtra, although "this conditionedness" occurs, the suffix "-ness" is not lead off to one side, [that is, the suffix *nyid* has no meaning]. [It] is the phenomenon of the condition.)

[6]y-il: *'bras bu* (result).

[7]y-il: *rgyu rkyen* (causes and conditions).

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that condition.[1] That is indicated thus[2]:

When this condition[3] exists, this result arises.

[We] wish to express just that by the word "dependent arising."[4] In that [connection], the established word ["dependent arising"] having been agreeably concluded, there is no contra-

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[1]y-il: *// rkyen 'dɨ nyɨd kyɨ 'bras bu ste zhes bya ba las 'bras bu zhes bya ba nɨ rkyen gang gɨs na rkyen 'dɨ nyɨd kyɨ 'bras bu nɨ 'dɨ yin no zhes bya bar gzhan dagɨs shes par byed pa nɨ rkyen de 'ɨ 'bras bu zhes bshad do //.*

([The word] "result" from [the expression] "the result of this conditionedness" that makes others understand that "If by some condition, [then] this is the result of this conditionedness" was explained as the result of that condition.)

[2]y-il: *// bshad ma thag pa'ɨ chos de dag gɨ don nɨ 'di skad bstand pa yin te / tshɨg phyi ma 'dɨ dagis gsal bar byed do / de yang gong du rtog ge pa dagis brgald pa ltar rgyu dang 'bras bu dus gchig du yod pa lta bu la rten 'brel ches myɨ bya 'o / 'bras bu skyed par nus pa'i rgyu rkyen yod pa las brtend te / 'bras bu 'byung ba tsham la rten 'brel ches bya 'ɨ / rgyu dang 'bras bu dus gchig na yod pa la myɨ bya 'ɨ don nɨ sngar bshad pa lta bu la bya 'o //.*

(The meaning of those dharmas just explained is indicated in these words: these later words make clear. Moreover, as the sophists contested above, cause and result at the same time is not called dependent arising. Depending on existing causes and conditions able to produce a result, the mere arising of the result is called dependent arising, but not the cause and result existing at the same time. The meaning is as explained previously.)

[3]y-il: *rgyu* (cause[s and conditions]).

[4]y-il: *mdor na rgyu yod pa las 'bras bu 'byung bar nges pas de tsham la bltos nas rten ching 'brel par 'byung ba zhes bya bar grang te / yod pa las byung zhes byar yang myɨ rung la myed pa las byung zhes byar yang myɨ rung ba'ɨ don.*

(In brief, because it is certain that the result arises from the existing cause, based on just that, [the principle] is called "dependent arising"; [it has] the meaning of not being suitable to be called "arising from an existent" nor being suitable to be called "arising from a non-existent.")

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diction as to meaning.[1]

[Should someone] wonder, "Why[2] is this stated to possess causes?" in that [connection, Maitreya] said "WHETHER [*TATHĀGATAS*] ARISE" (*byung yang rung; utpādād vā*) and so forth.

[1] "THIS NATURE" (*chos nyid 'di; [i]yaṃ dharmatā*) is the nature of dependent arising.[3]

[2] "THE STABILITY OF DHARMAS" (*chos gnas pa nyid; dharmasthititā*) and so forth belongs to the list of synonyms; some, in order to benefit the entire entourage, the persons who understand the meaning, state the list of synonyms. That stability that is simply abiding is merely called "enduring."[4]

[3] "THE INVARIABLE PRINCIPLE OF DHARMAS" (*nges par gyurd pa nyid; dharmaniyāmatā* (Av, 452) / *dharmaniyāmakatā* (*Bhāmatī*, 265))[5] is the invariability; "having dependence on particular causes[6]" is the meaning.[7]

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[1]y-il: *sgra nɨ don du rgyu sa bon las 'bras bu myu gu byung bar zad de / chos nyɨd kyɨs de ltar 'byung ba yod pas tshɨg nɨ jɨ skad du smras kyang rten 'brel [d]u 'byung ba la nyams pa 'am gnod pa myed pas jɨ dga'r sbyord tshig pa'o //.*

(The word: in meaning, the result-sprout arose from the cause-seed; because there is arising like that by nature, the phrase occurs as dependent arising just as spoken and, because there is no harm or fault, is a phrase that applies agreeably.)

[2]Before "Why," CD add *de* (that); GN have *nga* (I); P has *da* (now).

[3]Ṭ-D, 31a:

NATURE is the nature of causes and conditions.

[4]Ṭ-D, 31a:

"STABILITY OF DHARMAS" is the nature of not perishing.

[5]xyz omit the word "*chos*" whereas CDGNP have it before *nges par gyur pa nyid* and thus agree with the Sanskrit texts that have the word "*dharma*" before *niyāmatā* or *niyāmakatā*.

[6]y-il: *nas dang 'bras lta bu sa bon* (seed such as wheat

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[4] "THE CONFORMITY TO DEPENDENT ARISING" (*rten cing 'brel par 'byung par 'thun pa; pratītyasamutpādānulomatā*)--there is never any arising that is not dependent on causes and conditions; always there is reliance upon causes and conditions--[that] is the meaning.[1]

[5] "THUSNESS" (*de bzhin nyid; tathatā*) is meditating exclusively in such a way.[2] Also, because [dependent arising] is the cause of realizing thusness.[3]

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or rice). Thus, from wheat seeds come only wheat, from rice seeds only rice. This invariable principle of dependent arising is the fact that particular causes have particular results.

[7]Ṭ-D, 31a:

> "THE INVARIABLE PRINCIPLE OF DHARMAS" is the definite order of this conditionedness, just like the series [of] causes and conditions.

y-il: *// da nɨ rnam grangs kyɨ dond rnams 'dɨ man chad re re nas 'chad de / rten ching 'brel par 'byung ba'ɨ rang nyid las myɨ 'gyur ba bam brtan par gnas pa'ɨ phyir nges par gyurd pa nyid ches bya ba 'o //.*

(Now, explaining each of the topics of the list of synonyms down to this point, because dependent arising's own karma either does not change or abides stably, [it] is called "the invariable principle.")

[1]Ṭ-D, 31a-b:

> "THE CONFORMITY TO DEPENDENT ARISING": conditions without causes do not proceed [to have a result] and causes without conditions also do not proceed, but when [both causes and conditions] have mutually gathered, [they] will proceed [to have a result].

[2]y-il: *rgyu rkyen las byung ba kho nar rtogs par bya 'o /.*

(Exclusively arising from causes and conditions is to be understood.)

[3]Ṭ-D, 31b, omits "thusness."

y-il: *ma skyes pa'ɨ de bzhɨn nyɨd de don dam pa khong* (realizing the thusness of the unborn, the ultimate).

y-il: *// yang na rten 'brel 'dɨ kun rdzob sgyu ma tsham du shes pa'ɨ sgo nas ma skyes pa'ɨ de bzhɨn nyɨd don dam par*

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[6] "UNERRING THUSNESS" (*ma nor pa de bzhin nyid; avitathatā*) is because [dependent arising] refutes the wrong.[1]

[7] "UNIQUE THUSNESS" (*gzhan ma yin ba de bzhin nyid; ananyatathatā*) is because [dependent arising] rejects deceit (*gya gyu; *jihma*); if some entity should not be dependently arisen, then there would be deceit. That is not the case, because all entities are dependently arisen.[2]

[8] "VERITY" (*yang dag pa nyid; bhūtatā*)--authoritative because [dependent arising] is not deceptive.[3]

[9] "TRUTH" (*bden ba kho na; satyatā*)--because [dependent arising] possesses the Noble Truth.[4]

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mthong ba de 'ɨ rgyur 'gyur ba'ɨ phyɨr de bzhɨn nyɨd ches bya ba smos so //.

(Also, because this dependent arising, by virtue of [one's] knowing that the conventional is mere illusion, becomes the cause of seeing ultimately the thusness of the unborn, "thusness" was stated.)

[1]Ṭ-D, 31b, omits "unerring thusness."

[2]Ṭ-D, 31b:

"UNIQUE THUSNESS" is because [dependent arising] is devoid of difference.

[3]Ṭ-D, 31b:

"VERITY" is because [it] does not deceive.

[4]Ṭ-D, 31b:

"TRUTH" is because [dependent arising] is in harmony with truth.

"REALITY" is because [it] possesses the goal.

"Reality" (*de kho na nyid; tattvam*) is not one of the terms enumerated in the ŚS or the ŚṬ-K but is added by the Ṭ and the Av. Given the Ṭ's omissions in this enumeration and this addition of *de kho na nyid*, we have evidence for a variant transmission of this ŚS passage. However, we cannot tell whether the variant was part of the ŚS transmission or arose when the Ṭ was composed (or even when the Ṭ was translated into Tibetan). The Av omitted *pratītyasamutpādānulomatā* also, but because the Ṭ did not, the Av might represent another,

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[10] "UNERRINGNESS" (*ma nor pa nyid; aviparītatā*)--because [dependent arising] was not conceived incorrectly.[1]

[11] "RIGHT" (*phyin ci ma log pa nyid; aviparyastatā*)--because [dependent arising] is the object of perfect wisdom.[2]

Also, the earlier words are explained by the later words.

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different transmission of this teaching.

[1] Ṭ-D, 31b:

> "UNERRINGNESS" is because [it] is devoid of the four-fold waywardness.

[2] Ṭ-D, 31b:

> "RIGHT" is because [it] conforms.

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FURTHERMORE, THIS DEPENDENT ARISING ARISES ON THE BASIS OF TWO. WHAT ARE THE TWO?[1] FROM DEPENDENCE ON CAUSES AND DEPENDENCE ON CONDITIONS. THAT ALSO IS TO BE SEEN AS TWO-FOLD: EXTERNAL AND INTERNAL.[2]

See the ŚK [13ab]. See 6 in the Appendix for the Sanskrit quotations.

[2. The Defining Characteristic of Arising from Many Impermanent Causes]

"ON THE BASIS OF TWO" (*gnyis kyɨ phyir; dvābhyāṃ kāraṇābhyāṃ*) and so forth indicates[3] the second defining characteristic.

"DEPENDENCE" (*'brel pa ni /; upanibandhataḥ*) is arising from dependence on that; this many-impermanent-causes doctrine undermines the incongruous cause called "permanent whole."

Here "CAUSE" (*rgyu; hetu*) is the basic cause, because of being specific.[4]

"CONDITIONS" (*rkyen; pratyaya*) are considered to be concurrent causes, because [they] are general.

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[1]The Sanskrit of the Bp and the Mśs has "From what two causes does [it] arise?".

acLRT omit *'di lta ste /* (That is:), the onset of the answer. The Sanskrit versions do not have any equivalent.

[2]Ṭ-D, 31b, quotes most of this passage from the ŚS and, as way of explanation, states that there are four categories.

[3]xy have the past form, *bstand*, z the imperative, *stond*, and CDGNP the present, *ston*.

[4]y-il: *las dge sdɨgɨ bag chags pas nas kyɨ sa bon lastsogs pa ste / 'dɨ dag ni so so 'ɨ 'bras bu gang yin bar len par byed kyɨ / sa bon gchig gɨs thams chad kyɨ rgyur myɨ 'gyur bas thun mong ma yɨn ba zhes bya 'o / .*

(By the impressions of good [and] bad karma, [there] is the seed of wheat and so forth; these procure that which is the particular result, but because a single seed is not the cause of everything, [it] is called "specific.")

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[3. The Defining Characteristic of
Arising without a Self]

In order to indicate the third defining characteristic, [Maitreya] said, "THAT ALSO IS TO BE SEEN AS TWO-FOLD: EXTERNAL AND INTERNAL" (*de yang phyi'i dang nang gi rnam pa gnyis su blta'o; so'pi dvividho draṣṭavyaḥ--bāhyaś cādhyātmikaś ca /*); "that also" is dependent arising dependent upon causes and conditions. In that [connection], the childish[1] are attached to the internal sense-bases as if [they were] the self [and] are attached to the external sense-bases[2] as if [they were whatever is referred to as] mine; in order to abandon attachment to both those, dependent arising is explained to be two-fold: because selflessness and external [and] internal dependent arising are the same. If the self existed, external and internal dependent arising[3] would not be feasible because the self would abide permanently as the basis and [entities] would have the essential nature of that [self][4]; likewise[5], [entities][6] would be permanent.[7]

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[1]CD have *byas pa* (past agent).

[2]xyz omit *skyed mched* (sense-base).

[3]xyz omit *'byung bar* (arising).

[4]y-il: *bdag* (self).

[5]y-il: *bdag* ([like] the self).

[6]y-il: *dngos po rnams kyang* (entities).

[7]y-il: *// bdag yod na ji ltar phyi nang gi rten 'brel du ji myi rung zhe na / lan du bdag yod pa dang bdag byin kyis rlob pa rtag du gnas pas dngos po rnams kyang de 'i rang bzhin du byin kyis brlabs te / rtag du gnas par 'gyur pa'i phyir rtag par yod pa la rten 'brel du 'byung bar ga la 'gyur te / rtag par yod pa'i rigs na da ltar dngos po rnams ni rim kyi rgyu 'gag pa las 'bras bu 'byung bar snang bas bdag rtag pa dang bchas shes byar myi rung ngo //.*

(If the self existed, how would external [and] internal

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IN THAT [CONNECTION], WHAT IS THE DEPENDENCE ON CAUSES [OF] EXTERNAL DEPENDENT ARISING? THAT IS: FROM THE SEED A SPROUT, FROM THE SPROUT A LEAF, FROM THE LEAF A STALK, FROM THE STALK A HOLLOW-STALK, FROM THE HOLLOW-STALK A BUD, FROM THE BUD A FLOWER, FROM THE FLOWER A FRUIT. WHEN THERE IS NO SEED, THE SPROUT WILL NOT ARISE; UP TO WHEN THERE IS NO FLOWER, THE FRUIT WILL ALSO NOT ARISE. WHEN THERE IS A SEED, THE SPROUT WILL BE PRODUCED; SIMILARLY, UP TO WHEN THERE IS A FLOWER, THE FRUIT ALSO WILL BE PRODUCED.[1]

See the ŚK **[13c]** and **[14ab]**. See 7 in the Appendix for the Sanskrit quotations.

[4. The Defining Characteristic of Arising from Efficacious Conditions]

"THAT IS: FROM THE SEED A SPROUT" (*'di lta ste sa bon las myu gu /; yad idaṃ bījād aṅkuraḥ*) and so forth indicates the fourth defining characteristic of external dependent arising, because [it] states that a seed and so forth is the particular cause, because [it] indicates by means of both affirmative and negative [statements] that this cause is efficacious. Therefore, everything will not be born from

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dependent arising not be feasible?

In answer, because the self exists and because the self, the sustainer, abides permanently, entities also would be sustained in accordance with the essential nature of that [self]; because [entities] would abide permanently, when permanently existing, where would there be arising in dependence? In the reasoning that [entities] exist permanently, because presently entities appear by a process--the result arises from the cause ceasing, a permanent self is not feasible.)

[1]T-D, 31b, quotes the ŚS in part without comment. Then following the quotation of the ŚK **[14ab]**:

> When there is a seed, the sprout, stalk, and so forth up to the fruit occur, but when there is no seed, the sprout, stalk, and so forth up to the fruit do not occur.

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everything, because [a cause has] a particular potency; thus [Maitreya] intended. Because a permanent [entity] has no positive or negative [statement associated with it], therefore those who assert that a result arises from a permanent [cause] that lacks potency are undermined.

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IN THAT [CONNECTION], IT DOES NOT OCCUR TO THE SEED, "I PRODUCE THE SPROUT." IT DOES NOT OCCUR TO THE SPROUT, "I WAS PRODUCED BY THE SEED." SIMILARLY, UP TO IT DOES NOT OCCUR TO THE FLOWER, "I PRODUCE THE FRUIT," AND IT DOES NOT OCCUR TO THE FRUIT, "I WAS PRODUCED BY THE FLOWER." HOWEVER, WHEN THERE IS A SEED, THE SPROUT IS PRODUCED AND APPEARS; SIMILARLY, UP TO WHEN THERE IS A FLOWER, THE FRUIT WILL BE PRODUCED AND APPEAR: THUS IS TO BE SEEN THE DEPENDENCE ON CAUSES [OF] EXTERNAL DEPENDENT ARISING.[1]

The ŚK has no corresponding verses. See 8 in the Appendix for the Sanskrit quotations.

[5. The Defining Characteristic of
Arising from Agentless Conditions]

"IN THAT [CONNECTION], IT DOES NOT OCCUR TO THE SEED, 'I PRODUCE THE SPROUT'" (*de la sa bon ni 'di snyam du bdag gis myu gu mngon bar bsgrub bo snyam du myɨ sems so //; tatra bījasya naivaṃ bhavati, aham aṅkuram abhinirvartayāmīti*) and so forth indicates the fifth defining characteristic.

"HOWEVER" (*'on kyang /; atha punar*) and so forth indicates that although there is a cause of entities, there is no agent.[2] If the agent were the cause, there would be no

[1]Ṭ-D, 31b, without comment quotes this ŚS passage and adds a few connecting phrases.

[2]Y-il: *// mdo las 'on kyang sa bon yod na myu gu mngon bar 'grub ching 'byung bar 'gyur ba nas de bzhɨn me tog yod na 'bras bu'ɨ bar du yang mngon bar 'grub ching 'byung bar 'gyur te / zhes bya ba dang sbyar te / dpe nɨ bya ka ra na pa lastsogs pa mu stegs pa thams chad kyɨ gsung las sa bon lastsogs pa rgyu dagɨs myu gu lastsogs pa 'bras bu 'ɨ dngos po skyed pa na rgyus nɨ byed pa zhes bya ba'ɨ rdzas bla thabs gchig bskyed la / byed pa des nɨ 'bras bu skyed par byed pas na rgyu dang 'bras bu 'ɨ bar na byed pa po lhag pa gchig yod pas rgyu'ɨ byed pa dang bchas par 'dod pa 'ɨ lta ba sel te / 'dɨr dngos po rnams skye ba 'ɨ rgyu nɨ yod kyɨ mu stegs pa 'dod pa lta bu 'ɨ byed pa po bla thabs myed par ston to //.*

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entity[1] and[2] what is related to that[3], because there would be no benefit [= causal influence].[4]

Even if there were benefit, if the mere existence [of] the self were to benefit the agent, why would [the existence of the self] not likewise benefit the result as well?[5] If

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(Applying what is said in the sūtra, "However, when there is a seed, the sprout is produced and appears: similarly, on up to when there is a flower, the fruit will be produced and appear": for example, according to the scripture of all non-Buddhists such as the grammarians, inasmuch as causes such as the seed generate the entity of the result such as the sprout, the cause generated a temporary substance called "agent." Inasmuch as that agent generates the result, because there is an extra agent between cause and result, the view that maintains that cause's agent is undermined. Here has been indicated that, although the cause that produces entities exists, there is no temporary agent such as the non-Buddhist[s] maintain.)

[1]y-il: *rgyu* (cause)

[2]CDGNP omit *dang* (and).

[3]y-il: *'bras bu* (result).

[4]y-il: *byed pa rgyu yɨn na myɨ rung ba jɨ yod snyam ba la / lan dkyus te / gal te mu stegs pa 'dod pa ltar sa bon las myu gu 'byung ba de sa bon yod pa tsham kyɨs myu gu skyed par myɨ nus kyɨ byed pa zhɨg bya ba zhɨg gchɨg chɨg bar na yod pa des grogs byas te / myu gu skyed par byed do zhes zer ba myɨ rung ste / jɨ ste byed pas myu gu skyed na / sa bon gyɨs myu gu skyed ches byar myɨ rung ste / sa bon dang myu gu 'brel pa myed pa'ɨ phyir myu gu la sa bon gyɨs phan myɨ 'dogs pas sa bon myed par yang myu gu 'byung ba'i skyon du 'gyur ro //.*

(If the agent were the cause, what would not be right? To answer at length: As the non-Buddhist[s] maintain, the sprout arises from the seed; the mere existence [of] the seed is not able to produce the sprout, but the agent--an action--existing between the one [the seed] and the other [the sprout], having acted as a friend, produces the sprout. That statement [of the non-Buddhists] is not right. If the agent produces the sprout, it would not be right to say that the seed produces the sprout. Because the seed does not benefit the sprout, on account of the seed and sprout having no relation, there would be the fault that even without a seed the sprout would arise.)

[5]y-il: *sa bon dang myu gu 'brel pa myed pa myɨ rung bas*

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another agent[1] produced[2], that[3] would not be related to that[4].[5]

'jɨgs pa'i phyir yang 'dɨ skad zer te / sa bon gyɨs byed pa skyed de / de nas byed pas myu gu skyed pas brgyud pa'ɨ sgo nas sa bon gyɨs myu gu la phan 'dogs so zhe na / de yang myɨ rung 'dɨr sun dbyung ba'ɨ phyɨr lan dkyus te / sa bon gyɨs byed pa bskyed par byed na sa bon yod pa tsham zhɨg gɨs byed pa bskyed dam / yang na byed pa gzhan zhɨg la bltos te skyed par byed / sa bon yod pa tsham zhig gis byed pa skyed do zhe na nɨ byed pa zhes bya ba sus kyang myɨ mthong ba 'ɨ byed pa zhɨg gɨs bar gyi lam long byas te / myu gu bskyed myɨ dgos kyɨ / sa bon gyɨs chig char 'bras bu skyed du myɨ rung ba'ɨ bka' shags ji mtsham te myɨ bzhed //.

(Because [the view] that seed and sprout have no relation is not right, out of fear this was said: The seed produces the agent; after that, because the agent produces the sprout, by means of a series, the seed benefits the sprout.

[For Buddhists,] that also is not right; in order to rebuke this, [here is] the answer at length: If the seed were to produce the agent, either the mere existence [of] the seed would produce the agent or else, depending on another agent, [the agent] would be produced. [In the first case, regarding the view that] the mere existence [of] the seed produces the agent: [It] is not necessary that an agent called "agent" that no one sees, acting as an intermediary, produces the sprout, but however much is argued that [the position that] the seed concurrently produces the result is not right, [we Buddhists] do not claim [any agent].)

[1]y-il: *phyɨ ma* ([mentioned] later [as opposed to the previously mentioned agent]).

[2]CDGNP add *de'i tshe* (at that time).
y-il: *byed pa snga ma* (the previously [mentioned] agent).

[3]y-il: *byed pa snga ma* (the previously [mentioned] agent).

[4]y-il: *sa bon* (the seed).

[5]y-il: *// gal te byed pa zhes bya ba de sa bon yod pa tsham gyɨs ma bskyed kyɨ / yang byed pa gzhan zhɨg gɨs byed pa snga ma de bskyed la snga ma des nɨ gdod myu gu skyed par byed do / zhe na / myɨ rung bar bstand pa 'i phyir 'dɨ smos te / 'o na nɨ byed pa nang gchig gɨs gchig bskyed par gyur pas sa bon gyɨs myu gu bskyed pa ma yin bas / sa bon dang myu gu 'brel pa myed par skyon gong ma bzhin no //.*

(The so-called agent is not produced by the mere

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If the agent[1], by having a particular potency[2], by its mere existence[3], produces a result, likewise why would an entity[4] not produce [a result][5]?[6] If another agent [should produce a result], still there would be an infinite regress (*thug pa myed par 'gyur; *anavasthāprasaṅga*) for[7] the agent.[8]

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existence [of] the seed, but another agent produced that previously [mentioned] agent and that previously [mentioned] agent produced the present sprout.

In order to indicate that is not right, this was stated: Well, because one inner agent would produce one [other inner agent], because it is not [the case that] the seed produced the sprout, as above [there would be] the fault that the seed and sprout are not related.)

[1]y-il: *snga ma* (previously [mentioned]).

[2]y-il: *'bras bu skyed pa'ɨ mthu yod pas* (because there is the power of producing a result).

[3]y-il: *byed pa 'ɨ snga ma nyɨd* (precisely the earlier [mentioned] of the agent[s]).

[4]y-il: *'o na rgyu 'ɨ* (well, of the cause).

[5]y-il: *'bras bu* (a result).

[6]y-il: *// 'dɨr yang gal te 'di skad du byed pa phyi ma gzhan po de myɨ dgos par sngar sa bon gyɨs bskyed pa'ɨ byed pa snga ma de nyɨd g.yo ba lastsogs pa'ɨ mtshan nyɨd myed par yod pa tsham zhig gɨs 'bras bu skyed nus pas na byed pa snga ma de nyid rgyu dang 'bras bur rung ngo zhe na / de yang myɨ rung ste / 'o na rgyu la yang 'bras bu skyed pa'ɨ nus pa yod pa na byed pas 'bras bu bskyed myɨ dgos par rgyu nyɨd kyɨs ji 'i phyir 'bras bu myɨ bskyed de / gdon myɨ za bar de gnyɨs kyɨ bar na byed pa gzhan myed do zhes pa'ɨ tha tshig //.*

(Here also, inasmuch as precisely that earlier agent produced by the seed earlier without needing that other, later agent, is able to produce the result by merely existing without the defining characteristic of movement and so forth, precisely that earlier agent is suitable as cause and result.

That also is not right. Well, if the cause has the capability of producing the result, why would just the cause--without the agent producing the result--not produce the result? Certainly, in between those two--[cause and result]--there is no other agent; such is the meaning.)

[7]xyz omit *la* (for).

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Thus, the pronouncement of the Blessed One that all dharmas lack an agent is reasonable. That [pronouncement] undermined those who maintain that the cause possesses an agent.

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[8] y-il: *gal te yang 'dɨ skad du byed pa yod pa tsham gyɨs skyed myɨ nus kyɨ byed pa gzhan zhɨg gɨs rgyu byas nas byed par 'gyuro zhe na byed pa de nyɨd la yang rgyu gzhan zhig gis rgyu 'am grogs bya (?) dgos te / de bzhin gchig nas gchig du brgyud pa mtha myed par 'gyur te / de bas na yang byed pa gzhan 'dod na de la yang de bzhin du brgal zhɨng brtag pa thug pa myed do.*

(Although the mere existence [of] the agent is not able to produce [a result], another agent, acting as the cause, will create.

[Answer:] Precisely that agent is needed as a cause or friend by another cause; in that way, the series from one to another, will be endless. Therefore, if another agent is desired, that also, in that way cross-examined, is an infinite regress.)

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HOW IS DEPENDENCE ON CONDITIONS [OF] EXTERNAL DEPENDENCE ARISIṆG TO BE SEEN? BECAUSE OF THE ASSEMBLAGE [OF] THE SIX ELEMENTS. BECAUSE OF THE ASSEMBLAGE [OF] WHAT SIX ELEMENTS? THAT IS: FROM THE ASSEMBLAGE OF THE EARTH, WATER, FIRE, AIR, SPACE, AND SEASON ELEMENTS IS TO BE SEEN THE DEPENDENCE ON CONDITIONS [OF] EXTERNAL DEPENDENT ARISING.[1]

IN THAT [CONNECTION], THE EARTH ELEMENT PERFORMS THE FUNCTION OF SUPPORTING THE SEED. THE WATER ELEMENT MOISTENS THE SEED.[2] THE FIRE ELEMENT MATURES THE SEED.[3] THE AIR ELEMENT OPENS THE SEED.[4] THE SPACE ELEMENT PERFORMS THE FUNCTION OF NOT OBSTRUCTING THE SEED. SEASON[5] PERFORMS THE FUNCTION OF TRANSFORMING THE SEED. WITHOUT THESE CONDITIONS, THE SPROUT WILL NOT BE PRODUCED FROM THE SEED. HOWEVER, WHEN THE EXTERNAL EARTH ELEMENT IS NOT DEFICIENT--AND LIKEWISE WATER, FIRE, AIR, SPACE, AND SEASON ARE NOT DEFICIENT--WHEN ALL ARE ASSEMBLED, SHOULD THE SEED CEASE, FROM THAT THE SPROUT WOULD BE PRODUCED.

See ŚK [13d] and [14cd-16]. See 9 in the Appendix for the Sanskrit quotations.

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[1]Ṭ-D, 32a, quotes and paraphrases the sūtra for this paragraph.

[2]ABCDFHKNQ have a reading that differs from the Sanskrit as well as from JLRT: The water element performs the function of moistening the seed.

[3]ABCDFHJKNQ again have a different reading not supported by the Sanskrit or LRT: The fire element performs the function of maturing the seed.

[4]ABCDFHJKNQ again differ from LRT and from the Sanskrit: The air element performs the function of opening the seed.

[5]bcd add "element" (*kyɨ / kyi khams*). Season is not usually included in any of the lists of elements. When a sixth element is listed, it is consciousness (*vijñāna*).

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[4. The Defining Characteristic of Arising from Efficacious Conditions]

"IN THAT [CONNECTION], THE EARTH ELEMENT PERFORMS THE FUNCTION OF SUPPORTING THE SEED" (*de la sa'ɨ khams ni sa bon rten pa'i bya ba byed do //; tatra pṛthivīdhātur bījasya saṃdhāraṇakṛtyaṃ karoti /*)[1] and so forth, by indicating the application of earth and so forth, indicates the fourth defining characteristic, because [it] states the potency. Here earth itself is the element earth; it should be seen as [having] the essential nature of color and shape. The WATER ELEMENT (*chu'ɨ khams ni /; abdhātur*)[2] [has] the essential nature of being moist; the FIRE ELEMENT (*mye'ɨ khams ni /; tejodhātur*)[3] [has] the essential nature of heat; the AIR ELEMENT (*rlung gɨ khams ni //; vāyudhātur*)[4] [has] the essential nature of movement: those produce the sprout. The SPACE ELEMENT (*nam kha'i khams ni /; ākāśadhātur*)[5] is the cavity inside[6] [and] the absence of touchables above[7]; that

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[1]Ṭ-D, 32a, quotes the above ŚS passage and explains that by supporting the seed and sprout, earth is solidity.

[2]Ṭ-D, 32a, quotes the above full ŚS sentence on water and explains that, according to CD, water listens (*mnyan par byed do*), and according to GNP, water assists (*gnyen par byed do*). Neither of these explanations inspires confidence in the reliability of this passage's transmission.

[3]Ṭ-D, 32a, repeats the ŚS passage but uses the verb *smin par byed do* (matures) instead of *yongs su dro bar byed do* (matures) or *yongs su dro ba'i bya ba byed do* (performs the function of maturing). The Ṭ explains that at the time of increasing, having grown, the warmth through mutual contact is called maturation (*yongs su smin pa*).

[4]Ṭ-D, 32a, repeats the ŚS sentence above on air and explains that opening the seed means the seed grows.

[5]Ṭ-D, 32a-32b, repeats the ŚS sentence above and explains that space is non-obstructive because it facilitates. I presume space facilitates the growth of the seed, sprout, and so forth.

[6]Y-il: *myu gu 'ɨ sbu bu* (the sprout's cavity).

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also should be seen as [having] the essential nature of light and darkness. And SEASON (*dus; ṛtur*)[1], because [it] is a particular condition of earth and so forth, [we] consider its divisions to be a particular aspect of time.[2]

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[7] y-il: *myu gu skye ba ni st[e]ng nas 'gog pa myed pa.* (The arisen sprout has no obstruction from above.)

[1] Ṭ-D, 32b, also repeats the ŚS sentence above and then explains that because time transforms everything, it also transforms the seed.

[2] y-il: *chen po bzhi 'dus pa'ɨ gnas skabs na sa bon las myu gu skye ba tsham la bya'ɨ mu stegs kyɨ lta bur dus rtag pas chos thams chad bskyed par nɨ myi 'dod pas na.*

(Because the sprout is simply born from the seed on the occasion when the four great [elements] assemble, but that a permanent time, like [the permanent time] of the non-Buddhist, produces all dharmas is not admitted.)

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IN THAT [CONNECTION], IT DOES NOT OCCUR TO THE EARTH ELEMENT, "I PERFORM THE FUNCTION OF SUPPORTING THE SEED[1]." SIMILARLY, IT DOES NOT OCCUR TO THE WATER ELEMENT, "I MOISTEN THE SEED." IT DOES NOT OCCUR TO THE FIRE ELEMENT, "I MATURE THE SEED." IT DOES NOT OCCUR TO THE AIR ELEMENT, "I OPEN THE SEED." IT DOES NOT OCCUR TO THE SPACE ELEMENT, "I PERFORM THE FUNCTION OF NOT OBSTRUCTING THE SEED." IT DOES NOT OCCUR TO THE SEASON, "I PERFORM THE FUNCTION OF TRANSFORMING THE SEED." IT DOES NOT OCCUR TO THE SEED, "I PRODUCE THE SPROUT." IT DOES NOT OCCUR TO THE SPROUT, "I WAS PRODUCED BY THESE CONDITIONS." HOWEVER, WHEN THESE CONDITIONS EXIST AND THE SEED CEASES, A SPROUT WILL BE PRODUCED. SIMILARLY, UP TO: WHEN THE FLOWER EXISTS, THE FRUIT WILL ALSO BE PRODUCED.

AND THE SPROUT IS NOT MADE BY ITSELF, NOT MADE BY ANOTHER, NOT MADE BY ĪŚVARA, NOT TRANSFOṚMED BY TIME, NOT ARISEN FROM ESSENTIAL NATURE, NOR BORN WITHOUT A CAUSE. HOWEVER, THE ELEMENTS OF EARTH, WATER, FIRE, AIR, SPACE, AND SEASON HAVING ASSEMBLED, WHEN THE SEED CEASES, THE SPROUT WILL BE PRODUCED. THUS, THE DEPENDENCE ON CONDITIONS [OF] EXTERNAL DEPENDENT ARISING IS TO BE SEEN.[2]

See the ŚK [17-18]. See 10 in the Appendix for the Sanskrit quotations.

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[1]ac omit "seed" (*sa bon*).

[2]Ṭ-D, 36b:

> Therefore, in the sūtra was said, "HOWEVER, THE ELEMENTS OF EARTH, WATER, FIRE, AIR, SPACE, AND SEASON HAVING ASSEMBLED, WHEN THE SEED CEASES, THE SPROUT WILL BE PRODUCED." "HOWEVER"--the sprout and so forth will arise from the seed that has become non-existent and that is devoid of self, other, both, and Īśvara, and so forth, and [from] the gathering of earth and so forth.

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[5. The Defining Characteristic of Arising from Agentless Conditions]

"IT DOES NOT OCCUR TO THE EARTH ELEMENT, 'I PERFORM THE FUNCTION OF SUPPORTING THE SEED'" (*sa'i khams kyang 'di snyam du bdag gis sa bon rten pa'i bya ba bya'o snyam du myi sems so //; pṛthivīdhātor naivaṃ bhavati--ahaṃ bījasya saṃdhāraṇā-kṛtyaṃ karomīti*)[1] and so forth indicates the fifth defining characteristic; in that way, by indicating the fifth defining characteristic, having [already] undermined the non-Buddhist view by means of affirmative [statement], in order to undermine [the non-Buddhist view] by means of negative [statements], [Maitreya] said, "AND THE SPROUT" (*myu gu de yang /; sa cāyam aṅkuro*)[2].

[Negative [Statements]]

"NOT MADE BY ITSELF" (*bdag gis ma byas //; na svayaṃkṛto*) undermines the claim of those who say that simply the essential nature is the cause. Whether the essential nature exists or not, the self is not correct as the cause because [it] is useless and powerless.

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[1]Ṭ-D, 32b:

> IN THAT [CONNECTION], IT DOES NOT OCCUR TO THE EARTH ELEMENT, "I PERFORM THE FUNCTION OF SUPPORTING." [For the word "supporting," Ṭ-CD have *'dug* and Ṭ-GNP *sdud*; ŚS has *rtend/rten*; ŚṬ-K has *rtend/rten/brten.*] SIMILARLY, IT DOES NOT OCCUR TO WATER, FIRE, AIR, SPACE, and SEASON [that they perform their respective functions], because [they] do not grasp at "I" nor grasp at "mine."

[2]Ṭ-D, 32b, introducing [18], says:

> "AND THE SPROUT"--because the sprout, which has the seed as a cause, and so forth is produced, [it is not made by itself, others, and so forth].

Following [18], Ṭ-D, 32b-36b, is a long section of commentary on the verse. The contents of this section are discussed at length in the introductory chapter on the contents of Ṭ.

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"NOT MADE BY ANOTHER" (*gzhan kyis ma byas //; na parakṛto*)--because no other agent, having previously given thought [to creating], creates; by the [already] just-mentioned reasoning: because all dharmas lack an agent.

"NOT MADE BY BOTH" (*gnyis kas ma byas /; nobhayakṛto*) --not made by itself or another.

"NOT MADE BY ĪŚVARA" (*dbang phyug gis ma byas //; neśvaranirmito*) undermines the claim of Īśvara proponents: because [results] occur [only] sometimes, a permanent cause of entities, such as Īśvara, is not right because the cause is not deficient.[1] A permanent [cause] does not depend on another [cause in order to produce a result], because another [cause] assisting[2] that [permanent cause] is not necessary. ["Not made by Īśvara" is said] because of the unsuitability that [the cause] would [ever] be deficient should the cause of those causes and conditions be Īśvara and so forth; therefore, the [Buddha] intended that because [the result] arises [only] sometimes, [results] are not made by Īśvara.

"BY TIME" (*dus kyis /; na kāla*) also not made.

The Saṃkhyas imagine [creation from nature], but [creation] is "NOT ARISEN FROM NATURE" (*rang bzhin las ma byung; na prakṛtisaṃbhūto*).

All these [negative statements] undermine a dissimilar cause. The final[3] phrase--[NOR BORN WITHOUT A CAUSE]--undermines causelessness; should there be causelessness, because there is no dependence, [the result] arising [only] sometimes would not be feasible.

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[1]The reasoning is that a permanent cause should always be producing results. Because results occur only sometimes, their cause cannot be permanent.

[2]CDGNP have *bsdad* (depending [on]).

[3]CDGNP have *thams cad* (all), which does not work here.

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IN THAT [CONNECTION], EXTERNAL DEPENDENT ARISING IS TO BE SEEN AS FIVE-FOLD. WHAT FIVE? NOT ETERNALISM, NOT ANNIHILATION, NOT TRANSMIGRATION, FROM A SMALL CAUSE A GREAT RESULT IS PRODUCED, AND AS THE CONTINUITY OF WHAT IS SIMILAR WITH THAT.

HOW IS [EXTERNAL DEPENDENT ARISING] NOT ETERNALISM? BECAUSE THE SPROUT IS ONE THING AND THE SEED IS ANOTHER, PRECISELY THAT WHICH IS THE SPROUT IS NOT THE SEED. AFTER THE SEED HAS CEASED, THE SPROUT DOES NOT ARISE; WHEN [THE SEED] HAS NOT CEASED, [THE SPROUT] DOES NOT ARISE, BUT AT THE PRECISE TIME THE SEED CEASES, THE SPROUT ARISES.[1] THUS, [EXTERNAL DEPENDENT ARISING] IS NOT ETERNALISM.

HOW IS [IT] NOT ANNIHILATION? THE SPROUT IS NOT BORN FROM A SEED THAT HAS ALREADY CEASED, NOR IS [THE SPROUT] BORN FROM [A SEED] THAT HAS NOT CEASED. HOWEVER, AT THE PRECISE TIME THE SEED CEASES, THE SPROUT ARISES IN THE MANNER OF THE HIGH AND LOW [ENDS] OF A BALANCE BEAM. THEREFORE, [EXTERNAL DEPENDENT ARISING] IS NOT ANNIHILATION.

HOW IS [IT] NOT TRANSMIGRATION? BECAUSE THE SPROUT IS ONE THING AND THE SEED ANOTHER; PRECISELY THAT WHICH IS THE SPROUT IS NOT THE SEED. THEREFORE, [EXTERNAL DEPENDENT ARISING] IS NOT TRANSMIGRATION.

HOW IS A GREAT RESULT OBTAINED FROM A SMALL CAUSE?[2] FROM PLANTING A SMALL SEED, A LARGE FRUIT WILL BE OBTAINED. THEREFORE, A LARGE RESULT IS OBTAINED FROM A SMALL CAUSE.

[HOW IS EXTERNAL DEPENDENT ARISING THE CONTINUITY OF THAT WHICH IS SIMILAR WITH THAT?] THE PLANTED SEED PRODUCES A SIMILAR FRUIT, THEREFORE THERE IS CONTINUITY OF THAT WHICH IS SIMILAR WITH THAT. IN THAT WAY, EXTERNAL DEPENDENT ARISING IS TO BE SEEN AS FIVE-FOLD.

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[1] This sentence in the Bp, 270, and the Mśs, 109, reads:

Yet still, the seed ceases and the sprout arises.

[2] abceLRT omit the question.

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See the ŚK [19cd-21] (ŚK [19ab] does not correspond exactly to the ŚS). See 11 in the Appendix for the Sanskrit quotations.

[Negative (Statements)]

In order to indicate that these five-fold defining characteristics of dependent arising undermine permanence and so forth, [Maitreya] said, "IS TO BE SEEN AS FIVE-FOLD" (*rnam pa lngar blta ste; pañcabhiḥ kāraṇair draṣṭavyaḥ*); the meaning is "five-fold."

Because cause and result are very different, ETERNALISM (*rtag pa' //; śāśvatato*)[1] does not have the essential nature of a whole. Otherwise, the distinction would not be made that "This is the result; this is the cause."[2]

A result does not arise from a cause that is past or of the same time; [it arises] from the present, [the moment the cause ceases]. Because, on account of momentariness, the cause does not remain at the time the result arises, [the cause and result] will not be at the same time.[3] Therefore, because the stream of cause and result is not broken, [external dependent arising] IS NOT ANNIHILATION (*chad par ma yin; nocchedato*).[4]

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[1]CDGNP have *rnam pa* (aspect), an obvious error.

[2]Ṭ-D, 36b-37a, explains that "NOT ETERNALISM" means that the sprout and seed are different: one is not the other. The sprout does not arise when the seed has not yet ceased and if the seed has already ceased, the sprout will not arise. But only when the seed ceases does the sprout arise.

[3]CDGNP have *dus mnyam pa las mi 'byung ste / thal bar 'gyur ro* ([the result] does not arise at the same time [the cause abides]; there would be undesired consequences).

[4]Ṭ-D, 37a, explains that destruction does not occur because the sprout arises at exactly the same time the seed ceases. The sprout does not arise before or after the seed

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Because cause and result are different, NOT TRANSMIGRATION (*'pho bar ma yin no //; na saṃkrāntitaḥ*). This undermines those who think that the essential nature of the cause, having transmigrated, arises as the result.[1]

On account of great and many stalks, branches, leaves, and so forth appearing from a small seed of the Nyagrodha tree and so forth, thereby, because from a small seed A GREAT RESULT IS OBTAINED (*bras bu chen po mngon bar 'grub /; parīttahetuto vipulaphalābhinirvṛttitaḥ*), it is thought that the human agent is not useless.[2]

"THE PLANTED SEED PRODUCES A SIMILAR FRUIT" (*sa bon ji lta bu btab pa de lta bu'i 'bras bu mngon bar 'grub /; yādṛśaṃ bījam upyate tādṛśaṃ phalam abhinirvartayati*), that is: from a rice seed, just rice grains will arise; not otherwise. This also indicates that inasmuch as result and seed are not contrary, the human agent is useful. With two causes, when the human agent is not useful, an equal or lesser result will be obtained or a contrary result is obtained. Therefore, because a great result and similar result is obtained, it is indicated that the human agent is not useless.[3]

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has ceased.

[1]Ṭ-D, 37a, says "NOT TRANSMIGRATION" because the seed and sprout are different.

[2]Ṭ-D, 37a, equates the phrases in the ŚK with the parallel phrases in the ŚS. It adds little beyond that.

[3]CDGNP omit *myed pa* thus giving a reading where the human agent is not useful. This must be an error by CDGNP.

Ṭ-D, 37a, again equates the parallel phrases in the ŚS and the ŚK. Then it has some summarizing verses that are translated in the ŚK annotation.

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IN THIS WAY, INTERNAL DEPENDENT ARISING ALSO ARISES ON THE BASIS OF TWO. WHAT ARE THE TWO?[1] DEPENDENCE ON CAUSES AND DEPENDENCE ON CONDITIONS.

See the ŚK [22ab]. See 12 in the Appendix for the Sanskrit quotations.

[2. The Defining Characteristic of Arising from Many Impermanent Causes]

"INTERNAL DEPENDENT ARISING ALSO [ARISES] ON THE BASIS OF TWO" (*nang gɨ rten cɨng 'breld par 'byung ba yang gnyis kyɨ phyir //; [a]dhyātmiko'pi pratītyasamutpādo dvābhyām*); this [phrase] indicated the defining characteristic of arising from many impermanent causes.

[1] b adds *'dɨ lta ste /*; eBCDFHJKNQ add / *'di lta ste /*; and A adds *'di lta ste /* (THEY ARE AS FOLLOWS:). acLRT omit this phrase as do the Sanskrit quotations.

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IN THAT [CONNECTION], WHAT IS DEPENDENCE ON CAUSES [OF] INTERNAL DEPENDENT ARISING? IT IS AS FOLLOWS: "DEPENDENT ON IGNORANCE, CONDITIONING FACTORS" UP TO "DEPENDENT ON BIRTH, OLD AGE AND DEATH."[1] IF IGNORANCE DOES NOT ARISE, THE CONDITIONING FACTORS[2] ALSO WILL NOT BECOME MANIFEST. IN THIS WAY UP TO, "IF BIRTH DID NOT ARISE, OLD AGE AND DEATH ALSO WILL NOT BECOME MANIFEST." LIKEWISE, FROM "OUT OF IGNORANCE EXISTING, CONDITIONING FACTORS WILL BE PRODUCED," UP TO "FROM BIRTH EXISTING, OLD AGE AND DEATH WILL BE PRODUCED."

IN THAT [CONNECTION], IT DOES NOT OCCUR TO IGNORANCE, "I PRODUCE[3] CONDITIONING FACTORS." IT DOES NOT OCCUR TO THE CONDITIONING FACTORS, "WE WERE PRODUCED BY IGNORANCE." SIMILARLY UP TO IT DOES NOT OCCUR TO BIRTH, "I PRODUCE OLD AGE AND DEATH." IT DOES NOT OCCUR TO OLD AGE AND DEATH, "WE WERE PRODUCED BY BIRTH." HOWEVER, FROM "OUT OF IGNORANCE EXISTING, CONDITIONING FACTORS ARE PRODUCED AND BECOME MANIFEST," SIMILARLY UP TO "FROM BIRTH EXISTING, OLD AGE AND DEATH ARE PRODUCED AND BECOME MANIFEST." IN THAT WAY, DEPENDENCE ON CAUSES [OF] INTERNAL DEPENDENT ARISING IS TO BE SEEN.

See the ŚK [22cd-25c] (ŚK [23] does not correspond exactly to the ŚS). See 13 in the Appendix for the Sanskrit

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[1]Ṭ-D, 37b, as part of its commentary to [22cd], has a long ŚS quote of the progressive dependent arising formula. This complete formula was stated at the beginning of the ŚS but not at this point in the sūtra. It is curious that the Pp quotes the complete formula here but the Mśs and the Śis give the same abbreviated version as found in the Tibetan versions of the ŚS. Because of the Pp's quotation, it is impossible to know whether the Ṭ is quoting the progressive dependent arising formula from the beginning of the ŚS or from a different, lost version of the ŚS that had the complete formula at this point, also.

[2]acLRT omit *rnams*, the plural marker, after *'du byed* (conditioning factor).

[3]Of the Tibetan texts, ac have "produce" in the past tense. The Sanskrit quotations have the present.

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quotations.

[4. The Defining Characteristic of Arising from Efficacious Conditions]

"IT IS AS FOLLOWS: DEPENDENT ON IGNORANCE, THE CONDITIONING FACTORS" (*gang 'dɨ ma rig pa'ɨ rkyend kyis 'du byed rnams /; yad idam avidyāpratyayāḥ saṃskārā[ḥ]*) and so forth indicated the defining characteristic of arising from efficacious conditions.

[5. The Defining Characteristic of Arising from an Agentless Condition]

"IN THAT [CONNECTION], IT DOES NOT OCCUR TO IGNORANCE, 'I PRODUCE THE CONDITIONING FACTORS,'" (*de là ma rɨg pa yang 'dɨ snyam du bdag gis 'du byed rnams mngon bar bsgrub bo snyam du myi sems so //; tatra avidyāyā naivaṃ bhavati--ahaṃ saṃskārān abhinirvartayāmīti /*) and so forth indicated the defining characteristic of arising from an agentless condition; [the second, fourth, and fifth defining characteristics] apply similarly to conditions, also.[1]

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[1] Ṭ-D, 38a:

> IN THAT [CONNECTION], IT DOES NOT OCCUR TO IGNORANCE, "I PRODUCE THE CONDITIONING FACTOR[S] and so forth," up to it also does not occur to old age and death, "I produce sorrow and so forth." IT DOES NOT OCCUR TO CONDITIONING FACTOR[S] and so forth, "WE WERE PRODUCED BY IGNORANCE and so forth," UP TO IT ALSO DOES NOT OCCUR TO OLD AGE AND DEATH, "WE WERE PRODUCED BY BIRTH and so forth."

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HOW IS DEPENDENCE ON CONDITIONS [OF] INTERNAL DEPENDENT ARISING TO BE SEEN? FROM THE SIX ELEMENTS ASSEMBLING. FROM WHAT SIX ELEMENTS ASSEMBLING? THAT IS, FROM EARTH, WATER, FIRE, AIR, SPACE, AND CONSCIOUSNESS ELEMENTS ASSEMBLING, DEPENDENCE ON CONDITIONS [OF] INTERNAL DEPENDENT ARISING IS TO BE SEEN.[1]

IN THAT [CONNECTION], WHAT IS THE EARTH ELEMENT OF INTERNAL DEPENDENT ARISING?[2] THAT WHICH, FROM BRINGING TOGETHER THE BODY[3], PRODUCES THE STATE OF FIRMNESS[4] IS CALLED THE EARTH ELEMENT. THAT WHICH CAUSES THE BODY TO HOLD TOGETHER IS CALLED THE WATER ELEMENT. THAT WHICH CAUSES THE BODY'S[5] FOOD, DRINK, WHAT IS EATEN, AND WHAT IS ENJOYED TO BE DIGESTED IS THE FIRE ELEMENT. THAT WHICH CAUSES THE INHALATION-EXHALATION OF THE BODY IS CALLED THE AIR ELEMENT. THAT WHICH CAUSES THERE TO BE AN INNER CAVITY OF THE BODY IS THE SPACE ELEMENT. THAT WHICH PRODUCES THE SPROUT OF NAME-AND-FORM OF THE BODY, ASSEMBLES THE GROUP OF FIVE CONSCIOUSNESSES, AND IS THE CONTAMINATED MENTAL CONSCIOUSNESS, IN THE MANNER OF A REED BUNDLE,[6] IS THE CONSCIOUSNESS ELEMENT. WITHOUT THESE CONDI-

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[1]Ṭ-D, 38a-38b, quotes most of this passage with the ŚK [25d-26b] and their commentary interspersed among the quotes.

[2]Ṭ-D, 38b-39a, has, as part of the commentary to the ŚK [26c-27], extensive descriptions of the six elements.

[3]beABCDFHJKNQ omit *lus* (body) at this point.

[4]b adds *lus kyɨ /* (of the body) and eABCDFHJKNQ add *lus kyi* (of the body).

[5]eBCDFHJKLNQRT have "body" in the instrumental rather than the genitive, as abcA and the Sanskrit do.

[6]There is some confusion in the literature over the placement of the phrase "in the manner of a reed bundle." abceLRT have the phrase immediately after "the contaminated mental consciousness" and before "is called the consciousness element," as is translated here. This placement agrees with the ŚṬ-K commentary. However, ABCDFHJNQ and the Sanskrit quotations have "in the manner of a reed bundle" as part of

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TIONS, THE BODY WILL NOT BE BORN, BUT WHEN THE INTERNAL EARTH ELEMENT IS COMPLETE, AND SIMILARLY THE WATER, FIRE, AIR, SPACE, AND CONSCIOUSNESS ELEMENTS ALSO ARE COMPLETE, FROM ALL [THOSE] ASSEMBLING, THE BODY WILL BE PRODUCED.

IN THAT [CONNECTION], IT DOES NOT OCCUR TO THE EARTH ELEMENT, "I, FROM BRINGING TOGETHER[1] THE BODY,[2] PRODUCE THE STATE OF FIRMNESS[3]." IT DOES NOT OCCUR TO THE WATER ELEMENT, "I MAKE THE COHESIVENESS OF THE BODY." IT DOES NOT OCCUR TO THE FIRE ELEMENT, "I DIGEST THE BODY'S FOOD, DRINK, WHAT IS EATEN, AND WHAT IS ENJOYED." IT DOES NOT OCCUR TO THE AIR ELEMENT, "I PERFORM THE BODY'S[4] INHALATIONS [AND] EXHALATIONS." IT DOES NOT OCCUR TO THE SPACE ELEMENT, "I CAUSE THERE TO BE THE INNER CAVITY OF THE BODY." IT DOES NOT OCCUR TO THE CONSCIOUSNESS ELEMENT, "I PRODUCE THE NAME-AND-FORM OF THE BODY." IT DOES NOT OCCUR TO THE BODY, "I WAS PRODUCED BY THESE CONDITIONS." NEVERTHELESS, WHEN[5] THESE CONDITIONS EXIST, THE BODY WILL BE BORN.

See the ŚK [25d-29b]. See 14 in the Appendix for the Sanskrit quotations.

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the opening phrase in which the consciousness element is said to be the producer of name-and-form. The T in its commentary to the ŚK [27c] agrees with this placement. LRT has "in the manner of a reed bundle" in both places!

[1]Of the Tibetan texts, only b omits "from bringing together" (*'dus [pa] nas*). The Sanskrit texts omit this, however.

[2]eABCDFHJKNQ omit *lus* (the body).

[3]eACDHJNQ here add *lus kyi* (of the body); BFK add *lus* (the body).

[4]ALRT omit *lus kyi* (the body's).

[5]abecLRT have *dang* or *pa dang* to indicate the locative absolute.

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"FROM BRINGING TOGETHER" (*'dus nas* /; *saṃśleṣlataḥ* / *saṃśleṣāt*)[1]--because very subtle particles are mutually connected.

"DRINK" (*'thungs pa* /; *pīta*) is satiated[2] (*ngoms pa;* **tṛpta*).

"FOOD" (*zos pa'* /; *aśita*) is edibles[3].

"WHAT IS EATEN" (*'chos pa ni* /; *khāditaṃ*) is victuals[4].

Here too is indicated the character of the effect[5] of earth and so forth.

The consciousness element, by being included[6], is also [an internal condition].

Here too the essential nature of the internal cavity, light, and darkness [the Buddha] considers to be the space element.

That which PRODUCES THE SPROUT OF NAME-AND-FORM (*myɨng dang gzugs kyi myi gu mngon bar 'grub par byed pa'* /; *nāma-rūpāṅkuram abhinirvartayati*) applies to the so-called "consciousness element."

Moreover, [1] consciousness included as THE GROUP OF FIVE CONSCIOUSNESSES (*rnam par shes pa'i tshogs lngar* /; *pañca-vijñānakāya*) and [2] THE CONTAMINATED MENTAL[7] CONSCIOUSNESS (*zag pa dang bcas pa'i yid gyɨ rnam par shes pa'* /; *sāsravaṃ*

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[1]zy have *shes bya bas*, whose instrumental does not make sense here. CDGNP omit the instrumental, as here translated.

[2]y-il: *skom* (thirst).

[3]y-il: *zas* (nourishment).

[4]y-il: *shɨng tog lastsogs pa* (fruit and so forth).

[5]y-il: *so so 'ɨ las kyɨ* (of the individual [condition]'s karma).

[6]CDGNP *bsdus pas* (having been included).

[7]CDGNP omit *yid kyi* (mental).

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ca manovijñānaṃ)[1] [both] combined in the manner of a reed hut, applies to the so-called "consciousness element," because [it] is a cause of birth.[2]

While the group of five consciousnesses are defiled, no

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[1]CDGNP have a genitive marker with *rnam par shes pa* (consciousness).

[2]y-il: *rnam par shes pa lnga nɨ yong gɨs zag pa dang bchas pa yin bas smos kyang myɨ dgos / yɨd kyi rnam par shes pa nɨ rnam pa gnyis te rnal 'byor pa 'phags pa'ɨ lam sgom ba rnams kyɨ yɨd kyɨ rnam par shes pa zag pa myed pa nɨ skye ba 'grub pa'ɨ rkyen ma yɨn bas zag pa dang bchas pa dang / ma yin ste / 'dɨr nɨ skye bo phal pa rnams kyɨ zag pa dang bchas pa'i yid kyɨ rnam par shes pa la bya bas zag pa myed pa de las dga' ba'i phyɨr yid kyɨ skabsu nɨ zag pa dang bchas pa smos so de bas na sgo lnga 'ɨ rnam par shes pa dang / zag pa dang bchas pa 'ɨ yɨd kyɨ rnam par shes pa rnams gchig du bsdus pa la rnam par shes pa'ɨ khams shes bya ste / 'dɨ dag nɨ skye ba'ɨ ṙkyen yin ba'ɨ phyir khams shes bya 'o // gong du rgyu dang 'brel pa'ɨ skabsu rnam par shes pa zhes smos pa nɨ skye ba'ɨ sa bon nyɨd yin bas rkyen dang myɨ sbyar te / kun gzhɨ rnam par shes yɨn ba'i phyir ro // de la 'dɨr kun gzhi la bdag du 'dzɨnd pa nyon mongs pa'i yid ma rig pa'ɨ bdag nyɨd yin bas rgyu 'ɨ nang du 'dus so / kha chig nɨ 'dir nyan thos dang 'thun mong bas na rnam par shes pa gnyis ma smos shes zer ro //.*

(Because the five consciousnesses are entirely contaminated, even to mention [them] is not necessary. The mental consciousness has two aspects. (1) Because the uncontaminated mental consciousness of the yogis who meditate on the Noble Path is not a condition for obtaining birth, [such a yogi's consciousness] is not contaminated. (2) Here, because one who acts upon the contaminated mental consciousness of ordinary beings prefers [it] over the uncontaminated, on the occasion of [discussing] the mental [consciousness], contaminated is said. Thus, the consciousnesses of the five doors and the contaminated mental consciousness, when combined, are called "the consciousness element." These, because of being the condition of birth, are called "an element."

In the above, the consciousness mentioned on the occasion of dependence on causes, because [that consciousness] is the seed of birth, is not applied to conditions, because [the seed of birth] is the fundamental consciousness. In that [connection], here because the defiled mind taking the fundamental [consciousness] to be the self is the nature of ignorance, [consciousness] is included among the cause[s]. Some say that here, in order to be in harmony with the auditors, the second consciousness is mentioned.)

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such specification is made because there is no confusion [over that fact].

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IN THAT [CONNECTION], THE EARTH ELEMENT IS NOT THE SELF, NOT A BEING, NOT A LIFE-FORCE, NOT A CREATURE, NOT MANU'S PROGENY, NOT MANU'S DESCENDANT, NOT A WOMEN, NOT A MAN, NOT A NEUTER, NOT I, NOT MINE, AND NOT OF ANY OTHER. SIMILARLY, THE WATER ELEMENT, FIRE ELEMENT, AIR ELEMENT, SPACE ELEMENT, AND CONSCIOUSNESS ELEMENT ARE NOT THE SELF, NOT A BEING, NOT A LIFE-FORCE, NOT A CREATURE, NOT MANU'S PROGENY, NOT MANU'S DESCENDANT, NOT A WOMEN, NOT A MAN, NOT A NEUTER, NOT I, NOT MINE, AND NOT OF ANY OTHER THING.[1]

See the ŚK [29cd]. See 15 in the Appendix for the Sanskrit quotations.

Why does it not occur to the earth and so forth, "We produce[2] the hardness and so forth of the body"? [Maitreya] said, "IN THAT [CONNECTION], THE EARTH ELEMENT IS NOT THE SELF" (*de la sa'i khams ni bdag ma yin //; tatra pṛthivī-dhātur nātmā*)[3] and so forth. All [these terms] beginning with "self" are a list of synonyms; they are imagined by different philosophical systems. The inflated thoughts "I" and "mine" are the SELF (*bdag; ātmā*). Because just that [self] arises in this and that being, [it] is a BEING (*sems can no; sattvo*). Because [it] sustains until the end of life, [it] is LIFE-

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[1]Ṭ-D, 39b, quotes the second half of this passage and adds to the last phrase "AND NOT OF ANY OTHER THING," the comment, "Īśvara and so forth."

[2]zy have the active voice (*mngon bar bsgrub*), CD make no sense (*sngon ma grub*), and GN and P have the passive voice (GN *mngon par 'grub*; P *mngon pa 'grub*). zy add the future participle (*bya*), which is not translated. zy have *mngon bar bsgrub par bya'o snyam du*, GNP have *mngon par 'grub par*.

[3]Ṭ-D, 39b:

> IN THAT [CONNECTION], THE EARTH ELEMENT IS NOT THE SELF, because [it] is free of the pride of thinking "I" and "mine."

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FORCE (*srog; jīvo*). Because [it] arises, [it] is a CREATURE (*skye ba po; jantur*). By being derived from Manu, [it] is MANU'S PROGENY (*shed las skyes; manujo*). Because [it] is the offspring of Manu, [it] is MANU'S DESCENDANT (*shed bu'o /; mānavo*). In that [connection], because the earth element is devoid of the pride of "I," [it] is NOT THE SELF (*bdag ma yin; nātmā*). Because [it] is devoid of activity such as going, [it] is NOT A BEING (*sems can ma yin; na sattvo*).[1] Because [it] is momentary, [it] is NOT THE LIFE-FORCE (*srog ma yin; na jīvo*).[2] Because [it] is devoid of the action of arising, which is to produce, [it] is NOT A CREATURE (*skye ba po ma yin; na jantur*).[3] Because [it] is born from karma, [it] is NOT MANU'S PROGENY (*shed las skyes ma yin; na manujo*).[4] Because there was no Manu[5] who produced, [it] is NOT MANU'S DESCENDANT (*shed bu ma yin; na mānavo*).[6] Because there is no other self of the nature of woman, man, or neuter, there is

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[1]Ṭ-D, 39b:

> NOT A BEING because [it] is devoid of mind (*sems; *citta*), thought (*yid; *manas*), and consciousness (*rnam par shes pa; *vijñāna*).

[2]Ṭ-D, 39b:

> NOT A LIFE-FORCE because [it] has no movement.

[3]Ṭ-D, 39b:

> NOT A CREATURE because [it] is free of what is produced and the producer.

[4]Ṭ-D, 39b:

> NOT MANU'S PROGENY because [it] is free of Manu.

[5]Z omits *shed* (Manu).

[6]Ṭ-D, 39b:

> NOT MANU'S DESCENDANT because there is nothing such as Manu that dwells within.

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NOT A WOMAN, NOT A MAN, NOT A NEUTER (*bud myed ma yin / skyes pa ma yin / ma ning ma yin; na strī na pumān na napuṃsakam*)[1]; woman and so forth is because earth and so forth is imagined in some particular state. "NOT I, NOT THE SELF" (*nga ma yin / bdag ma yiṅ /; na cāham, na mama*)[2] because [it] is free of imagined "I" and "mine[3]." "AND NOT OF ANY OTHER THING" (*gzhan su'ɨ yang ma yin //; na cāpy anyasya kasyacit /*)[4] because there is no Lord [of creation] such as Īśvara. Therefore, because all dharmas lack "I" and "mine," how will there be an agent [of creation]? Thus is the intention.

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[1]Ṭ-D, 39b:

> NOT A WOMAN, NOT A MAN, NOT A NEUTER because there is no internal woman, man, or neuter nature.

[2]All editions of the ŚṬ-K omit the genitive in *bdag gi ma yin* (not mine) even though the ŚS clearly has the genitive in all but two instances. Thus, the ŚS reads "NOT MINE" while the ŚṬ-K here reads "NOT THE SELF."

Ṭ-D, 39b:

> "NOT I NOR THE SELF"--because [the earth element] is free of the arrogance of "I and mine."

GNP have *nga dang bdag med ma yin* ("Not I nor the self-less"), which is not appropriate.

[3]CDGNP have *bdag gis* (by me).

[4]Ṭ-D, 39b:

> "AND NOT OF ANY OTHER THING"--because [the earth element] is free of an agent such as Īśvara, a function, and karma.

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IN THAT [CONNECTION], WHAT IS IGNORANCE? THE BELIEFS THAT THESE SAME SIX ELEMENTS ARE A UNIT, A UNIFORM MASS, PERMANENT, ETERNAL, UNCHANGING, PLEASURABLE, THE SELF[1], A BEING, A LIFE-FORCE, A CREATURE, THRIVING, A HUMAN, AN INDIVIDUAL, MANU'S PROGENY, MANU'S DESCENDANT,[2] "I," "MINE," AND VARIOUS TYPES OF NESCIENCE SUCH AS THAT ARE CALLED IGNORANCE. THUS, BECAUSE IGNORANCE IS PRESENT, DESIRE, ANGER, AND BEWILDERMENT PROCEED WITH REGARD TO OBJECTS. IN THAT [CONNECTION], DESIRE, ANGER, AND BEWILDERMENT WITH REGARD TO OBJECTS ARE CALLED THE CONDITIONING FACTORS DEPENDENT UPON IGNORANCE. THE REPRESENTATION OBJECT IS CONSCIOUSNESS. THESE FOUR APPROPRIATING AGGREGATES ARISING TOGETHER WITH CONSCIOUSNESS ARE NAME-AND-FORM.[3] THE SENSE ORGANS THAT DEPEND ON NAME-AND-FORM ARE THE SIX SENSE-BASES. THE THREE FACTORS ASSEMBLING IS CONTACT. THE CONTACT EXPERIENCE IS FEELING. THE ATTRACTION TO FEELING IS CRAVING. INCREASED CRAVING IS GRASPING. KARMA, ARISING FROM GRASPING AND PRODUCING REBIRTH[4], IS EXISTENCE. THE AGGREGATION ARISING FROM THAT CAUSE IS BIRTH. FOLLOWING BIRTH, THE AGGREGATION MATURING IS OLD AGE. FOLLOW-

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[1]ac omit this belief and among the Sanskrit texts, the Bp and the Śis have *ātmasaṃjñā* while the *Bhāmatī*, the Mśs, and the Pp omit it.

[2]Of the Sanskrit texts, only the Mśs has all the same beliefs that are listed in the Tibetan beginning with "a being" and up to "Manu's descendant."

Ṭ-D, 41b, omits one of the beliefs from this group of seven: *gso bar 'du shes pa dang /* (and the belief [that the six elements] are thriving). All the other editions of Ṭ have the same omission.

Of all the ŚS's Tibetan editions, only b omits *gso ba* (thriving).

[3]Of the four Sanskrit versions of this passage, the Mśs most closely agrees with the Tibetan.

[4]ac are missing *yang* (the "re" in rebirth) while BCDFHJKNQ are missing *srid* (the "birth" in rebirth, or more literally, the "existence" in re-existence). So, beALRT and the Sanskrit quotes have the complete text as here translated.

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ING AGING, THE AGGREGATION PERISHING IS DEATH. THE INTERNAL ANGUISH OF ONE DYING, BEWILDERED, AND WITH STRONG ATTACHMENT IS SORROW. THE LAMENT THAT ARISES FROM SORROW IS LAMENTATION. THE UNPLEASANT EXPERIENCE ASSOCIATED WITH THE GROUP OF FIVE CONSCIOUSNESSES IS SUFFERING. MENTAL SUFFERING ASSOCIATED WITH ATTENTIVENESS IS MENTAL DISCOMFORT. AND WHATEVER OTHER ANCILLARY DEFILEMENTS SUCH AS THAT ARE CALLED "TROUBLE."

See the ŚK [30-37]. See 16 in the Appendix for the Sanskrit quotation.

Because, previously, when the essential nature of the entity that is to be comprehended was indicated, the defining characteristic of that was not explained[1], therefore [Maitreya] asked, "IN THAT [CONNECTION], WHAT IS IGNORANCE?" (*de la ma rig pa gang zhe na /; tatra avidyā katamā ?*)[2]. Here also the defining characteristics are said to be five-fold: [1] own defining characteristic, [2] the defining characteristic of the etymology, [3] the defining characteristic of the connecting of the components, [4] the defining characteristic devoid of the two extremes, and [5] the defining characteristic of the assembling cause.

[1. Own Defining Characteristic]

The belief that the group of six different elements are not different is THE BELIEF THAT [THEY] ARE A UNIT (*gcig pur 'du shes pa; ekasaṃjñā*).[3] To regard as a unit that which is

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[1]CDGNP have *shes* (known) in place of "explained."

[2]Ṭ-D, 39b, quotes this question and then takes two folios to answer by way of listing the various types of realms, places, and forms in which beings can take birth. A detailed description of the account can be found in the introductory chapter discussing the Ṭ.

[3]Ṭ-D, 41b, after quoting the entire list of beliefs that

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a body of different subtle[1] particles is THE BELIEF THAT [THEY] ARE A UNIFORM MASS (*ril por 'du shes pa; piṇḍasaṃjñā*).[2] To regard that which changes each moment as enduring in another time is THE BELIEF THAT [THE SIX ELEMENTS] ARE PERMANENT (*rtag par 'du shes pa'; nityasaṃjñā*).[3] To regard that which arises from the unarisen as being born from what exists is THE BELIEF THAT [THE SIX ELEMENTS] ARE ETERNAL (*brtan bar 'du shes pa'; dhruvasaṃjñā*).[4] To regard that which, upon arising, became non-existent as[5] having transferred to a past time is THE BELIEF THAT [THEY] ARE UNCHANGING (*ther zug du 'du*

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constitute ignorance, says:

> In that [connection], because the earth element consists of eight materials, the belief that [the six elements] are a unit is not right.

[1]CDGNP omit *phra rab* (subtle).

[2]Ṭ-D, 41b-42a:

> Because the subtle particles are not a mutually accumulated nature, to regard [them] as a uniform mass is not right.

[3]CDGNP have a different translation of this sentence, one which is convoluted and unlikely:

> To not regard that which changes each moment as evolving in another time is THE BELIEF THAT [THE SIX ELEMENTS] ARE PERMANENT.

Ṭ-D, 42a:

> Because [the six elements] proceed in dependence upon causes and conditions, the belief that [they] are permanent is not right.

[4]Ṭ-D, 42a:

> Because [the six elements] perish as soon as [they] are born, the belief that [they] are eternal is not [right].

[5]CDGNP have *'phos pas* (by having transferred) in place of *'phos par* (as having transferred).

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shes pa; śāśvatasaṃjñā).[1] To regard that which is endowed with the three sufferings[2] as a solely pleasant nature is THE BELIEF THAT [THEY] ARE PLEASURABLE (*bde bar 'du shes pa; sukhasaṃjñā*).[3] Because those beliefs are the cause of belief in the self and so forth, therefore [those beliefs] were explained first.[4]

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[1]Ṭ-D, 42a:

> Because [the six elements] do not last long, the belief that [they] are unchanging is not [right].

[2]The three sufferings are the suffering of suffering, the suffering of change, and the pervasive conditioned suffering.

[3]Ṭ-D, 42a:

> Because [the six elements] are endowed with the suffering of conditioned factor[s] and of change, the belief that [they] are pleasurable is not [right].

[4]Ṭ-D, 42a, comments on more of the beliefs including one that the ŚS does not mention, the belief that the six elements are pure:

> Because [the six elements] combine thirty-six types of impure materials, the belief that [they] are pure is not [right].
>
> Because [the six elements] are many elemental and element-derived materials, the belief that [they] are the self is not [right].
>
> Because [the six elements] are the sustainment of the mind and mental factors, the belief that [the six elements] are a creature is not [right]. [GNP: Because [the six elements] are sustained by the mind and mental factors, the belief that [the six elements] are a creature is not [right].]
>
> Because [the six elements] have no function, the belief that [they] are a life-force is not [right].
>
> Because [the six elements] are devoid of going and coming, the belief that [they] are an individual is not [right].
>
> Because [the six elements] are free of the arrogance of "I" and "mine," the belief that [they] are Manu's progeny and Manu's descendant is not [right].
>
> Because [the six elements] are free of "I" and "mine" and so forth, the belief that [they] are Manu's progeny and so forth is not feasible.

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The [phrase] "VARIOUS TYPES OF NESCIENCE SUCH AS THAT" (*'di lta bu las stsogs pa myi shes pa rnam pa sna tshogs //; evam ādi vividham ajñānam /*) indicates that the entire complex of defilement such as an egoistic-view has the essential nature of ignorance, because [the complex] arose from waywardness; a part of that[1] is desire and so forth. Because desire, anger, and bewilderment will produce [the karma of body, speech, and mind], regarding this karma of body, speech, and mind, [Maitreya] said, "desire, anger, and bewilderment," because of the designation.[2]

"STRONG ATTACHMENT" (*mngon bar chags pa dang bcas pa /;*

The remainder of the commentary on ignorance, which ends on folio 42b, can be found discussed in the summary of the T in Chapter Three of the Introduction.

[1]y-il: *ma rig pa* (ignorance).

[2]T-D, 42b-43a, explains how ignorance leads to the conditioning factors, which lead to birth. In brief, due to ignorance, wayward views regarding objects arise such as that the objects are permanent, the self, pleasurable, and pure. As a result of these wayward views, desire, anger, and bewilderment increase until karma based on desire occurs, karma based on anger, karma based on bewilderment such as mistaking the path, purity, and liberation for what is not the path, what is impure, and what is not liberated, and finally, by putting an end to karma based on anger and bewilderment, immovable [GNP "movable"] karma occurs. Because of the defilements such as desire, anger, bewilderment, pride, doubt, and so forth, one performs the ten non-virtuous deeds of body, speech, and mind, which the text lists. By performing those deeds, one is born in one of the six realms such as hell, hungry ghost, animal, god, human, and demi-god.

y-il: *dug gsum yod dang sgo gsum nas las rnam gsum byed par 'gyur bas na 'du byed kyi rtsa ba nyid 'dod chags lastsogs pa yin bas 'dod chags lastsogs pas 'du byed ches btags so //.* (Inasmuch as the three-fold karmas are made through the three mediums when the three poisons are present, because the very root of conditioning factor[s] is desire and so forth, conditioning factor[s] are designated by desire and so forth.)

The three-fold karmas may be the wholesome, unwholesome, and immovable; the three mediums are body, speech, and mind; and the three poisons are desire, anger, and bewilderment.

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sābhiṣvaṅga) is the desire such as [between] a boy and a girl.

"SUCH AS THAT" (*'di lta bu las stsogs pa' //; evam ādi*)-- those who are physically and mentally agitated such as a king's attendant and a merchant.[1] Because the rest [of the components] are easy to understand, [they] are not explained.

[1]In the ŚS, "such as that" must refer to ancillary defilements already mentioned and cannot refer to people such as a king's attendant or a merchant who is troubled by the ancillary defilements.

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IN THAT [CONNECTION], BECAUSE OF GREAT DARKNESS, [THERE] IS IGNORANCE. BECAUSE OF ACCOMPLISHMENT, [THERE] ARE CONDITIONING FACTORS. BECAUSE [IT] INFORMS, CONSCIOUSNESS. BECAUSE [THEY] SUPPORT[1], NAME-AND-FORM. BECAUSE [THEY] ARE A MEDIUM FOR ARISING, THE SIX SENSE-BASES. BECAUSE OF CONTACT, CONTACT. BECAUSE OF EXPERIENCE, FEELING. BECAUSE OF THIRST, CRAVING. BECAUSE OF GRASPING, GRASPING. BECAUSE [IT] PRODUCES REBIRTH[2], EXISTENCE. BECAUSE OF THE ARISING OF THE AGGREGATION[3], BIRTH. BECAUSE OF THE MATURATION OF THE AGGREGATION, OLD AGE. BECAUSE OF DISINTEGRATION, DEATH. BECAUSE [IT] CAUSES SORROW, SORROW. BECAUSE OF LAMENTS WITH WORDS[4], LAMENTATION. BECAUSE OF HARM TO THE BODY, SUFFERING. BECAUSE OF HARM TO THE MIND, MENTAL DISCOMFORT. BECAUSE OF DEFILEMENT,[5] TROUBLE[6].

See the ŚK [38-39]. See 17 in the Appendix for the Sanskrit quotations.

[2. The Defining Characteristic of the Etymology]

"IN THAT [CONNECTION], BECAUSE OF GREAT DARKNESS, [THERE] IS IGNORANCE" (*de la mun pa chen po'i phyir ma rig pa'o //; tatra mahāndhakārārthenāvidyā*) and so forth indicates the defining characteristic of the etymology. By making reality

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[1]The Bp has "because [they] think"; the Pp has "because [they] mutually support."

[2]The Bp agrees with the Tibetan translation; the Pp has "because of rebirth."

[3]The Pp omits "of the aggregation."

[4]The Pp omits "with words."

[5]The Bp and the Pp have *upakleśārthena* (because of ancillary defilement).

[6]The Tibetan has *'khrug pa* (trouble) in the singular; the Bp and the Pp have the plural form of *upāyāsa* (trouble).

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as if non-existent, [it] is ignorance.[1]

"BECAUSE OF ACCOMPLISHMENT" (*mngon bar 'du byed pa'i phyir //; abhisaṃskārārthena*)--because [conditioning factors] accomplish rebirth (*yang sred*[2]*; punarbhava*).

"BECAUSE [IT] INFORMS" (*rnam par rig pa'ɨ phyir //; vijñāpanārthena*)--because [consciousness] makes known.

"BECAUSE [THEY] SUPPORT" (*rten pa'ɨ phyir /; anyo'nyopastambhanārthena*)[3]--inasmuch as, by the power of craving[4] [name] turns consciousness toward this[5] and [form][6] can be formed, [they] are respectively name[7]-and-form[8]. Therefore, in the sūtra[9] the four abodes of consciousness were discussed,

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[1]y-il: *dper na mun khung na rdzas yod kyang myɨ mthong ste myed pa bzhin du byed pa dang 'dra bar ma rɨg pas kyang de kho na nyɨd kyɨ don myɨ rtogs par byed pas na mun pa chen po zhes bya 'o //.*

(For example, although items exist in a dark hole, not being seen makes [them] as though non-existent; similarly, because ignorance causes the meaning of reality to not be understood, [it] is called "great darkness.")

[2]z *sred*; y *srɨd*; CDGNP *srid*. z's *sred* (craving) is a scribal error.

[3]The Tibetan has left off any equivalent for *anyo'nya*.

[4]CDGNP have "by the power of existence" (*srid pa'i dbang po*).

[5]y-il: *gzugs dang tshor ba dang 'du shes dang 'du byed rnams* (form, feeling, perception, and conditioning factor), that is, the four aggregates besides consciousness.

[6]y-il: *gzugs kyi phung po* (the form aggregate), which includes all five sense objects such as form, sound, odor, and so on.

[7]y-il: *gzhol ba dang sbyar /* (applied to "turns").

[8]y-il: *gzugs su rung ba dang sbyar /* (applied to "can be formed").

[9]The "four abodes of consciousness" (*rnam par shes pa'ɨ gnas bzhi; *catasṛ vijñānasthiti*) are discussed in both the AKB-s, 396-400, and the Ah, 128-29. A sūtra that discusses

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because [this] was said:

> "Consciousness associated with form, associated with feeling, associated with perception, and associated with conditioning factor[s]: consciousness does not abide for even a moment without support."

"BECAUSE [THEY] ARE A MEDIUM[1] FOR ARISING" (*skye ba'i sgo'i phyir //; āyadvārārthena*)--because consciousness is born and grows, [it] is a sense-base; because the six sense-bases assemble, [they] are the SIX SENSE-BASES (*skye mched drug /; ṣaḍāyatanaṃ*).

"BECAUSE OF CONTACT" (*reg pa'ɨ phyir //; sparśanārthena*) --because, by the power of that[2], the object, sense organ, and consciousness mutually assemble and that is similar to contact.

"BECAUSE OF EXPERIENCE" (*myong ba'ɨ phyir //; anubhavanā-'rthena*)--because this[3] feels and experiences the result of previous karma, [it] is FEELING (*tshor ba'o /; vedanā*).

"BECAUSE OF THIRST" (*skom ba'ɨ phyir //; paritarṣaṇā-'rthena*)--because that[4] desires and thirsts for such things as rebirth[5], [it] is CRAVING (*sred pa'o //; tṛṣṇā*).

"BECAUSE OF GRASPING" (*nye bar len pa'ɨ phyir /;*

---

them is the *Sarvabuddhaviṣayāvatāra-jñānālokālaṃkāra-nāma-mahāyāna-sūtra* (*Sangs rgyas thams cad kyi yul la 'jug pa'i ye shes snang ba'i rgyan zhes bya ba theg pa chen po'i mdo*), Derge 100 *ga* 276a-305a, 295a6-7.

[1]CDGNP incorrectly omit *sgo'i* (are a medium for); in the ŚS, only A omits *sgo'i*.

[2]y-il: *gsum 'dus* (the three assembling).

[3]y-il: *tshor ba* (feeling).

[4]y-il: *sred pa* (craving).

[5]zy have *yang sred* (further craving).

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upādānārthena)--[grasping] clings and grasps to rebirth[1]; a strong attraction to desire, [wrong] views, [wrong] morality, [wrong] ascetic practices, and egoistic views is GRASPING (*len pa'o //; upādānaṃ*).

"BECAUSE [IT] PRODUCES REBIRTH" (*yang srid pa skyed pa'ɨ phyir /; punarbhavajananārthena*)--because birth arises in regard to that[2], [it] is EXISTENCE (*srid pa'o //; bhavaḥ*).

The remainder are not explained because it is easy to combine the terms.

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[1]y-il: *yang dang yang du srid pa gsuṃ du skye ba* (repeatedly born in the three realms).

[2]y has "from [that]" (*las*).
y-il: *srɨd pa'ɨ las* (the karma of existence).

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FURTHERMORE, NOT UNDERSTANDING AND INCORRECTLY KNOWING REALITY IS NESCIENCE, WHICH IS IGNORANCE.

See the ŚK [40]. See 18 in the Appendix for the Sanskrit quotations.

Because the absence of self in persons is incorrectly understood, the first defining characteristic of ignorance and so on was explained.

[3. The Defining Characteristic of the Connecting of the Components]

Now, while both selflessnesses are wrongly understood, [Maitreya] said, "FURTHERMORE" (*gzhan yang //; punar aparaṃ*), [in order to explain] the defining characteristic of connecting the components; not understanding the reality that has the defining characteristic of selflessness in person[s] and dharma[s] is IGNORANCE (*ma rig pa'o //; avidyā*).

That[1] also is not a state devoid [of] knowing, but because [it] is knowing in a wayward manner, [we] wish to call [it] "nescience"; [that] is indicated by the synonym "INCORRECTLY KNOWING" (*log par shes pa'; mithyāpratipattir*). Therefore, because clinging to dharmas such as form is the essential nature of incorrectly knowing, "ignorance" was said. Even in other circumstances, the phrase "nescience" expresses precisely that.[2] Because [ignorance] is not the state devoid

---

[1] Y-il: *log par shes te zhes bya ba* ("incorrectly knowing").

[2] Y-il: *// de bas na mdo kha chig las ma rig pa la myi shes pa zhes 'byung ba yang gtan shes pa myed pa la myi bya 'i log par shes pa la bya bar rig bya 'o zhes gtan tshigs bstand pa'i phyir.*

(Thus, in some sūtras, even though ignorance is rightly called "nescience," it should be known that [ignorance] is not not knowing, but that [it] is incorrectly knowing; in order to put forth that argument, [Kamalaśīla wrote this sentence].)

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[of] knowing, therefore this subject[1] is explained [using] different synonyms.

[1]y-il: *ma rig pa'o* (ignorance).

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IN THAT WAY, WHEN IGNORANCE EXISTS, THE THREE-FOLD CONDITIONING FACTORS ARE PRODUCED: THOSE ASSOCIATED WITH THE WHOLESOME, THOSE ASSOCIATED WITH THE UNWHOLESOME, AND THOSE ASSOCIATED WITH THE IMMOVABLE.

See the ŚK [40], again. See 19 in the Appendix for the Sanskrit quotations.

In order to indicate the connecting of the component[s], [Maitreya] said, "WHEN IGNORANCE EXISTS" (*ma rig pa yod na //; avidyāyāṃ satyāṃ*); because the childish waywardly cling to such things as the self, for the sake of happiness in this life, many unwholesome deeds are committed; for the sake of happiness in later [lives], wholesome deeds are committed; for the sake of there being neither suffering nor happiness, immovable deeds are committed: DEPENDENT ON IGNORANCE, THE CONDITIONING FACTORS (*ma rig pa'i rkyen kyis 'du byed rnams; 'vidyāpratyayāḥ saṃskārā [iti /]*)[1].

[Objection:] If it is suitable to say that the unwholesome, because [it] is derived from delusion (*gti mug; *moha*), arises dependent on ignorance, then how is it suitable for the wholesome and immovable conditioning factors, because [they] are derived from the roots of virtue such as a permanent absence of desire, to have arisen dependent on ignorance?

[Answer]: There is no fault. Ignorance is two-fold: [one ignorance has] the defining characteristic of bewilder-

[1]As noted above, this phrase is omitted in all the Tibetan editions of the ŚS except for DHLRT. The fact that the ŚṬ-K and the Sanskrit quotations except for that in the Pp record this phrase suggests that there was a Sanskrit transmission of the ŚS that did include the phrase. However, only the Eastern Tradition of the Tibetan tradition of the ŚS carried it and transmitted it. Also, the complete phrase translates as:

> These are called, "Dependent on ignorance, the conditioning factors."

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ment regarding cause and result and [the other has] the defining characteristic of bewilderment with regard to reality. In that [connection], the conditioning factors that arise from the cause consisting of bewilderment regarding cause and result we acknowledge to be the unwholesome and not the wholesome nor the immovable. Those [latter] two are maintained to arise from the cause consisting of bewilderment with regard to the meaning of reality: from clinging to the thoughts, "May I be happy and may I have no suffering," for the sake of accomplishing that[1]. Therefore, because [the second type of ignorance] arises from a cause that is not bewildered with regard to cause and result and arises from the condition of ignorance consisting of[2] the defining characteristic of bewilderment with regard to the meaning of reality, [the fact] that [the wholesome and immovable arise from ignorance] is without contradiction. Because there are [conditioning factors] that have arisen from a cause consisting of bewilderment regarding the topic of reality and there are also the roots of virtue that arise from the defining characteristic of being unbewildered regarding cause and result, [there] is no contradiction; that is without fault. Thus, incorrectly knowing reality is called "ignorance."

By the causal entity[3], the karma[4] that engages in desire, those [conditioning factors] that are associated with the wholesome beings in the desire realm are THOSE CONDITIONING FACTORS ASSOCIATED WITH THE WHOLESOME (*bsod namsu nye bar 'gro*

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[1]y-il: *bsod nams dang myi g.yo ba'i 'du byed* (wholesome and immovable conditioning factor[s]).

[2]CDGNP have "by" (*kyis*).

[3]y-il: *'dod khams kyɨ lha dang myir* (as the gods and men of the desire realm). This phrase glosses "By the causal entity."

[4]y-il: *dge ba'ɨ* (virtuous [karma]).

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ba'ɨ 'du byed /; puṇyopagā[1]). Because [certain conditioning factors] are incongruent with the wholesome, [they are called] unwholesome; in that [connection], those conditioning factors of beings in bad states of existence are THOSE ASSOCIATED WITH THE UNWHOLESOME (*bsod nams ma yin bar nye bar 'gro ba; apuṇyopagā*). The immovable, the conditioning factors that become the cause of the form and formless realms, are THOSE ASSOCIATED WITH THE IMMOVABLE (*myɨ g.yo bar nye bar 'gro ba; āniñjyopagāś [ca]*). Also, those conditioning factors that are just wholesome and suitable (*red pa*) are those associated with the wholesome; the meaning is "wholesome." The other [conditioning factors] are also to be understood in this way.

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[1]The Sanskrit texts omit *saṃskārāḥ* (conditioning factors).

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IN THAT [CONNECTION], FROM THE CONDITIONING FACTORS ASSOCIATED WITH THE WHOLESOME ARISES JUST THE CONSCIOUSNESS ASSOCIATED WITH THE WHOLESOME; FROM THE CONDITIONING FACTORS ASSOCIATED WITH THE UNWHOLESOME ARISES JUST THE CONSCIOUSNESS ASSOCIATED WITH THE UNWHOLESOME; AND FROM THE CONDITIONING FACTORS ASSOCIATED WITH THE IMMOVABLE ARISES JUST THE CONSCIOUSNESS ASSOCIATED WITH THE IMMOVABLE. THIS IS CALLED "DEPENDENT ON CONDITIONING FACTORS, CONSCIOUSNESS."[1]

Again see the ŚK [40]. See 20 in the Appendix for the Sanskrit quotations.

"What is dependent on conditioning factor[s], consciousness?"[2]--[such] remaining phrases are to be stated.

FROM THE CONDITIONING FACTORS ASSOCIATED WITH THE WHOLESOME ARISES JUST THE CONSCIOUSNESS ASSOCIATED WITH THE WHOLESOME. FROM THE CONDITIONING FACTORS ASSOCIATED WITH THE UNWHOLESOME ARISES JUST THE CONSCIOUSNESS ASSOCIATED WITH THE

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[1]For this section of the ŚS, the Dunhuang editions have a very unlikely reading quite different from the classical editions. Here is the translation of the Dunhuang editions:

> IN THAT [CONNECTION], FROM THE CONDITIONING FACTORS ASSOCIATED WITH THE WHOLESOME ARISES JUST THE CONSCIOUSNESS ASSOCIATED WITH THE WHOLESOME; *THESE ARE CALLED, "DEPENDENT ON IGNORANCE, CONDITIONING FACTORS."* FROM THE CONDITIONING FACTORS ASSOCIATED WITH THE UNWHOLESOME ARISES JUST THE CONSCIOUSNESS ASSOCIATED WITH THE UNWHOLESOME; *THIS IS CALLED, "DEPENDENT ON CONDITIONING FACTORS, CONSCIOUSNESS."* FROM THE CONDITIONING FACTORS ASSOCIATED WITH THE IMMOVABLE ARISES JUST THE CONSCIOUSNESS ASSOCIATED WITH THE IMMOVABLE; *THIS IS CALLED, "DEPENDENT ON CONSCIOUSNESS, NAME-AND-FORM."* [Emphasis added.]

[2]y-il: *// de yan chad du ma rɨg pa'ɨ rkyen kyɨs 'du byed 'byung ba ni bshad zin nas / da 'dɨr ni 'du byed kyi rkyen kyis rnam par shes pa ji ltar 'byung ba ston to //.*

(To this point, "dependent on ignorance, conditioning factor[s] arise" has been explained; now here, how dependent on conditioning factor[s], consciousness arises is indicated.)

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UNWHOLESOME. FROM THE CONDITIONING FACTORS ASSOCIATED WITH THE IMMOVABLE ARISES JUST THE CONSCIOUSNESS ASSOCIATED WITH THE IMMOVABLE.[1] This is called, "Dependent on conditioning factor[s], consciousness."[2] It is indicated in these words:

> Because consciousness, which is infected by the three-fold conditioning factor[s] such as the wholesome, becomes either a causal entity[3] or the matured result[4] in the three states of existence such as the wholesome[5],

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[1] *bsod nams su nye bar 'gro ba'i 'du byed de rnams las / bsod nams su nye bar 'gro ba'i rnam par shes pa nyid du 'gyur // bsod nams ma yin pa'i nye bar 'gro ba'i 'du byed rnams las / bsod nams ma yin pa nye bar 'gro ba'i rnam par shes pa nyid du 'gyur // mi g.yo bar nye bar 'gro ba'i 'du byed rnams las / mi g.yo bar nye bar 'gro ba'i rnam par shes pa nyid du 'gyur ba; puṇyopagānāṃ saṃskārāṇāṃ puṇyopagam eva vijñānaṃ bhavati / apuṇyopagānāṃ saṃskārāṇām apuṇyopagam eva vijñānaṃ bhavati / āniñjyopagānāṃ saṃskārāṇām āniñjyopagam eva vijñānaṃ bhavati /.*

[2] Curiously, zy do not have this sentence in red, even though we saw above that it is part of the sūtra, both in the classical Tibetan texts and in the Sanskrit quotations.

y-il: *mdo las re re dang sbyar mod kyɨ dngosu na gsum char gchig du bsdu bar blta bar bya'o //.*

(Although indeed applied individually in the sūtra, actually the three parts are to be seen as included in one.)

[3] y-il: *'du byed kyɨ bag chags kun gzhɨ la bsags pa ste / tshe phyi mar 'phen pa.*

(The impressions of conditioning factor[s], having accumulated in the fundamental [consciousness], project into a later life.)

[4] y-il: *bag chags des 'phangs te tshe phyi mar rnam par shes pa mngon du skyes pa.*

(The impressions, having been projected, produce the consciousness in a later life.)

[5] y-il: *'dod khams kyɨ bde 'gro dang ngan song dang gnyɨs / khams gong ma gnyis kyɨ lha 'ɨ 'gro ba dang de ltar na 'gro ba gsuṃ mo.*

(The fortunate and bad states of existence of the desire realm are two; with the divine state of existence of the two higher realms there are in that way three.)

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therefore, [it] is called "dependent on conditioning factors, consciousness."

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THAT WHICH IS THE FOUR FORMLESS AGGREGATES, NAMELY, CONSCIOUSNESS AND WHAT ARISES TOGETHER [WITH IT], AND FORM IS CALLED "DEPENDENT ON CONSCIOUSNESS, NAME-AND-FORM."[1]

See the ŚK [40] once again. See 21 in the Appendix for the Sanskrit quotations.

"THIS IS CALLED 'DEPENDENT ON CONSCIOUSNESS, NAME-AND-FORM'" (*'dɨ ni rnam par shes pa'ɨ rkyen gyis mying dang gzugs shes bya'o //; tad eva vijñānapratyayaṃ nāmarūpam iti /*)--because the maturation of name-and-form is realized at the same time with the matured consciousness, inasmuch as [name-and-form] are fully grasped by that[2], [they][3] will develop; therefore, because [name-and-form] arise from the cause consisting of consciousness[4] infected by conditioning factors[5] such as the wholesome, inasmuch as [name-and-form][6] develop by the power of that[7], that[8] realized at the same time with

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[1]For the translation of the Dunhuang version of this portion of the ŚS, see the note to the previous portion of the ŚS translation, which illustrates the confusion in the Dunhuang version. Both the Dunhuang and classical texts of the ŚS have the same phrase that Kamalaśīla quotes when commenting upon name-and-form, and beginning with that quoted phrase, the Dunhuang and classical texts are in agreement once again.

[2]y-il: *rnam par shes pa* (consciousness).

[3]y-il: *myɨng dang gzugs* (name-and-form).

[4]y-il: *bag chags rnam gsum kyɨs bskyed pa'ɨ rnam par gsum kyi rgyu las mying dang gzugs 'byung ba'i phyir.* (Because name-and-form arise from the three-fold cause produced by the three-fold impressions.)

[5]y-il: *rnam gsum* (three-fold).

[6]y-il: *myɨng dang gzugs* (name-and-form).

[7]y-il: *rnam par shes pa* (consciousness).

[8]y-il: *myɨng dang gzugs* (name-and-form).

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that[1] is "dependent on consciousness, name-and-form."

[1]Y-il: *rnam par shes pa* (consciousness).

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BECAUSE NAME-AND-FORM DEVELOP, BY MEANS OF THE SIX SENSE-BASES THE PERFORMANCES OF THE FUNCTIONS OCCUR; THAT IS CALLED "DEPENDENT ON NAME-AND-FORM, THE SIX SENSE-BASES." FROM THE SIX SENSE-BASES ARISE THE SIX GROUPS OF CONTACT; THAT IS CALLED "DEPENDENT ON THE SIX SENSE-BASES, CONTACT."

See the ŚK [40] once more. See 22 in the Appendix for the Sanskrit quotations.

"BY MEANS OF THE SIX SENSE-BASES" (*skye mched drug gi sgo nas /; ṣaḍbhir āyatanadvāraiḥ*)--the need is established for the performance of the function of seeing and so forth with the eye and so forth.

"THE SIX GROUPS OF CONTACT" (*reg pa'i tshogs drug //; ṣaṭ sparśakāyāḥ*)--from the visual conjunction to the mental conjunction; that[1] also arises from the three[2] assembling.

Some[3] say that the cause for feelings[4] such as suffering to arise is[5] another[6] mental dharma (*sems las byung ba'i chos; *caitasikā-dharma*). That [= contact] is not something other than simply the three assembling.[7]

---

[1]y-il: *reg pa* (contact).

[2]y-il: *yul dang dbang po dang rnam par shes pa* (object, sense organ, and consciousness).

[3]y-il: *nyan thos bye brag pa dag rdzasu 'dod pa.* (The Śrāvaka-Vaibhāṣikas maintain that [contact] is a real thing.)

[4]y-il: *ba rnaṃ gsum* (three-fold).

[5]y-il: *// yid kyis slobs dpon 'dul bzang 'dod pa lta bu* (by the mind, as *Ācārya* Saṅghabhadra maintains).

[6]y-il: *rdzasu 'grub pa zhig yod ches* (one established as a real thing).

[7]y-il: *theg pa chen po 'i gzhung las ni yul dang dbang po dang rnam par shes pa las rdzas lhag pa gzhan myed par 'dod pas na.*

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WHATEVER TYPE OF CONTACT ARISES, THAT TYPE OF FEELING ARISES; THAT IS CALLED "DEPENDENT ON CONTACT, FEELING."

Again see the ŚK [40]. See 23 in the Appendix for the Sanskrit quotations.

"WHATEVER TYPE OF" (*ci lta bur /; yaj jātīyaḥ*) specifies the essential nature of the cause able to produce the corresponding type of feeling.[1]

(Because Mahāyāna treatises maintain that there is no other extra real thing beside the object, sense organ, and consciousness).

[1]Y-il: *tshor ba skye ba'ɨ rgyu nɨ reg pa bde myɨ bde la bya.*

(The cause of feeling to arise is pleasant and unpleasant contact.)

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THAT WHICH ENJOYS THOSE TYPES OF FEELINGS, THAT WISHES, CLINGS[1], AND REMAINS HAVING CLUNG, IS CALLED "DEPENDENT ON FEELING, CRAVING." FROM ENJOYING, WISHING[2], AND REMAINING AFTER HAVING CLUNG, AND BECAUSE OF NOT ABANDONING THE THOUGHT, "MAY I NOT BE SEPARATED FROM THE BEAUTIFUL NATURE AND THE PLEASING NATURE," THIS WISH IS CALLED "DEPENDENT ON CRAVING, GRASPING."

Once more see the ŚK [40]. See 24 in the Appendix for the Sanskrit quotations.

"THAT WHICH ENJOYS THOSE KINDS OF FEELINGS, THAT WISHES, CLINGS[3], AND REMAINS HAVING CLUNG" (*tshor ba'i bye brag de dag myong ba dang / mngon bar dga' ba dang / lhag par zhen pa dang / lhag par zhend nas 'dug pa' //; yas tāṃ vedayati viśeṣeṇā-'svādayati, abhinandati adhyavasyati adhitiṣṭhati*)[4]--having been categorized as small[5], middling[6], strong[7], and most strong[8] craving, these four are included as synonyms.

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[1]ALRT omit *lhag par zhen pa dang* (clinging).

[2]beABCDFHJKNQ add *lhag par zhen* [A *zhan*] *pa dang /* (clinging).

[3]y-il: *da ltar* (in the present). Just a few lines below, y-il contradicts itself and says that clinging is a wish for a future feeling.

[4]The Sanskrit and the Tibetan texts do not agree; see above for the Sanskrit variations..
y-il: *ma 'ongs pa na yang* (in the future also). This note by y-il is contradicted in a few lines by the ŚṬ-K.

[5]y-il: *tshor ba'ɨ bye brag myong ba dang sbyar* (applied to enjoying the type[s] of feeling[s]).

[6]y-il: *mngon bar dga' ba dang sbyar* (applied to wishing).

[7]y-il: *lhag par zhen pa dang sbyar* (applied to clinging).

[8]y-il: *lhag par zhen nas 'dug pa dang sbyar* (applied to

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Moreover, when experiencing a pleasing feeling, that is called "enjoyment." At the time of experiencing suffering, the mind[1] wishing for just that[2] is wishing. The feeling that is neither suffering nor pleasure is clinging to the future.[3] Not wishing to be separated from that[4] in the present is remaining having clung. Agreeable is THE BEAUTIFUL NATURE; THE PLEASING NATURE (*sdug pa'i ngo bo // bde ba'ɨ ngo bo; priyarūpasātarūpa*) is similar. The beautiful is desired. Pleasure is similar. The aspect of wishing for an agreeable object in the future is GRASPING (*len pa'o; upādānam*).

---

remaining having clung).

[1]z has *yid kyɨ* (mental).

[2]y-il: *sngar myong ba'ɨ bde ba* (the pleasure of the previous enjoyment).

[3]y-il: *ma 'ongs pa'ɨ dus na yang gnyɨ ga ma yin ba'ɨ tshor ba 'di lta bu myong yang bya snyam du lhag par zhen pa'o //*.

(The thought, "May [I] also enjoy in the future such a feeling that is neither [of] the two," is clinging.)

[4]y-il: *gnyi ga ma yin ba'i tshor ba* (the feeling that is neither [of] the two).

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[WHILE] THUS WISHING, THE KARMA THAT PRODUCES REBIRTH ARISES BY BODY, SPEECH, AND MIND; THAT IS CALLED "DEPENDENT ON GRASPING, EXISTENCE." THE OBTAINMENT, THE FIVE AGGREGATES BORN FROM THAT KARMA, IS CALLED "DEPENDENT ON EXISTENCE, BIRTH." THE GROWTH OF THE AGGREGATES PRODUCED FROM BIRTH, THE MATURATION, AND THE DESTRUCTION IS CALLED "DEPENDENT ON BIRTH, OLD AGE AND DEATH."

See the ŚK [40] one last time. See 25 in the Appendix for the Sanskrit quotations.

"KARMA THAT PRODUCES REBIRTH ARISES" (*yang srɨd pa skyes pa'ɨ las kun nas slong ba' /; punarbhavajanakaṃ karma samutthāpayati*) means "to arouse."

"THE GROWTH, THE MATURATION" (*'phel ba yongs su smyin pa //; upacayaparipāk[a]*)--because there is growth, any subsequent maturation is the defining characteristic of old age.[1] The perishing [arising] from that [old age] is the defining characteristic of death.

[1]CDGNP have "interest" (*dga' ba*).

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THUS, THIS TWELVE-COMPONENT DEPENDENT ARISING THAT ARISES FROM RECIPROCAL CAUSES [AND] FROM RECIPROCAL CONDITIONS IS NOT PERMANENT, NOT IMPERMANENT, NOT CONDITIONED, NOT UNCONDITIONED, NOT WITHOUT CAUSES, NOT WITHOUT CONDITIONS, NOT AN EXPERIENCER, NOT A WANING DHARMA, NOT A PERISHING DHARMA, NOT A CEASING DHARMA, PROCEEDING FROM BEGINNINGLESS TIME, UNINTERRUPTEDLY PROCEEDS LIKE THE FLOW OF A RIVER.

See the ŚK [41]. See 26 in the Appendix for the Sanskrit quotations.

[4. The Defining Characteristic
Devoid of the Two Extremes]

"THUS" (*de ltar; evam*) is a concluding summary; the defining characteristic devoid of the two extremes is indicated.

"THAT ARISES FROM RECIPROCAL CAUSES [AND] FROM RECIPROCAL CONDITIONS" (*rgyu gzhan dang gzhan las byung ba / rkyen gzhan dang gzhan las byung ba //; [a]nyonyahetuko'nyonyapratyayato*) because of the many different similar[1] and dissimilar[2] causes. That[3] undermines the extreme of superimposition that [maintains] either a permanent [entity], a unit, or God and so on is the cause [of everything].

"NOT PERMANENT" (*rtag pa ma yin /; naivānityo*)[4] because

---

[1]y-il: *ma rɨg pa lastsogs pa ma rɨg pa nyɨd 'byung ba dang 'du byed lastsogs pa las 'du byed nyɨd 'byung ba lta bu ni* (such as ignorance itself arises [from] ignorance and so forth and conditioning factor[s] themselves arise from conditioning factor[s] and so forth).

[2]y-il: *ma rɨg pa las 'du byed 'byung ba dang 'du byed las rnam par shes pa 'byung ba lta bu ni* (such as conditioning factor[s] arise from ignorance and consciousness arises from conditioning factor[s]).

[3]y-il: *mdo'ɨ tshig* (the sūtra's discourse).

[4]In this passage, the Tibetan does not have a term corresponding to *eva*.

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[dependent arising] possesses the property of arising and ceasing; because the self is not an essential nature derived from a permanent [entity] and so forth, that [NOT PERMANENT] undermines those who superimpose regarding a permanent [entity] that abides eternally.

"NOT IMPERMANENT" (*myi rtag pa ma yin /; na nityo*)--[dependent arising] is permanent on account of the permanence of [its] continuity; that intends that the self does not come about from a permanent [entity] nor does this [statement] contradict a permanent [entity].[1]

"NOT CONDITIONED" (*'dus byas ma yin /; na saṃskṛto*) because no one[2], having previously given thought, made that[3].[4]

"NOT UNCONDITIONED" (*'dus ma byas ma yin /; nāsaṃskṛto*) because [dependent arising] is fashioned by a complex [of] specific (*so sor nges pa; *pratiniyama*) causes and conditions, like an illusion.

"NOT WITHOUT CAUSES, NOT WITHOUT CONDITIONS" (*rgyu myed pa ma yin rkyen myed pa ma yin /; *[nāhetuko nāpratyayo]*)[5] because [it] relies on specific causes and conditions.

---

[1]Ṭ-D, 46b:

> NOT IMPERMANENT because [dependent arising] abides continuously.

[2]y-il: *byed pa pos* (by an agent).

[3]y-il: *rten 'brel* (dependent arising).

[4]Ṭ-D, 46b, explains "not conditioned" and also two terms not found in the sūtra: not a sentient being and not derived from conditions.

> NOT CONDITIONED because [D.A.] is free of conditioning factor[s].
> Not a sentient being because [it] is free of mind.
> Not derived from conditions because [it] is free of conditions.

[5]The Pp has the Sanskrit in brackets so they must be L. de La Vallée Poussin's addition.

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"NOT AN EXPERIENCER" (*myong ba po yod pa ma yin /; na vedayitā*) because there is no agent.

"NOT A WANING DHARMA" (*zad pa'ɨ chos ma yin /; na kṣayadharmo*) because the result arises similar to its own cause and is not diminished by itself.[1]

"NOT A PERISHING DHARMA" (*'jig pa'i chos ma yin /; *na vināśadharmo*) because [dependent arising] arises for so long as conditions assemble.

"NOT A CEASING DHARMA" (*'gog pa'ɨ chos ma yin /; na nirodhadharmaḥ*) because [it] does not cease by itself without dissimilar[2] conditions.[3]

"PROCEEDS FROM BEGINNINGLESS TIME" (*thog ma myed pa'ɨ dus nas zhugs pa /; anādikālapravṛtto*) because there is not any beginning. If [one] thinks that saṃsāra has a beginning, then everything will be causeless.[4]

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[1]Ṭ-D, 46b:

> NOT A WANING DHARMA because [D.A.] is free of accumulation.

[2]z omits *myɨ* (dis[similar]) and makes no sense.

[3]Ṭ-D, 46b:

> NOT A CEASING DHARMA because [D.A.] is free of arising, abiding, and perishing.

y-il: *jɨ 'ɨ phyir 'gog pa'i chos ma yin zhe na ma rɨg pa dang myi 'thun ba'ɨ rkyen nɨ yang dag pa'ɨ shes rab 'phags pa'ɨ lam yɨn bas de ma skyes pa kyɨ bar du / ma rɨg pa rang gɨs rang myɨ 'gog pa'ɨ phyir 'gog pa'i chos ma yin skabs 'dɨr gnyen pos myi 'thun ba'ɨ sgrar bstan to //.*

(Why is it not a ceasing dharma? Because the dissimilar condition to ignorance is perfect discriminating insight, the Noble Path, [dependent arising] is not a ceasing dharma because until that [discriminating insight] arises, ignorance does not stop itself by itself. In this situation, the counteragent is indicated by the word "dissimilar.")

[4]Ṭ-D, 46b:

> PROCEEDS FROM BEGINNINGLESS TIME because [D.A.] is

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"UNINTERRUPTEDLY" (*rgyun ma chad /; 'nucchinno*) is without interruption: at the same time the cause perishes the result arises, because [it] arises without an interval.

"PROCEEDS LIKE THE FLOW OF A RIVER" (*klung gi rgyun bzhin du rjes su zhugs pa /; 'nupravartate nadīsrotavat*) because [dependent arising] is the edge of[1] the ocean of nirvāṇa.[2]

These words, undermining the extremes of superimposition[3], underestimation[4], eternalism[5], and annihilation[6], are suitable in that way.

---

free of determining a demarcation of time.

[1]zy omit "of" (*[mtsho]'i*).

[2]Ṭ-D, 46b:

> By continually arising like a stream of water, [D.A.] proceeds uninterruptedly.

[3]y-il: *rtag pa ma yin 'dus byas ma yin zhes bya ba lastsogs pa dang sbyar.*
(Applies to "not permanent, not conditioned" and so forth).

[4]y-il: *myi rtag pa ma yin 'dus ma byas pa ma yin zhes bya ba lastsogs pa dang sbyar.*
(Applies to "not impermanent, not unconditioned" and so forth.)

[5]y-il: *sgro btags pa myed pas rtag pa'i mtha' spangs.*
(Because there is no superimposition, the extreme of eternalism is rejected.)

[6]y-il: *skur pa btab pa myed pas chad pa'i mtha' spangs.*
(Because there is no underestimation, the view of annihilation is rejected.)

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WHILE INDEED THIS TWELVE-COMPONENT DEPENDENT ARISING THAT ARISES FROM RECIPROCAL CAUSES [AND] FROM RECIPROCAL CONDITIONS IS NOT PERMANENT, NOT IMPERMANENT, NOT CONDITIONED, NOT UNCONDITIONED, NOT WITHOUT CAUSES, NOT WITHOUT CONDITIONS, NOT AN EXPERIENCER, NOT A WANING DHARMA, NOT A PERISHING DHARMA, NOT A CEASING DHARMA, PROCEEDING FROM BEGINNINGLESS TIME, UNINTERRUPTEDLY PROCEEDS LIKE THE FLOW OF A RIVER;[1] STILL, THESE FOUR COMPONENTS PROCEED BY BEING THE CAUSE FOR THE FUNCTION THAT ASSEMBLES THOSE TWELVE COMPONENTS OF DEPENDENT ARISING.[2] WHAT ARE THE FOUR? THEY ARE IGNORANCE, CRAVING, KARMA, AND CONSCIOUSNESS.

See the ŚK [42]. See 17 in the Appendix for the Sanskrit quotations.

[5. The Defining Characteristic of the Assembling Cause]

"If [dependent arising] proceeds uninterruptedly, then through eliminating what[3] cause will nirvāṇa be obtained?" In regard to this troubling point, the defining characteristic of the assembling cause, some cause that once eliminated, nirvāṇa will be obtained, is indicated: "WHILE INDEED, STILL" (*mod kyɨ 'on kyang /; yady ap[i] ... atha ca*)[4] and so forth.

---

[1]The Sanskrit texts omit this repetition of the previous passage.

[2]The Sanskrit texts have a slightly different reading of this sentence:

> STILL, THESE FOUR COMPONENTS OF THIS TWELVE-COMPONENT DEPENDENT ARISING PROCEED BY BEING THE CAUSE FOR THE FUNCTION OF ASSEMBLING.

[3]z omits *gang* (what).

[4]This ŚS quotation suggests that the Tibetan translation was based on Sanskrit readings closer to that of the Pp than to that of the Śis.

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That[1] function that assembles[2], that produces[3] its own result, is the function that assembles.[4]

In that [connection], the first component [is] ignorance; craving and grasping, because both have the defining characteristic of attachment, are combined and called "craving."[5] Conditioning factors and existence[6] are karma. Consciousness is just consciousness.

1y-il: *rgyu bzhi po* (the four causes).

2y-il: *rgyu* (cause).

3y-il: *'khor ba* (saṃsāra).

4Ṭ-D, 47a:

> "THE FOUR COMPONENTS" proceed as the cause that assembles "THE TWELVE-COMPONENT DEPENDENT [ARISING]."
> Therefore, [Maitreya] said, "WHAT ARE THE FOUR?"

5y-il: *rten 'brel las dang po brgyad dang dgu nyon mongs shes 'byung ba nyid yin te / mdo las len pa myi smos pa ni sred pa dang len pa gnyi ga yang chags pa'i mtshan nyid yin bas sred pa'i nang du bsdus te ma smos so //.*

(In dependent arising, the first [= ignorance], eighth [= craving], and ninth [= grasping] that arise are called "defilement"; in the sūtra, the unmentioned grasping, having been included in craving because craving and grasping both are the defining characteristic of attachment, was not stated.)

6z has *sred* (craving). Probable scribal error.

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THUS[1], CONSCIOUSNESS IS THE CAUSE WITH THE ESSENTIAL NATURE OF A SEED. KARMA IS THE CAUSE WITH THE ESSENTIAL NATURE OF A FIELD. IGNORANCE AND CRAVING ARE CAUSES WITH THE ESSENTIAL NATURE OF DEFILEMENT. IN THAT [CONNECTION], KARMA AND DEFILEMENT PRODUCE THE CONSCIOUSNESS THAT IS A SEED. IN THAT [CONNECTION], KARMA PERFORMS THE FUNCTION OF THE FIELD OF THE CONSCIOUSNESS THAT IS A SEED. CRAVING MOISTENS THE CONSCIOUSNESS THAT IS A SEED. IGNORANCE SOWS THE CONSCIOUSNESS THAT IS A SEED. IF THESE CONDITIONS DO NOT EXIST, THE CONSCIOUSNESS THAT IS A SEED WILL NOT BE PRODUCED.

See the ŚK [43-45]. See 28 in the Appendix for the Sanskrit quotations.

"CONSCIOUSNESS IS THE CAUSE WITH THE ESSENTIAL NATURE OF A SEED" (*rnam par shes pa nɨ sa bon kyɨ rang bzhɨn kyis rgyu byed do //; vijñānaṃ bījasvabhāvatena hetuḥ /*)--because precisely that[2] seed[3] formed by[4] defilement and karma is the specific material cause [of] the sprout[5] of rebirth.

"KARMA IS THE CAUSE WITH THE ESSENTIAL NATURE OF A FIELD" (*las nɨ zhing gɨ rang bzhin kyɨs rgyu byed do /; karma kṣetra-svabhāvatvena hetuḥ /*)--because that produces[6] for the consciousness that is a seed.

"IGNORANCE AND CRAVING ARE THE CAUSE WITH THE ESSENTIAL NATURE OF DEFILEMENT" (*ma rɨg pa dang sred pa ni nyon mongs*

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[1]beABCDFHJKNQ have *de la* (in that [connection]).

[2]y-il: *'ɨ rnam par shes pa* (consciousness of).

[3]CDGNP omit seed (*sa bon*).

[4]z has "of" [*kyɨ*].

[5]y-il: *myɨng dang gzugs kyi* (of name-and-form).

[6]y-il: *myɨng dang gzugs kyi myu gu* (the sprout of name-and-form).

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pa'ɨ rang bzhin kyɨs rgyu byed do //; avidyā tṛṣṇā ca kleśa-svabhāvatvena hetuḥ /)--because, although karma[1] produced [the sprout of name-and-form] for the consciousness that is a seed, if there is no defilement, the consciousness that is a seed does not arise as in the case of the *arhat*, [who is free of defilement].

"KARMA AND DEFILEMENT PRODUCE THE CONSCIOUSNESS THAT IS A SEED" (*las dang nyon mongs pa dag ni sa bon rnam par shes pa skyed do /; karmakleśa vijñānabījaṃ saṃjanayanti /*)--since the sprout of rebirth is not produced if those do not exist.

"IN THAT [CONNECTION]" (*de la' /; tatra*) and so forth indicates the positive[2] and negative[3] capability [of] karma[4] and so forth.

"PERFORMS THE FUNCTION OF THE FIELD" (*zhing gɨ bya ba byed /; kṣetrakāryaṃ karoti /*)--because the consciousness that is a seed dwells in the impressions produced by that [karma].

"CRAVING MOISTENS THE CONSCIOUSNESS THAT IS A SEED. IGNORANCE SOWS THE CONSCIOUSNESS THAT IS A SEED" (*sred pa nɨ sa bon rnam par shes pa rlan par byed do // ma rig pa nɨ sa bon rnam par shes pa 'debs te /; tṛṣṇā vijñānabījaṃ snehayati / avidyā vijñānabījam avakirati /*)--because the wrong-minded occupy bad states of existence, inasmuch as by having attachment to the self [they] wish to avert suffering and obtain happiness.

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[1]z has a genitive marker with karma instead of the expected instrumental marker.

[2]y-il: *bya ba byed do zhes pa dang sbyar.*
(Applies to "performs the function.")

[3]y-il: *rkyen 'di dag myed na sa bon rnam par shes pa mngon bar 'grub par myɨ 'gyur ste / zhes bya ba dang sbyar ro //.*
(Applies to "If these conditions do not exist, the consciousness that is a seed will not be produced.")

[4]zy omit *las* (karma).

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IN THAT [CONNECTION], IT DOES NOT OCCUR TO KARMA, "I PERFORM THE FUNCTION OF THE FIELD OF CONSCIOUSNESS THAT IS A SEED." IT DOES NOT OCCUR TO CRAVING, "I MOISTEN THE CONSCIOUSNESS THAT IS A SEED." IT DOES NOT OCCUR TO IGNORANCE, "I SOW THE CONSCIOUSNESS THAT IS A SEED." AND IT DOES NOT OCCUR TO THE CONSCIOUSNESS THAT IS A SEED, "I AM PRODUCED BY THESE CONDITIONS."

See the ŚK [46]. See 29 in the Appendix for the Sanskrit quotations.

"IN THAT [CONNECTION], IT DOES NOT OCCUR TO KARMA, 'I PERFORM THE FUNCTION OF THE FIELD OF CONSCIOUSNESS THAT IS A SEED'" (*de la las kyang 'dɨ snyam du bdag gɨs sa bon rnam par shes pa'ɨ zhɨng gɨ bya ba bya'o snyam du myɨ sems so //; tatra karmaṇo naivaṃ bhavati / ahaṃ vijñānabījasya kṣetrakāryaṃ karomīti /*) and so forth indicates that karma and so forth have no agent.

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HOWEVER, WHEN THE CONSCIOUSNESS THAT IS A SEED, WHICH IS SUPPORTED ON THE FIELD OF KARMA, WATERED BY THE MOISTURE OF CRAVING, PLANTED WITH THE FERTILIZER OF IGNORANCE, GROWS, [THEN] THE SPROUT OF NAME-AND-FORM IS PRODUCED IN THIS AND THAT MOTHER'S WOMB, THE PLACE OF BIRTH, RECONNECTION. AND THAT SPROUT OF NAME-AND-FORM WAS NOT PRODUCED BY ITSELF, NOT PRODUCED BY ANOTHER, NOT PRODUCED BY BOTH, NOT PRODUCED BY ĪŚVARA, NOT TRANSFORMED BY TIME, NOT ARISEN FROM NATURE, NOT DEPENDENT ON AN AGENT, AND WAS NOT BORN WITHOUT A CAUSE; NEVERTHELESS, IF THE MOTHER AND FATHER UNITE, THE TIME IS FERTILE, AND THE OTHER CONDITIONS ARE GATHERED, [THEN] BECAUSE THE CAUSES AND CONDITIONS ARE NOT DEFICIENT IN THOSE DHARMAS WITHOUT A LORD, WITHOUT [THE NOTION] "MINE," WITHOUT GRASPING, EQUAL TO SPACE, AND HAVING THE ESSENTIAL NATURE OF THE MARK OF ILLUSION, THE CONSCIOUSNESS THAT IS A SEED THAT RELISHES IN EXPERIENCE WILL PRODUCE THE SPROUT OF NAME-AND-FORM IN THIS AND THAT MOTHER'S WOMB, THE PLACE OF BIRTH, RECONNECTION.[1]

See the ŚK [47-51]. See 30 in the Appendix for the

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[1]Ṭ-D, 48a:

Therefore, [Maitreya] said, "BECAUSE THE CAUSES AND CONDITIONS ARE NOT DEFICIENT IN THOSE DHARMAS WITHOUT A LORD, WITHOUT [THE NOTION] "MINE," WITHOUT GRASPING, [EQUAL TO SPACE], AND HAVING THE ESSENTIAL NATURE OF THE MARK OF ILLUSION."

"WITHOUT A LORD"--though the internal creative being may be an unseen nature, by clinging to that [there] is grasping to what arises.

"DHARMA" has the essential nature of the [five] aggregates, [eighteen] elements, and [twelve] sense-bases.

"[WITHOUT THE NOTION] 'MINE'"--[because it] is devoid of [the notions of] "I" and "mine."

"WITHOUT GRASPING"--because it is not seen to embrace Īśvara and so forth.

"IN THOSE HAVING THE ESSENTIAL NATURE OF THE MARK OF ILLUSION"--just as an illusion is not real, being established conventionally in various ways, so all dharmas, which have the essential nature of illusion, and so forth are seen in various ways.

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Sanskrit quotations.

"WHEN THE CONSCIOUSNESS THAT IS A SEED IS BORN" (*sa bon rnam par shes pa skye ba na /; vijñānabījaṃ virohati*)--when sown[1] means: [The consciousness that is a seed], like a lamp, enters the womb of the mother by the stream of intermediate existence.

"ALSO THAT SPROUT OF NAME-AND-FORM IS NOT MADE BY ITSELF" (*mying dang gzugs kyɨ myu gu de yang bdag gɨs ma byas //; sa ca nāmarūpāṅkuro na svayaṃkṛto*) and so forth as was explained earlier.[2]

"WITHOUT A LORD" (*bdag po myed pa //; asvāmikeṣu*)--since there is not any lord such as Īśvara.

"WITHOUT [THE NOTION] 'MINE'" (*bdag gɨ myed pa //; amameṣu*)--by the nature (*bdag nyid pas*) of selflessness, there is no [notion] "mine."

"WITHOUT GRASPING" (*'dzin pa myed pa //; aparigraheṣu*)--because [those dharmas] are not sustained by any self.

Those[3] [phrases] indicated the absence of self in persons.

"EQUAL TO SPACE" (*nam ka dang mtshungs pa' //; ākāśa-sameṣu*)--because [space] is naturally empty.

In that case, should [someone] wonder, "How is this dependent arising feasible?" [Maitreya] said, "IN THOSE [DHARMAS] HAVING THE ESSENTIAL NATURE OF THE MARK OF ILLUSION" (*sgyu ma'ɨ mtshan nyɨd gyɨ rang bzhin dag la //; māyālakṣaṇa-svabhāveṣu*). For example, while indeed an illusion ultimately

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[1] y-il: *tshe phyi mar skye ba na* (when born in a later life).

[2] For the earlier explanation, see page 360.

[3] y-il: *bdag po myed pa dang bdagi myed pa dang 'dzin pa myed pa zhes bshad ma thag pa* (the just-explained "without a lord, without [the notion] 'mine', and without grasping").

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lacks essential nature, [1]there is creation [of an illusion] because the causes and conditions are not deficient; similarly, all entities are without conflict [between their ultimate and conventional aspects].[2] That indicated the defining characteristic of absence of self in all dharmas.

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[1]y-il: *'on kyang kun rdzob du* (still, conventionally).

[2]y-il: *dngos pa rnams kyang don dam par rang bzhin myed de nam ka lta bu yin mod kyɨ kun rdzob sgyu ma tsham du snang bas myɨ 'gal lo //.*

(While indeed entities ultimately lacking essential nature are like space, because [they] appear conventionally as a mere illusion, [there] is no conflict [between the ultimate and conventional aspects of entities].)

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IN THIS WAY, VISUAL CONSCIOUSNESS ARISES THROUGH FIVE CAUSES. WHAT ARE THE FIVE? DEPENDING ON THE EYE, FORM, LIGHT, SPACE, AND FROM DEPENDING ON ATTENTIVENESS PRODUCED BY THAT, VISUAL CONSCIOUSNESS ARISES. IN THAT [CONNECTION], THE EYE PERFORMS THE FUNCTION OF THE BASIS OF VISUAL CONSCIOUSNESS. FORM PERFORMS THE FUNCTION OF THE IMAGE FOR VISUAL CONSCIOUSNESS. LIGHT PERFORMS THE FUNCTION OF ILLUMINATION. SPACE PERFORMS THE FUNCTION OF NON-OBSTRUCTION. ATTENTIVENESS PRODUCED BY THAT PERFORMS THE FUNCTION OF TAKING NOTICE. WITHOUT THOSE CONDITIONS, VISUAL CONSCIOUSNESS WILL NOT ARISE, BUT WHEN THE EYE, THE INTERNAL SENSE-BASE, IS NOT DEFICIENT, AND SIMILARLY FORM, LIGHT, SPACE, AND ATTENTIVENESS PRODUCED FROM THAT ARE NOT DEFICIENT, FROM THE ASSEMBLAGE OF ALL THOSE, VISUAL CONSCIOUSNESS WILL ARISE. IN THAT [CONNECTION], IT DOES NOT OCCUR TO THE EYE, "I PERFORM THE FUNCTION OF THE BASIS OF VISUAL CONSCIOUSNESS." IT DOES NOT OCCUR TO FORM, "I PERFORM THE FUNCTION OF IMAGE FOR VISUAL CONSCIOUSNESS." IT DOES NOT OCCUR TO LIGHT, "I PERFORM THE FUNCTION OF ILLUMINATION FOR VISUAL CONSCIOUSNESS." IT DOES NOT OCCUR TO SPACE, "I PERFORM THE FUNCTION OF NON-OBSTRUCTION FOR VISUAL CONSCIOUSNESS." IT DOES NOT OCCUR TO ATTENTIVENESS PRODUCED BY THAT, "I PERFORM THE FUNCTION OF 'TAKING NOTICE' FOR VISUAL CONSCIOUSNESS." AND IT DOES NOT OCCUR TO VISUAL CONSCIOUSNESS, "I AM PRODUCED BY THESE CONDITIONS." NEVERTHELESS, WHEN THESE CONDITIONS ARE PRESENT, VISUAL CONSCIOUSNESS WILL BE BORN. LIKEWISE, THIS APPLIES, AS APPROPRIATE, FOR THE REMAINING SENSE ORGANS ALSO.

See the ŚK [52-54b] (ŚK [54c-55] do not exactly correspond to the ŚS). See 31 in the Appendix for the Sanskrit quotations.

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IN THAT [CONNECTION], WHILE INDEED NO DHARMA[1] AT ALL PASSES FROM THIS WORLD TO THE NEXT WORLD, BECAUSE CAUSES AND CONDITIONS ARE NOT DEFICIENT,[2] THERE IS APPEARANCE AS THE RESULT OF KARMA. THUS, FOR EXAMPLE, THOUGH THE REFLECTION OF A FACE APPEARS IN THE ORB OF A CLEAN MIRROR WHILE INDEED THE FACE IS NOT TRANSFERRED TO THE MIRROR, BECAUSE THE CAUSES AND CONDITIONS ARE NOT DEFICIENT, THERE IS THE APPEARANCE AS A FACE. LIKEWISE, NO ONE DEPARTS FROM THIS WORLD AND IS BORN IN ANOTHER; BUT BECAUSE THE CAUSES AND CONDITIONS ARE NOT DEFICIENT, THERE IS APPEARANCE AS THE RESULT OF KARMA.[3]

See the ŚK [56-57] (ŚK [58] does not exactly correspond to the ŚS). See 32 in the Appendix for the Sanskrit quotations.

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[1]Ṭ-D, 48b:

"IN THAT [CONNECTION, WHILE INDEED NO] DHARMA"--means the dharmas of the ear, nose, tongue, body, and mind and so forth; form, sound, odor, taste, tangible, and mental dharmas and so forth; and the dharmas of the [five] aggregates, [eighteen] elements, [twelve] sense-bases, and dependent arising, and so forth.

[2]Ṭ-D, 48b-49a:

"FROM THIS"--no dharma at all goes from this world to the next nor from the next world to this world.

[Objection:] If that is so, one would espouse permanence or causelessness and a dissimilar cause.

Answer: "BECAUSE CAUSES AND CONDITIONS ARE NOT DEFICIENT, THERE IS APPEARANCE AS THE RESULT OF KARMA." In that [connection], though there is no transmigration, [the fact that] the result of karma is not barren should be understood through these well-known examples from direct perception, inference, and trustworthy tradition.

[3]For the final phrase, acd read: BECAUSE [c omits "because"] THE APPEARANCE AS THE RESULT OF KARMA IS REALIZED.

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THUS, FOR EXAMPLE, THE ORB OF THE MOON WANDERS 42,000 YOJANAS ABOVE[1]; NEVERTHELESS, THE REFLECTION OF THE ORB OF THE MOON APPEARS IN A SMALL VESSEL FILLED WITH WATER EVEN THOUGH THE ORB OF THE MOON IS NOT TRANSFERRED FROM THAT PLACE. WHILE INDEED [THE MOON] DOES NOT GO INSIDE THE SMALL[2] WATER-FILLED VESSEL, BECAUSE THE CAUSES AND CONDITIONS ARE NOT DEFICIENT, THERE IS THE APPEARANCE AS THE ORB OF THE MOON.[3] LIKEWISE, WHILE INDEED NO ONE DEPARTS FROM THIS [WORLD] AND IS BORN IN ANOTHER, BECAUSE CAUSES AND CONDITIONS ARE NOT DEFICIENT, THERE IS APPEARANCE AS THE RESULT OF KARMA.

See the ŚK [59-60b]. See 33 in the Appendix for the Sanskrit quotation.

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[1] The Sanskrit "*ūrdhvaṃ*" (above) has been translated into Tibetan as "*nas*" (from).

[2] ad omit "small" (*chung ngu*).

[3] Ṭ (see Ṭ-D, 49a) has "as the reflection (*gzugs brnyan*) of the moon" in place of "as the orb (*dkyil 'khor*) of the moon"; Pp has "as the result of karma."

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THUS, FOR EXAMPLE, FIRE DOES NOT FLAME WHEN CAUSES AND CONDITIONS ARE DEFICIENT, BUT FROM CAUSES AND CONDITIONS GATHERING, [THE FIRE] FLAMES. SIMILARLY, BECAUSE CAUSES AND CONDITIONS ARE NOT DEFICIENT[1] IN THOSE DHARMAS WITHOUT A LORD, WITHOUT [THE NOTION] "MINE," WITHOUT GRASPING, EQUAL TO SPACE, AND HAVING THE ESSENTIAL NATURE OF THE MARK OF ILLUSION, A CONSCIOUSNESS THAT IS A SEED PRODUCED BY KARMA AND DEFILEMENT PRODUCES THE SPROUT OF NAME-AND-FORM IN THIS OR THAT MOTHER'S WOMB, THE PLACE OF BIRTH, RECONNECTION. IN THAT WAY, THE DEPENDENCE ON CONDITIONS [OF] INTERNAL DEPENDENT ARISING IS TO BE SEEN.

See the ŚK [60c-61b] (ŚK [61c-62] discuss the "three-nature" (*trisvabhāva* / *trilakṣaṇa*) doctrine and do not correspond to the ŚS). See 34 in the Appendix for the Sanskrit quotations.

[The Four Types of Examples Corresponding to
the Four Different Types of Karma and Result]

If the consciousness that is a seed fashioned by defilement and karma, without a lord, without a self, without an agent, produces the sprout of name-and-form[2], then by [the consciousness that is a seed] abiding always[3], [the sprout of name-and-form] will be produced instantaneously in many lives.

---

[1]T-D, 52a, comments upon this oft repeated phrase, "BECAUSE CAUSES AND CONDITIONS ARE NOT DEFICIENT," and says that (1) depending on the type of cause (virtuous, non-virtuous, or immovable) the representation of the appearance arises and that (2) the process of dependent arising should be understood for all phenomena, which lack "I" and "mine."

[2]Y-il: *tshe phyi mar* (in a later life).

[3]Y-il: *las dang nyon mongs pa rtag du yod pas rnam par shes pa yang rtag du gnas pas* (because by karma and defilement permanently existing, consciousness also permanently abides).

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Therefore, because of the fear[1] that the different karmas, such as will be experienced after [re]-birth, would not be accomplished, [the fact that they are accomplished,][2] even though [the consciousness that is a seed] is agentless and selfless, is indicated[3] by the four types of examples corresponding to the four different types of karma and result.[4]

In that [connection], the example of VISUAL CONSCIOUSNESS (*myɨg gi rnam par shes pa; cakṣurvijñāna*) displays the karma that will be experienced in this life. The example of A REFLECTION (*gzugs brnyan; pratibimba*) [displays the karma that] will be experienced[5] after birth, because of proximity[6] with that[7]. The example of THE MOON'S ORB (*zla ba'ɨ dkyil 'khor; candramaṇḍalaṃ*) [displays the karma that] will be experienced in a future cycle (*lan grangs gzhan na myong bar 'gyur ba; *apara-paryāya-vedanīyam*), because, although a long time, the causal entity appears nearby. The example of FIRE

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[1] y-il: *gzhan dag* ([on the part of] others).

[2] y-il: *dogs pa de bsal ba'i phyir* (in order to remove that fear).

[3] y-il: *'bras bu rim chig char myɨ skye bar* (that the result is not born gradually or instantaneously).

y-il has a different interpretation of what is being indicated.

[4] CDGNP have a different reading where the four types of karma and so forth are not in the instrumental:

> Therefore, because of the fear that the different karmas, such as will be experienced after [re]-birth, would not be obtained, although [the consciousness that is a seed] is agentless and selfless, [Maitreya] indicated the four types of examples corresponding to the four different types of karma and result.

[5] z has *'byung* (arise).

[6] y-il: *tshe phyi ma* (the later life).

[7] y-il: *da ltar gyɨ* (of the present).

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(*mye; agnir*) displays karma of indeterminate [time] that will be experienced. If the conditions are present, [the fire] will flame, but if otherwise, [there] is no [fire]; [this] indicated that the time is indeterminate.

All those [examples] in these words have indicated that:

> While indeed the consciousness that is a seed fashioned[1] by many karmas[2], without an agent[3], without a self, abides eternally[4], [5]that abiding concurrent (*lhan chig byed pa; *sahakāri*) cause[6] that activates the impressions of this and that karma, activating the impressions of that[7], produces the maturation[8] of this and that karma. Therefore, although without a lord and so forth, different karmas such as distant and proximate are possible; that is without fault.

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[1]y-il: *bag chags bsgos pa* (infected [by] impressions).

[2]y-il: *sngar bshad pa bzhi lta bu'i* (such as the four previously explained).

[3]y-il: *mu stegs kyis brtags pa'i* (imagined by the non-Buddhists).

[4]y-il: *bag chags sna tshogs dang* (and the various impressions).

[5]y-il: 'on kyang grogs byed pa'i rgyu myed na myi rung bas (however, because it would not be right if there is no helping cause).

[6]y-il: *rnam par shes pa skye ba'i rkyen nyid las kyi bag chags yin bas* (because the very condition that produces the consciousness is the impression of karma).

[7]y-il: *las* (karma).

[8]y-il: *lha dang myi lus* (divine and human body).

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IN THAT [CONNECTION], INTERNAL DEPENDENT ARISING IS TO BE SEEN AS FIVE-FOLD. WHAT FIVE? NOT ETERNALISM, NOT ANNIHILATION, NOT TRANSMIGRATION, FROM A SMALL CAUSE ARISES A GREAT RESULT, AND AS THE CONTINUITY OF WHAT IS SIMILAR TO THAT.

HOW IS [INTERNAL DEPENDENT ARISING TO BE SEEN AS] NOT ETERNALISM? BECAUSE THE AGGREGATES OF DEATH ARE ONE AND THOSE PARTAKING OF BIRTH ARE ANOTHER. PRECISELY THOSE WHICH ARE THE AGGREGATES OF DEATH ARE NOT THOSE PARTAKING OF BIRTH, [1]BUT BECAUSE WHEN THE AGGREGATES OF DEATH CEASE, THE AGGREGATES PARTAKING OF BIRTH ARISE, THEREFORE [INTERNAL DEPENDENT ARISING] IS [TO BE SEEN AS] NOT ETERNALISM.

HOW IS [IT TO BE SEEN AS] NOT ANNIHILATION? THE AGGREGATES OF BIRTH DO NOT ARISE FROM AGGREGATES OF DEATH THAT HAVE ALREADY CEASED; [AGGREGATES OF BIRTH] DO NOT [ARISE] FROM [AGGREGATES OF DEATH THAT HAVE] NOT [YET] CEASED; BUT, WHEN THE AGGREGATES OF DEATH CEASE, AT THAT VERY MOMENT THE AGGREGATES PARTAKING OF BIRTH ARISE LIKE THE HIGH AND LOW [ENDS] OF A BALANCE BEAM. THUS, [INTERNAL DEPENDENT ARISING] IS [TO BE SEEN AS] NOT ANNIHILATION.[2]

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[1]Ṭ-D, 50a, quotes most of this paragraph and precedes the quote of the remainder of the paragraph with this comment:

> By transforming, precisely that cause that produces is the destroyer, and precisely that cause that destroys is also the producer.

[2]Ṭ-D, 50a:

> "[THE AGGREGATES OF BIRTH] DO NOT [ARISE] FROM AGGREGATES OF DEATH THAT HAVE ALREADY CEASED"--[the death aggregates] having ceased, after a long time has passed [the aggregates of birth] do not [arise]. "PARTAKING OF BIRTH"--partaking of birth by relying on the aspect of birth, the aggregates will arise. Because it is not possible that the aggregates partaking of birth will arise even before the death [aggregates] cease, [the Buddha] said: WHEN THE AGGREGATES OF DEATH CEASE, AT THAT VERY MOMENT THE AGGREGATES PARTAKING OF BIRTH ARISE LIKE THE HIGH AND LOW [ENDS] OF A BALANCE BEAM. THUS,

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HOW IS [IT TO BE SEEN AS] NOT TRANSMIGRATION? BECAUSE FROM DIFFERENT SPECIES OF BEINGS, BIRTH IN A COMMON SPECIES IS PRODUCED, THEREFORE [INTERNAL DEPENDENT ARISING] IS [TO BE SEEN AS] NOT TRANSMIGRATION.

HOW DOES A LARGE RESULT ARISE FROM A SMALL CAUSE? [BECAUSE] ONE EXPERIENCES THE RIPENING OF A GREAT RESULT FROM PERFORMING A SMALL KARMA, THEREFORE FROM A SMALL CAUSE A LARGE RESULT IS PRODUCED.

BECAUSE WHATEVER TYPE OF KARMA IS PERFORMED[1], THE CORRESPONDING RIPENING IS EXPERIENCED, THEREFORE THERE IS CONTINUITY OF THAT WHICH IS SIMILAR TO THAT.

The ŚK has no corresponding verses. See 35 in the Appendix for the Sanskrit quotations.

[Negative [Statements]]

"IS TO BE SEEN AS FIVE-FOLD" (*rnam pa lngar blta' //; pañcabhiḥ kāraṇair draṣṭavyaḥ*) and so forth here precludes the eternalism view and so forth[2] by means of negative [statements].

Because the process[es] of birth and death are quite different, [internal dependent arising] is simply not eternalism.

Conventionally, the process of death ceases at the same time, without an interval, that the process of birth is produced, like the creation [of] an illusion; [internal

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[INTERNAL DEPENDENT ARISING] IS [TO BE SEEN AS] NOT ANNIHILATION.

The next three paragraphs of the sūtra are quoted without any comment.

[1]Ṭ-D, 50a, quotes this entire passage, replacing *byas pa* (performed) with *bsags pa* (accumulated).

[2]Y-il: *chad pa dang 'pho ba lta ba bsdu* (including the annihilation and transmigration view[s]).

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dependent arising] is not annihilation. That also is shown by[1] the example of the balance beam: [at] the start[2] of the balance beam, when one [end] is low, the other [end] will be high; likewise, because precisely when the cause perishes, the result arises, there will be no annihilation.

Also, this example of the balance beam is indicated in order to reject the annihilation view regarding the causal and resultant entity on the conventional level, but ultimately [the balance beam] does not[3] [exist]. [4]Because, ultimately, the form of the external object, the balance beam, is not established;[5] because the form that appears to consciousness is not real[6], and consciousness, because of lacking corporeality, is not established to have height.[7] When considering the

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[1]z has *dper* (in the example), yGNP have *dpes* (by the example), and CD have *dpe* (the example).

[2]zyCD *thog ma* (start); GNP *mtho dman* (height).
y-il: *// skad chig dang po la gchig mtho bar gyurd la skad chig gnyis pa la gchig dma' bar 'gyur ba ma yin gyi / skad chig gchig la mthon dman dus mnyam ba'o //.*
(It is not [the case that] in the first instant one is high and in the second instant one will be low, but in the first instant high and low are at the same time.)

[3]y-il: *srang mda' yod pa* (the balance beam exists).

[4]y-il: *jɨ 'ɨ phyir zhe na.*
(Why?)

[5]y-il: *don dam par phyɨ rol gyɨ yul nyɨd myɨ 'grub pas srang yang gzugs chan yin bas dper myi rung ba'ɨ phyir ro.*
(Because the balance beam, by having a form, is not suitable as an example, because external objects are not ultimately established.)

[6]y-il: *don dam par gzugs jɨ ltar myɨ 'grub che na sems tsham du zad de de'ɨ phyir yul myed pa'ɨ gzhung dang sbyar na phyi 'ɨ yul myed pa dang.*
(How is form not ultimately established? [There] being just mind only, thus, if applied to a treatise that [says there is] no object, [then] external objects are non-existent.)

[7]y-il: *sems nyid kyang dngos po myed pa'i phyir* (because

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ultimate, it is not possible[1] to explain [the ultimate] with the example of a conventional object, because that[2] is not established. Therefore, the causal and resultant[3] entity is just as [it] appears.[4]

"FROM DIFFERENT" (*myi 'dra ba nas /; visadṛśāt*)--from a species such as[5] humans [there] is birth in a species such as gods.[6]

"FROM PERFORMING A SMALL ACT" (*las chung ngu byas pa las //; parīttaṃ karma kriyate*)--because, although made for a moment with fierce defilement[7] or faith, for the karma such as the unwholesome the undesired maturation for a long time in Avīci Hell and so forth and [for the karma such as the

---

the mind itself also is not an entity).

[1]zy *myi rung* (not possible); CDGNP *mi 'dra* (not similar).

[2]y-il: *dpe de nyid don dam par* (precisely that example on the ultimate [level is not established]).

[3]y-il: *kun rdzob du* (conventionally).

[4]y-il: *// yan lag bchu gnyis kyi dngos po de dag kyang ji ltar srang mda'i dpes bstand pa bzhin no / yang na rmyi lam na snang ba'i dngos po bzhin no zhes kyang 'chad do //.*
(Those entities of the twelve components are explained thus: just as indicated by the example of the balance beam and like an entity that appears in a dream.)

[5]y-il: *lam rgyud lnga* (the five continuum path) = god, human, animal, hungry ghost, and hell being.

[6]y-il: *mdo las ji ltar 'pho ba ma yin zhe na zhes bya ba lastsogs pa'i gnyer 'chad de / 'pho ba zhes bya ba snga ma de nyid phyi mar 'phos pa la bya na rten 'brel ni snga ma 'gags nas phyi ma 'byung ba'i phyir su yang ma 'phos pas 'pho ba ma yin no //.*
(To explain, "How is [it] not transmigration?", and so forth from the sūtra: [it is called] "transmigration" if precisely the earlier transmigrated to the later; dependent arising is not transmigration inasmuch as no one transmigrated, because the later arose after the earlier ceased.)

[7]y-il: *zh[e] sdang drag po la bya* (to make in fierce anger).

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wholesome] the desired [maturation] is obtained.

"WHATEVER TYPE OF KARMA" (*jɨ ltar myong bar 'gyur ba las //; yathā vedanīyaṃ karma*)--bliss and so forth will be experienced shows that whatever the karma, the corresponding result arises. Because, although one [currently] feels suffering and mental discomfort, a desired maturation is obtained from wholesome karma such as pure conduct, and an undesired maturation is obtained from unwholesome karma such as impure conduct, even though one [currently] feels bliss and mental comfort. Therefore, because capabilities are delimited, by precisely whatever karma, the corresponding result will be experienced; there is no contradiction.

Considering that [matter just discussed], the Blessed One said in another sūtra:

> Some say[1] the following: "This individual person, having performed and accumulated whatever manner of karma, will experience the corresponding maturation."[2] If so, the state of pure conduct will not exist; the situation that will truly exhaust suffering and bring suffering to an end will not appear.
>
> Some say the following: "This individual person, having performed and accumulated whatever manner of karma, will experience the corresponding maturation."

---

[1]CDGNP omit "say" (*zhes zer*).

[2]y-il: *dge ba byas pas tshe phyi ma la yang dge ba byed pa dang sdɨg pa byas pas tshe phyi ma la yang sdɨg pa byed par 'gyur na nɨ* (if, because virtue was performed, in a later life also virtue is performed, and because sin was performed, in a later life also sin will be performed.)

The problem presented in the next sentence of the translation makes sense given this comment by y-il. However, Kamalaśīla's text in the previous sentence does not say what the interlinear commentary would have it say. Kamalaśīla says that according to the particular type of karma a particular and corresponding result is obtained, not that according to the karma more of the same karma will be performed.

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> If so, the state of pure conduct exists; the situation that has truly exhausted suffering will also appear.

That also was said [by the Buddha] in order to preclude the wrong view disparaging karma and result.

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REVEREND ŚĀRIPUTRA, WHOEVER, BY MEANS OF PERFECT[1] DISCRIMINATING INSIGHT[2], SEES DEPENDENT ARISING PERFECTLY TAUGHT BY THE BLESSED ONE IN THIS WAY: IN REALITY[3], CONTINUOUS IN PERPETUITY, WITHOUT LIFE, FREE OF LIFE, JUST AS IT IS, UNERRING, UNBORN[4], UNARISEN[5], NOT MADE[6], UNCONDITIONED[7], UNOBSTRUCTED[8], BASELESS[9], PEACEFUL[10], FEARLESS[11], NOT TO BE

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[1] Ṭ-D, 50b:

"PERFECT" is not wayward.

[2] Ṭ-D, 50b:

"BY MEANS OF DISCRIMINATING INSIGHT" is by means of transcendental discriminating insight.

[3] Ṭ-D, 50b:

"IN REALITY" is in accordance with reality.

[4] Ṭ-D, 50b:

"UNBORN" because [it] is free of birth.

[5] Ṭ-D, 50b:

"UNARISEN" because [it] is free of abiding.

[6] Ṭ-D, 50b:

"NOT MADE" because [it] is agentless.

[7] Ṭ-D, 50b:

"UNCONDITIONED" because [it] is free of the defining characteristic of the conditioned.

[8] Ṭ-D, 50b:

"UNOBSTRUCTED" because [it] is free of obscurations.

[9] Ṭ-D, 50b:

"BASELESS" because [it] is free of what is to be perceived and the perceiver.

[10] Ṭ-D, 50b:

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TAKEN AWAY[1], NOT EXHAUSTED[2], AS AN ESSENTIAL NATURE THAT IS NOT PACIFIED[3], AND REGARDS [IT] AS NONEXISTENT, TRIFLING, HOLLOW, WITHOUT ESSENCE, DISEASED, INFECTED, A THORN, EVIL, IMPERMANENT, SUFFERING, EMPTY, AND SELFLESS;[4] HE DOES NOT REFLECT UPON THE PAST: DID I [EXIST] IN THE PAST OR DID I NOT [EXIST] IN THE PAST? WHAT WAS I IN THE PAST? HOW WAS I IN THE PAST? HE DOES NOT REFLECT UPON THE FUTURE: SHALL I EXIST IN THE FUTURE OR NOT EXIST IN THE FUTURE? IN THE FUTURE WHAT SHALL [I] BECOME? IN THE FUTURE HOW SHALL I EXIST? SIMILARLY, HE DOES NOT REFLECT UPON THE PRESENT: WHAT IS THIS? HOW IS THIS? WHAT IS THERE? WHAT WILL BECOME?[5] FROM WHERE HAS THIS BEING[6] COME? HAVING DEPARTED FROM THIS [WORLD], WHERE

> "PEACEFUL" because [it] is peace itself.

[11]Ṭ-D, 50b:

> "FEARLESS" because [it] is free of the fear of birth and so forth.

[1]Ṭ-D, 50b:

> "NOT TO BE TAKEN AWAY" because [it] is free of the relative [nature] of defilement.

[2]Ṭ-D, 50b:

> "NOT EXHAUSTED" because [it] abides permanently.

[3]Ṭ-D, 50b:

> "[AS AN ESSENTIAL NATURE] THAT IS NOT PACIFIED" because [it] is entirely free of the way of peace.

[4]Ṭ-D, 50a-50b, quotes the sūtra at length beginning with "HE WHO [SEES] THIS DEPENDENT ARISING" up to "AS SELFLESS." Its only comment is this:

> "HE WHO [SEES] THIS DEPENDENT ARISING" is [in reference to] this internal dependent arising.

[5]The Sanskrit has, "What are we? What shall we become?".

[6]C (*'dɨ dag*) and ABCDFHJKLNQR (*'di dag*) have "these beings."

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WILL IT GO?

See the ŚK [63-64] (ŚK [65-67b] do not exactly correspond to the ŚS). See 36 in the Appendix for the Sanskrit quotations.

[1.7 The Purpose]

"WHOEVER" (*gang la la zhig gɨs /; yaḥ kaścid*) and so forth indicates the purpose of the sūtra.[1]

"CONTINUOUS IN PERPETUITY" (*rtag par rgyun du /; satatasamitam*)--[dependent arising] is seen all the time and without interruption.[2]

"WITHOUT LIFE" (*srog myed pa /; ajīvaṃ*) and so forth is as has been explained previously.[3]

"NONEXISTENT" (*myed pa' /;* Mśs *asatyato,* Pp *asatas,* Śis

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[1] y-il: *bsdus pa'ɨ don rnam pa bdun du bkod pa las tha ma ste / 'dɨ man chad tshig gi yan lag du jɨ skad bshad pa rnams kyi don mdor gzung ba nɨ gang zag gang gɨs shes rab rnam gsuṃ gyɨ sgo nas rten ching 'brel par 'byung ba zab mo 'i don srog myed pa lastsogs pa'ɨ rnam par rtag du mthong na sgrɨb pa byang zhɨng myi gnas pa'ɨ mya ngan las 'das pa 'thob par 'gyur ba nɨ mdo sde 'ɨ dgos pa zhes bya 'o //.*

(From the seven-fold arrangement [of] the concise meaning, [this] is the final [section, the purpose]: in brief, the meaning of the passages explained up to this point is, "If some individual, by means of the three-fold discriminating insight, sees permanently the import of the profound dependent arising as without life and so forth, the obscurations will be purified and nirvāṇa that is not clung to / dwelled in will be obtained. Such is the purpose of the sūtra.")

[2] Ṭ-D, 50b:

> "CONTINUOUS IN PERPETUITY" is always without interruption.

[3] See the fifteen adjectives of ultimate dependent arising for the earlier explanations of "without life" and so forth. Ṭ-D, 50b:

> "WITHOUT LIFE"--without life because [it] is free of life, agent, and so forth.

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asatyatas) because [it] is false like a dream.[1]

"TRIFLING" (*gsog /; tucchato*) means being weak, because [it] cannot withstand a critique, like an illusion.[2]

"HOLLOW" (*gsob /; riktato*) because [it] is an unreal object of craving, like a mirage.[3]

"WITHOUT ESSENCE" (*snying po myed pa /; [a]sārato*) because [it] does not have any material that constitutes the essence within, like the [hollow of the] stalk of the lotus.[4]

"DISEASED" (*nad /; rogato*) because [beings] suffer by the suffering of change even though experiencing a slight happiness.[5]

"INFECTED" (*'bras //; gaṇḍataḥ*) because [it] harms by the very suffering of suffering, like a pustule.[6]

---

[1]Ṭ-D, 50b:

"NONEXISTENT" because [it] is not another [thing] separate from the aggregate[s].

[2]Ṭ-D, 50b:

"TRIFLING" because the liberated self, like an iron spoon, is wholly absent [GNP: because [it] lacks a whole, like the iron spoon of liberation].

[3]Ṭ-D, 50b:

"HOLLOW" because inside there is no self-material that has the nature of assembling.

[4]Ṭ-D, 50b:

"WITHOUT AN ESSENCE" because [it] does not have a nature that continues.

[5]Ṭ-D, 50b:

"DISEASED" because [it] is not separate from the aggregate[s], which have the nature of disease.

[6]Ṭ-D, 50b:

"INFECTED" because [it] does not have another agent that harms besides the aggregate[s].

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"A THORN" (*zug rngu //; śalyato*) because, inasmuch as in all times [it] is endowed with precisely the suffering of the conditioning factors, the Noble Ones do not desire [it].

"EVIL" (*sdig pa' //; [a]ghato*) because, inasmuch as [it] is sinful, [it] is to be renounced.[1]

"IMPERMANENT" (*myi rtag pa' //; [a]nityato*) because [it] has the property of arising and ceasing.[2]

"SUFFERING" (*sdug bsngal ba //; duḥkhataḥ*) because [it] is disagreeable.[3]

"EMPTY" (*stong ba //; śūnyato*) because [it] is not sustained by the self.[4]

"SELFLESS" (*bdag myed par //; [a]nātmataḥ*) because [it] is not the self by self-[nature].[5]

"DID I [EXIST] IN THE PAST OR DID [I] NOT?" (*ci bdag 'da's pa'i dus na byung ba zhig gam / 'on te ma byung ba zhig //; kim aham abhūvam atīte'dhvani, āhosvinn ābhūvam*)--one is not bewildered about the self existing, because the self and

---

[1]Ṭ-D, 50b:

> "EVIL" because [it] has no other harmful nature aside from karma and defilement.

[2]Ṭ-D, 50b:

> "IMPERMANENT," perishing as soon as born, because [it] has nothing aside from the aggregate[s].

[3]Ṭ-D, 50b:

> "SUFFERING" because [it] is not divorced from the suffering of conditioning factor[s] and of change.

[4]Ṭ-D, 50b:

> "EMPTY" because [it] is not divorced from wrongly conceiving the imagined nature.

[5]Ṭ-D, 50b:

> "SELFLESS" because [it] does not have a self substance separate from the aggregate[s].

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so forth does not change at all and [because] the former [condition] is merely similar to this condition.

"WHAT WAS [I]?" (*jɨr gyurd pa zhig //; ko nv [aham] abhūvam*)--[I was] a god or human.

"HOW WAS [I]" (*jɨ lta bur gyurd pa zhig/; kathaṃ nv [aham] abhūvam*)--there is no delusion regarding the particulars of the situation of the self such as happiness, suffering, long life, short life, what the name was, what the clan was, how the complexion was, and where the dwelling was. It applies similarly to the future. Because there is no contradiction with the birth of the corresponding result from the not deficient cause[s], the present [life] is indicated.[1]

"WHAT IS THIS" (*'dɨ ji zhig //; kiṃ svid idam*) is "I" or not "I."[2]

"HOW IS THIS" (*'dɨ ji lta bu zhig /; kathaṃ svid idam*)--"Does the self have form or not have form?"

"WHAT ARE THERE" (*jɨ zhig yod //; ke santaḥ*)--"Are good deeds done or are bad deeds done?" and so forth.

"WHAT WILL BECOME" (*jɨr 'gyur //; ke bhaviṣyāma[ḥ]*)--

---

[1]Ṭ-D, 51a:

> [Maitreya] said, "[HE] DOES NOT REFLECT UPON THE PAST"; in this one, the bewilderment that wonders DID I EXIST IN THE PAST? does not arise. Because wisdom arises in the unbewildered, one has no bewilderment that wonders did I not exist [GNP: "have a name"] like this IN THE PAST? and so forth, and WHAT WAS I, a god, meat-eater, a dweller in bliss, or a dweller in suffering? Also, one has no bewilderment that wonders HOW WAS I, fortunate, unfortunate, long-lived, or short-lived?
>
> One does not reflect upon the future; this one has no bewilderment that wonders SHALL I EXIST IN THE FUTURE OR SHALL I NOT EXIST? This one does not have the bewilderment that wonders WHAT SHALL I BECOME IN THE FUTURE, in the future shall I become a god, a meat-eater, or human? Also, this one has no bewilderment that wonders HOW SHALL [I] EXIST, happily, suffering, handsome, or ugly?

[2]CDGNP: "is not 'I' nor 'mine'."

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[there] will be no delusion regarding the object of self and the object of other even in the three times such as, "From this life what will I become in the later life? Will good karma be done or will bad karma be done?".

Because [it] was indicated that every [dharma] is selfless in accordance with dependent arising, [Maitreya] said, "FROM WHERE HAVE THESE BEINGS COME?" (*sems can 'dɨ dag gang nas 'ongs //; ayaṃ sattvaḥ kuta āgataḥ*)[1] and so forth; because the terms are easy to join, [they] are not explained.[2]

---

[1]The ŚṬ-K has the dual or plural (*sems can 'dɨ dag*) and so do cABCDFHJKLNQR of the ŚS; the Sanskrit has the singular (*ayaṃ sattvaḥ*) and so do abdT of the ŚS.

[2]Ṭ-D, 51a-51b:

> "[HE] DOES NOT REFLECT UPON THE PRESENT"--[he] is not bewildered regarding the present; "WHAT IS THIS"--Is there a self or no self? "HOW IS THIS"--in this one the bewilderment does not arise that wonders, "Am [I] handsome or ugly?" "WHAT IS THERE"--in this one the bewilderment does not arise that wonders, "Did I do good karma or did I do bad karma?" Also, in this one the bewilderment does not arise that wonders, "FROM WHERE HAS THIS BEING, god or human, COME? HAVING DEPARTED FROM THIS [WORLD], WHERE WILL IT GO, god, human, hell, hungry ghost, or animal [realm]?"

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IN THE WORLD[1], WHATEVER DIFFERENT [PHILOSOPHICAL] VIEWS OF ASCETICS AND *BRĀHMAṆAS* THERE ARE[2], NAMELY[3]: BELIEF IN THE SELF, BELIEF IN A LIFE FORCE, BELIEF IN A PERSON, BELIEF IN THE FESTIVE AND SALUTARY, EXCESSIVE MOVEMENT AND LACK OF MOVEMENT; THOSE [VIEWS] THAT, AT THAT TIME, HAVE BEEN ELIMINATED, COMPREHENDED, [AND] UPROOTED BY THAT ONE, LIKE THE TOP OF THE PALM TREE THAT DOES NOT LATER APPEAR, [THEY] ARE DHARMAS THAT DO NOT ARISE OR CEASE.

The ŚK [65-67b] correspond approximately to the ŚS. See 37 in the Appendix for the Sanskrit quotation.

All ASCETICS (*dge sbyong //; śramaṇa*) are ones who have gone forth [from the home] (*rab tu byung ba; *pravrajita*).

BRĀHMAṆAS (*bram ze /; brāhmaṇa*) are house[hold]ers, a type of caste, [and] are well-known.[4]

---

[1]Ṭ-D, having previously commented upon this section of ŚS, after quoting and commenting on [65] and [66ab], returns to this section with a few more comments, 52b:

> "IN THE WORLD"--[the word] "world" has the meaning of repeatedly perishing and going; because of perishing by being the basis [of] perishing, the meaning is "will be destroyed."

[2]Ṭ-D, 51b, quotes the sūtra up to this point and then says that "view" (*lta bar gyur pa zhes bya ba*) is the basis of view (*lta ba'i gnas so*).

[3]Ṭ-D, 51b:

> "NAMELY"--because of indicating.

Ṭ-D, 52b, after quoting and commenting upon [65] and [66ab], adds this comment on the ŚS:

> "WHATEVER [DIFFERENT VIEWS OF] ASCETICS AND *BRĀHMAṆAS* THERE ARE, NAMELY"--from this, the outsiders [= the non-Buddhists].

[4]CDGNP: They are well-known as a type of caste.

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"VIEW" (*lta bar song ba //; dṛṣṭigatāni*) is a type of view.[1]

"DIFFERENT" (*tha dad pa' /; *nānā*) means individual.[2]

"BELIEF IN THE SELF" (*bdag du smra ba dang ldan ba //; ātmavādapratisaṃyuktāni*); being endowed with conceptions such as, "The self is different from the aggregates or is not different," because the self is the object that is known as "I," by virtue of that ascetics[3] and *brāhmaṇas* quarrel back and forth.[4]

---

[1]Ṭ-D, 52b:

> "VIEW" means looking and seeing [GNP: "VIEW" is the basis of view. "Viewing" and seeing]; because there arises wrong knowledge such as hearing and reflecting upon wayward treatises, wrong knowledge is called "view."

[2]Ṭ-D, 51b and 52b, and ŚṬ-K all have the same comment.

[3]CDGNP *dge slong* (*bhikṣu*). z's reading, *dge sbyong* (ascetic), is more in accordance with the sūtra.

[4]Ṭ-D, 51b:

> "BELIEF IN THE SELF"--[there] is no self besides the aggregate[s]; because the unexamined nature of "I and mine" is regarded as the self, [Maitreya] said, "belief in the self," because [the belief] arises by means of wayward grasping.

Ṭ-D, 52b-53a, begins by stating:

> "NAMELY: BELIEF IN THE SELF" and so forth--that defiled discriminating insight that perceives the appropriating aggregates: form, feeling, perception, conditioning factor, and consciousness, which are devoid of "I" and "mine," as [though they were] the very self is called "view."

and continues with a lengthy description of the means of progress from various wrong views and defilements to equanimity that follows upon calm and insight. The main points are that people with defiled minds, through being taught the transcendental path (GNP "depending" upon the path), achieve renunciation and the various factors of enlightenment. By cultivating that path they achieve devotion

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Because there is life, [there is belief in] A LIFE FORCE (*srog; jīva*).

Because there is repeatedly subscribing to [the reality of] beings, [there is belief in] A PERSON (*gang zag; *pudgala*).[1]

"[BELIEF IN] THE FESTIVE" (*dge mtshan dang ldan ba //; kautuka[pratisaṃyuktāni]*)--because false opinion reports that riddles[2], tales, stories, song and dance, and so forth delight the self.

BELIEF IN THE SALUTARY (*bkra shis su smra ba dang ldan ba //; mañgala[vāda]pratisaṃyuktāni*)--the conceit is produced that by dependence upon *dūrvā* grass[3], bezoar, and so forth, by seeing yogurt, a flower, a full pot, a fish, a *brāhmaṇa*, a bell-wether, and so forth, by the special property of a minute, a moment, a date, and a concoction, the self will be purified; because of the false opinion that those [items just mentioned] that are not the path are the path, there is the view that regards as best [that which is wrong] moral behavior and ascetic practices; grasping at the self is the basis [for this view].[4]

---

and certainty, from which, having cultivated various Buddha qualities, they become perfect, unsurpassable perfection, the equanimity following calm and insight.

[1]Ṭ-D, 51b:

> "BELIEF IN THE PERSON" and so forth--because there is nothing besides the aggregates called "person" that, because of going again [= being reborn], having abandoned this world, goes to the next world or, having abandoned the next world, comes to this world, [the Buddha] said, "Grasping and bad, wayward grasping" [GNP replaces the second "grasping" with "worldly person"].

[2]CDGNP have *de lta bu* (like that) instead of *lde'u* (riddle).

[3]This is the type of grass the Buddha sat upon when he attained Enlightenment at Bodhgaya.

[4]Ṭ-D, 51b-52a, combines its commentary on the belief in

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"EXCESSIVE MOVEMENT AND DEVOID OF MOVEMENT" (*lhag par g.yo ba dang bral bar g.yo ba //;* LVP *vā unmiñjitanimiñjitāni;* NS *unmiñjitāni nimiñjitāni ca*)--the mind expanded and dejected, these are types of views.

"HAVE BEEN ELIMINATED" (*spangs par 'gyur //; prahīṇāni*) --because [those views] do not arise.

"HAVE BEEN COMPREHENDED" (*yongs su shes nas //; parijñātāni*) is knowing that erroneous objects such as the self are not real.

"HAVE BEEN UPROOTED" (*rtsa ba' nas bcad de //; samucchinnamūlāni*)--because noble discriminating insight removed

---

the festive and the salutary:

> Regarding "BELIEF IN THE FESTIVE AND SALUTARY"--the festive: in [CD omit "in"] the world, technology and whatever various types of fields of learning, feasts, giving a bride, choosing a bride, a fight and battle, and a park, a river, and an ocean, a mountain, and a forest, and after going to this and that other noble [place (the text is not clear here about what is noble)], looking, transmigrating, entering, and abiding, dancing for experiencing the joy of love [and] play, singing, speaking, running, jumping, finishing [or "raining" (neither makes much sense)], talk of love between a man and woman, boy and girl, debating, telling riddles, elephant[s], horse[s], and so forth fighting, *dūrvā* grass, yogurt, bezoar, a plough, a hammer, flower, fruit, pot, conch, fish, and so forth, *brāhmaṇa*, bell-wether, moon, sun, planet, star, comet, moment, concoction, agent, and so on; an oracle, and so forth, seeking purity and the self and holding the [unreliable] rope of manifold waywardness, believing what is not the path to be the path, believing the impure is pure, and by believing the unliberated is liberated, intelligent ones who have entered into the circle of six realms [god, demi-god, human, animal, hungry ghost, and hell realms], beings and habitations, are the followers of just saṃsāra, but not of nirvāṇa. When those [beliefs] are seen by perfect discriminating insight, because [it] is devoid of the fourfold waywardness, [it] uproots [them]; those [views] do not appear and because [they] are abandoned, "[THOSE VIEWS] HAVE BEEN COMPREHENDED, [AND] UPROOTED, LIKE THE TOP OF THE PALM TREE THAT DOES NOT LATER APPEAR, [THEY] ARE DHARMAS THAT DO NOT ARISE OR CEASE."

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the impressions[1] forever.

"DOES NOT APPEAR" (*myi snang bar gyurd //; anābhāsa-gatā[ni]*)[2]--because [those views] do not appear to the mind anytime.

"LATER" (*phyis //; āyatyām*) is in another lifetime.

"[THEY] ARE DHARMAS THAT DO NOT ARISE OR CEASE" (*myi skye myi 'gag pa'i chos can du 'gyur ro //; anutpādānirodhadharmāṇi //*)--because [the root][3] has been uprooted; because cessation is not possible when there is no birth.

---

[1]Z has *bdag chag* (us), but "removed us" makes no sense.

[2]ŚS *myi snang ba 'i rang bzhin du.*

[3]CDGNP add *rtsa ba ni* (the root).

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REVEREND ŚĀRIPUTRA, IF SOMEONE[1] POSSESSING SUCH FORBEARANCE FOR THE DHARMA CORRECTLY UNDERSTANDS THIS DEPENDENT ARISING, FOR THAT ONE THE *TATHĀGATA*, *ARHAT*, COMPLETE BUDDHA, THE ONE ENDOWED WITH KNOWLEDGE AND GOOD CONDUCT, *SUGATA*, KNOWER OF THE WORLD, CAPTAIN WHO DISCIPLINES BEINGS, THE UNSURPASSED, THE TEACHER OF GODS AND MEN, BUDDHA, THE BLESSED ONE WILL PREDICT THE UNSURPASSED PERFECTLY COMPLETE ENLIGHTENMENT SAYING, "[YOU] WILL BECOME A PERFECTLY COMPLETE BUDDHA."

See the ŚK [67c-68]. There is no extant Sanskrit quotation.

Those [whose enlightenment is to be predicted], because [they] eliminated belief in the self, having removed the entire net of defilement[2], the root of that [belief in the self], exhibit the result of that [elimination and removal]: elimination [of] obscuration. Also, the entrance onto the path of nirvāṇa that is not clung to / dwelled in is the result of that [elimination and removal]; "WILL PREDICT THE UNSURPASSED PERFECTLY COMPLETE ENLIGHTENMENT" (*bla na myed pa yang dag par rdzogs pa'ỉ byang cub du lung stond //*; **samyak-saṃbodhiṃ vyākaroti* [NS--"*anuttara*" was omitted], **anuttara-samyak-saṃbodhaya āgamo deśitaḥ* [LVP], **anuttarasamyak-saṃbodhiṃ vyākaroti* [Reat]) indicates [the entrance onto the path of nirvāṇa that is not clung to / dwelled in], because [the Buddha] makes the prediction for precisely the one who abides on that path.

---

[1] Ṭ-D, 55a, glosses "SOMEONE" as "a son of good family or a daughter of good family," quotes most of this passage without any comment, and leaves out the many epithets of the Buddha and the prediction, "[YOU] WILL BECOME A PERFECTLY COMPLETE BUDDHA."

[2] CDGNP have: "removed all the defilements."

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THE *BODHISATTVA-MAHĀSATTVA* MAITREYA HAVING SPOKEN THUS, THE VENERABLE ŚĀRIPUTRA AND THE WORLD OF MEN, GODS, *ASURAS*, AND *GANDHARVAS*, REJOICING, PRAISED THE EXPLANATION BY THE *BODHISATTVA-MAHĀSATTVA* MAITREYA.[1]

See the ŚK [69-70]. See 38 in the Appendix for the Sanskrit quotation.

"HAVING SPOKEN THUS" (*de skad ces smras nas //; *evam ity uktvā*)--by the compiler repeating the words indicates that [this sūtra] is indeed a reliable scripture.

By Noble Śāriputra and so forth rejoicing indicates that all the world embraced this [sūtra].

---

[1]Ṭ-D, 55a, quotes the ŚS as concluding in this way:

> "THEN THE VENERABLE ŚĀRIPUTRA, PRAISING THE EXPLANATION BY THE *BODHISATTVA* MAITREYA, HAVING ARISEN FROM THE SEAT, DEPARTED."

This ending by the Ṭ resembles the Sanskrit quotation found in the Pp and not the ŚS ending as translated into Tibetan.

Ṭ-D, 55a-55b, continues:

> THE *BODHISATTVA-MAHĀSATTVA* MAITREYA [HAVING] SPOKEN THUS--the *Bodhisattva* Maitreya spoke thus to Śāriputra.
>
> Rejoicing--Śāriputra, having heard that [speech], was happy; [that] means "joyful."
>
> [Śāriputra], having departed, in order to benefit all beings, explained, just as [he] had heard, this wondrously profound and vast Dharma to the *bhikṣus*.

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THE NOBLE MAHĀYĀNA SŪTRA ENTITLED *THE YOUNG RICE PLANT* IS COMPLETED.

THE REVEREND YE-SHES SDE, HAVING TRANSLATED AND REVISED, HAVING ALSO TREATED WITH THE NEW LANGUAGE RULES, ARRANGED [THE SŪTRA].[1]

[There is no extant Sanskrit quotation.]

I explained the meaning of this sūtra
Just as extensively as I could;
By [this] merit may all beings
Come to realize the profound meaning [of] the Dharma.[2]

The Commentary [of][3] *The Noble Young Rice Plant Sūtra* that Ācārya Kamalaśīla composed is completed.[4]

The Indian *Upādhyāya* Surendrabodhi and the Translator of the Great Revision, the Reverend Ye-shes sde, having translated and revised [this commentary], arranged [it].[5]

---

[1]Only ad have this translator colophon. As reported in Chapter 1, the Mongolian translator colophon says the translators were Jinamitra, Dānaśīla, Munivarma, and Ye-shes sde.

[2]Ṭ-D, 55b:

> [This] very good, extensive commentary
> Of the *Śālistamba-sūtra*,
> In order to be well-understood by the low-minded,
> Was made in just twelve hundred [*ślokas*].

[3]GNP have the genitive.

[4]Ṭ-D, 55b:

> The Commentary of *The Young Rice Plant* composed by the Mahācārya Nāgārjuna is finished.

[5]CDGNP omit the translator colophon.
Ṭ-D, 55b:

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The *Upādhyāya* of India, Dharmaśrīprabhā, the Translator-Reverend Legs-pa'i blo-gros, and Jñānakumāra translated [this commentary]; the Translator of the Great Revision, the Reverend dPal-brtsegs, having revised [it], arranged [it].

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Chapter 6
Translation
of the

Śālistambaka-kārikā

and

Annotation
Based Primarily
upon the
Śālistambaka-ṭīkā

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[1]In Sanskrit:

Ārya-Śālistambaka-kārikā.

In Tibetan:

The Versification [of] *The Noble Young Rice Plant [Sūtra].*

Homage to Noble Mañjuśrī.

[To Him] who has infinite, inconceivable qualities,[2]

---

[1]GN2P1P2 have the following titles omitted by CDN1T.

G: THE VERSIFICATION [OF] *THE NOBLE YOUNG RICE PLANT SŪTRA*, THE WORK OF NOBLE NĀGĀRJUNA.

N2: THE VERSIFICATION [OF] *THE NOBLE YOUNG RICE PLANT SŪTRA* OF NOBLE NĀGĀRJUNA.

P1: THE VERSIFICATION [OF] *THE NOBLE YOUNG RICE PLANT SŪTRA*, THE NOBLE ONE.

P2: THE VERSIFICATION [OF] *THE NOBLE YOUNG RICE PLANT SŪTRA* COMPOSED BY NOBLE NĀGĀRJUNA.

[2]Ṭ-D, 20b, explains that the [Buddha] qualities are the (ten) powers (*stobs; *bala*: see the Mv 119-129), the (four) assurances (*mi 'jigs pa; *vaiśāradya*: see the Mv 130-134), the (eighteen) unique (*ma 'dres pa; *āveṇika*: see the Mv 135-153) (properties), and so forth. These are [Buddha] qualities because gods and men who strive after such qualities should familiarize themselves with them, depend upon, cultivate, meditate upon, realize (*mngon du bya ba/byas pa; *sākṣāt-kartavya/kṛta*), and obtain them. The qualities are numerous, and therefore they are "infinite" (*mtha' yas pa; *ananta*). They are inconceivable because they transcend the verbal (*tshig*; an alternate reading is *tshogs*, "complex, group, collection") and mental sphere of every auditor, solitary Buddha, ordinary being, and every sophist (*rtog ge ba; *tārkika*). Therefore, these infinite and inconceivable qualities are possessed. This leads to the question of who possesses these [Buddha] qualities.

The Mppś, 3:1505-1703, is about the Buddha's qualities; of special interest are the preliminary notes by Lamotte for the ten powers (1506-1510), the four assurances (1567-1569), and the eighteen unique properties (1625-1628). Jikido Takasaki, *A Study on the Ratnagotravibhāga (Uttaratantra):*

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The Complete Buddha,[1] the Compassionate One,[2]
Having bowed,[3] [I] shall narrate

Being a Treatise on the Tathāgatagarbha Theory of Mahāyāna Buddhism, Serie Orientale Roma, vol. 33 (Rome: Is. M. E. O., 1966), 338-343, also discusses these same qualities.

[1]Ṭ-D, 21a, explains the meaning of "Complete Buddha" and "Buddha." "Complete Buddha" means being perfectly, correctly enlightened. The word "Buddha" has three explanations. The first concerns understanding:

> By understanding the true nature of the absence of self in dharmas and individuals such as all dharmas are impermanent, suffering, empty, and without self, one is Buddha.

The second explanation concerns the metaphors of expanding or opening and awakening:

> Also, by an expansion of awareness similar to a lotus opening, or by having become a Buddha, one is a Buddha. That is, just as a person in the world mystified by the sleep of ignorance awakens, so because of obtaining the true, unerringly perfect, emergent wisdom, one is called "Buddha."

The third concerns the Buddha's role as a teacher or guide:

> Also, by educating unlearned beings, [one] is Buddha. Just as one's self knows the reality of the Dharma that is to be personally realized without relying on another, so having guided to the perfect path others also, who are endowed with minds that roamed on bad paths, who were tormented by birth, old age, sickness, death and so forth in the wilderness [of] saṃsāra, who, out of fear of the poisonous snake of defilement in the forest of various [wrong] views, wandered hither and thither, because of causing [those others] to enter the great, unsurpassable city of liberation, one is called "Buddha."

[2]Ṭ-D, 21a, says "Compassionate One" means one with the nature of compassion. Compassion results from removing defilements, karma, and suffering. The Complete Buddha has such a nature.

[3]Ṭ-D, 21a, says "having bowed" means having worshipped, namely, having paid homage by bowing, being respectful, and turning towards.

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The *Versification of the* [Noble] Young Rice Plant [Sūtra].[1]

[1]

The Sage was staying together with
Many *bhikṣus* and an assembly [of] *bodhisattvas*
On the mountain called "Vulture [Heap]"
Of Rājagṛha. [2]

Having looked at a young rice plant, [the Buddha said],
"[The plant] arose from causes and conditions;[2]

---

[1]Ṭ-D, 21a, explains that having paid homage, the author will narrate a versification, a treatise explaining (*bshad sbyar; *upanibandhana*) the sūtra entitled "The Young Rice Plant."

Ṭ-D, 21b, then reviews the parts of verse [1], explaining that the first line indicates the Buddha's perfection for his own sake. The phrase "Compassionate One" expresses his perfection for the sake of others (because it is through the Buddha's compassion, his teaching the Dharma, that others are benefitted). "Complete Buddha" means the "Omniscient One" because the word "Buddha" has the meaning "to know." The first line also indicates an absence of desire and so forth, defilements and ancillary defilements being the opposite of qualities. Because the Complete Buddha is omniscient and free of desire, the author bowed to him. Then we are told the phrase "Compassionate One" indicates accomplishment for the sake of others because the Omniscient One, the One-Free-Of-Desire, the Buddha, benefits others by unstintingly teaching them the Dharma. Thus, the author bowed to the Complete Buddha who has accomplished his own and others' benefit. The commentary then says there is a desiderative, and therefore asks the question, "What is wished?" The answer is to make a narration. What is narrated? The versification, a treatise that applies to the *Śālistamba-sūtra*.

[2]Ṭ-D, 24b, states:

> The intention [of this second line] is as follows: While born from causes and conditions, there is nothing else at all, such as Īśvara, that would produce it.
>
> Aside from the seed and so forth
> Nothing else is called "cause,"
> Because Īśvara, etc., and causelessness
> Contradict perception and so forth.

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Just as [it] was born [from] causes and conditions,
[So] the twelve components [of dependent arising] occur in succession;[1] [3]

The one who sees the so-called 'dependent arising'[2]
Sees the Dharma and the Buddha,"
Having said this[3] to the *bhikṣus*,
The Guide[4] remained silent.[5] [4]

A sprout and so forth is born from a seed, but Īśvara, the primal essence (*gtso bo; *pradhāna*), time as a [first] cause (*rgyu dus*) are not the cause, because they are not observed by perception or inference, just as the sky-lotus [is not observed].

[1]The translation of this verse is problematic. The question is, are the final three lines the speech of the Buddha? The verse begins with the Buddha "having looked" and the next verb applicable to the Buddha is "having said" in [4c]. Thus, we know from verse four that the Buddha is being quoted, but the Tibetan does not make clear where the Buddha's speech begins. In the sūtra, the Buddha is quoted as having said, "*Bhikṣus*, he who sees dependent arising sees the Dharma. He who sees the Dharma sees the Buddha." That quotation corresponds to [4ab]. However, Ṭ-D, 24b, groups [3cd] with [4a], as though [3cd] were also spoken by the Buddha. I have also taken [3b] to be the speech of the Buddha because the line cannot be governed by the verbal phrase "having looked."

[2]Ṭ-D, 24b, commentary to [3cd-4a]:

For anyone, *bhikṣu*, *bhikṣuṇī*, or other, who sees that phenomenon produced by causes and conditions, the twelve components of dependent arising, are devoid of a deed-doer and so forth, causelessness, and an incongruous cause, that one [sees].

[3]Ṭ-D, 24b-25a:

"Having said this" means after having said, having proclaimed, to the *bhikṣus* that which Śāriputra had heard from the Blessed One.

[4]Ṭ-D, 25a:

"The Guide" means because of guiding beings by

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The *bhikṣu*[1] Śāriputra, having heard [that],[2]
Went before Maitreya;
"Maitreya, here today the Tathāgata
Said this. When, without having analyzed the contents, [5]

[He] remained silent,
How is the meaning of that to be understood?
What is dependent arising and the Dharma?
Also, what is the Buddha? [6]

How does [the one who] sees dependent arising
See the Dharma and the Buddha?[3]
Address this doubt of mine!"
Śāriputra said to *Ajita.[4] [7]

---

various types of skillful means, [He] is "the Guide."

[5]Ṭ-D, 25a:

> "Remained silent" means [He] remained [silent] having entered (*snyoms par zhugs/bzhugs; *samāpanna*) into meditation.

In the ŚS, *cang mi gsung bar* translates *tūṣṇīmbabhūva* (remained silent). Therefore, *cang* should not be translated as an emphatic such as "utterly."

[1]Ṭ-D, 25a:

> "*Bhikṣu*" means, because of having conquered defilement, [he] is a *bhikṣu*.

[2]Ṭ-D, 25a:

> "Śāriputra, having heard [that]" means having heard [that] from the Blessed One.

[3]Ṭ reads:

How, when dependent arising is seen,
Is the Dharma and the Buddha seen?

[4]Ṭ-D, 25b, says because the Elder Śāriputra had doubts,

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Maitreya, who has greatly meditated on kindness,[1]
Stated the [following] determination:[2]
Just as the twelve components, the succession
Beginning with ignorance up to death, [arise],[3] [8]

Therefore[4], the entire heap
Of suffering arises.[5]
The Dharma is the eight-fold path,
The fruit, and nirvāṇa. [9]

---

he spoke to *Ajita. *Ajita is Maitreya. Leading into the next verse, Ṭ asks what special quality does Maitreya possess.

[1]Ṭ-D, 25b:

> Because he is firmly settled in possession of the meditation on kindness, [he is one] who has greatly meditated upon kindness.

[2]Maitreya's explanation continues through verse [68]. Ṭ-D, 25b:

> "Determination" is ascertainment (*nges pa*).
> "Stated" is expressed.
> To whom was stated? To Śāriputra.
> What was stated? "CONCERNING WHAT THE BLESSED ONE" and so forth was stated.

[3]Ṭ-D, 26a:

> Those, which are the components of existence beginning with ignorance up to death, are those beginning with ignorance up to death.

[4]Ṭ-D, 26b:

> "Therefore" means arising in succession beginning with ignorance.

[5]Ṭ-D, 26b:

> "Heap of suffering" means accumulation of suffering.
> "Entire" means free of "I" and "mine."
> "Arises" means is born.

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In that way, because of understanding all,
One is called "Dharma-born, the Buddha";[1]
One so-called, who sees [dependent arising and the Dharma]
By means of exalted vision, that one sees [the Buddha].[2] [10]

One who is stainless-minded sees
Dependent arising, the Dharma, and the Buddha
As devoid of life and so forth[3]
And so on up to peace.[4] [11]

The defining characteristic of "dependent arising" is
Verbalized as having causes and so forth;
Whether Buddha[s] arise or not,
This nature is enduring. [12]

External and likewise internal
Are the two-fold causes and conditions.
The external cause is seed and so forth;

---

[1]Ṭ-D, 29a-29b, explains that because of understanding the real property of all dharmas, all-pervasive defilement (*kun nas nyon mongs pa; *saṃkleśa*) and purity (*rnam par byang ba; *vyavadāna*), one is called "Buddha." Also, "Dharma-born" means born from dharmas and has the sense of produced by Dharma.

[2]Ṭ-D, 29b, explains that "so-called" refers to "Buddha" in line [10b]; "by means of exalted vision" means with the eye of wisdom and "exalted" means transcendental, that is, beyond the world; and seeing is with the eye and the one who first sees dependent arising and likewise the Dharma, that one sees the Dharma-born, the Buddha produced by Dharma.

[3]Ṭ-D, 29b, says that the one who sees this dependent arising as free of life, which means free of such things as permanent life, examines, appraises, considers, and investigates through reason and inference.

[4]Ṭ-D, 30b, says "reaching up to peace" in order to indicate that peace is last.

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The [external] condition[s] are indicated to be six-fold.[1]
[13]

Seed, sprout, stalk, and so forth
Explains how the fruit evolves [into being];
The condition[s], earth and so forth
Up to season, are likewise in succession. [14]

Support, moisture, and ripening,
Growth of the grain, open space, and
Transformation apply exactly [as]
The functions of those [six conditions]. [15]

When there is no complex of conditions,
Though the seed may exist, there is no sprout and so forth;
When the seed is simply absent,
Though the conditions may be present, it is the same.[2] [16]

Causes and likewise conditions
Are devoid of grasping at "I" and so forth;
From a complex of causes and conditions
The result of karma is not barren.[3] [17]

---

[1]Ṭ-D, 31b, explains that this line applies to external dependent arising and that the six-fold conditions begins with earth.

[2]Ṭ-D, 32b, introduces verse [16]:

> When none [of the conditions] is deficient, [the result] arises, but when deficient, there is no arising.

And follows verse [16] with:

> Therefore, [the Buddha] said, "When all [the causes and conditions] are assembled, if the seed should cease, out of that [the sprout] will be obtained."

[3]Ṭ-D, 32b:

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[The effect] is not from the self, not from other,
Not from both, an agent, nor time;
Similarly, not made by Īśvara and so forth,
[The effect] is not from essential nature nor causeless.[1] [18]

To proceed through causes and conditions and
To appear without a beginning (*thog ma med pa'i dus can; *anādikālika*):[2]
By means of the five causes, external
Dependent arising is so claimed.[3] [19]

Indeed, because [it] is not eternalism, not annihilation,
Not transmigration,[4] realizing from a small cause

> That associated with the result of karma is not barren; "in every instance from not deficient causes and conditions" is to be understood.

[1]Ṭ's long commentary to [18] is discussed in Chapter Three of the Introduction.

[2]Ṭ-D, 36b:

> Just as the flow of a river descends without interruption, [so] the seed[s] of the impressions dispersed since beginningless time proceed.

The ŚS puts the ideas expressed in the first two lines of [19] in a different context, that of the four factors needed to assemble a rebirth, not with an explanation of the five causes (or principles) of external dependent arising.

For *dus can snang*, the ŚS, (a) 61b, has *dus nas / zhugs pa* for which the Pp, 566, has *'nādikālapravṛtto'*. Therefore, *snang* is used in place of *zhugs* and the sense "to appear" can be taken as a synonym for "to proceed."

[3]Ṭ-D, 36b, briefly explains that "by means of the five causes" means by means of the group of five causes (to be explained in the next verse); "external" refers to seeds and so forth; and "dependent arising" means in dependence.

[4]See Kamalaśīla's comment in the ŚṬ-K on the principle "not transmigration."

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A great result, and
[Having a result] proceed similar [to the cause],[1] [20]

To see seed and sprout [at the same time] is not maintained;
Without a cause the sprout also will not be born;
Cessation and birth are coincident[2]
Just as the upper and lower ends of a balance beam.[3] [21]

Similarly, internal [dependent arising] is claimed

---

[1]Ṭ-D, 37a, adds these lines of verse:

Because seed and sprout are different
The seed is not permanent.

Why is there no annihilation?
When the seed exists, the sprout,
Because [it] is produced similar [to] the seed,
Is also not maintained to be dissimilar from that.

[With respect to] sprout, fruit, and so forth,
The sprout also does not transmigrate.

If there were a very small seed,
From the seed will arise [a fruit],
Because, by that, from a small cause
A great result will be born.

When rice seed and so forth is planted,
The result is not wild millet and such.

[2]The phrase *mgo mnyam*, here translated as "coincident," literally means "equal head" (I have not found a Sanskrit equivalent). The term is not found in the ŚS, the Ts, the Tsp, nor the Śv in the discussions of the balance beam. The Ts and the Tsp, vs. 485, have *samatve* (*dus mtshungs na*; at the same time) and the Tsp alone has *samaṃ* (*dus mtshungs*; same time). A little later, the Ts and the Tsp, vss. 514-515, have *yaugapadya* (*cig car ba / cig car*; concurrent). The Śv, Śūnya, vs. 155a, has *yugapa[t]* (concurrent).

[3]Ṭ-D, 37a:

In this way, external dependent arising should be seen to be unencumbered by the imagined nature.

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To be two-fold: by reason of causes and conditions.[1]
In succession, its first cause is ignorance,
The last is death.[2] [22]

The twelve components, the tripartite
Nature [consisting of] defilement, karma, and birth,
Having arisen from causes and conditions,
Are void of an agent and so forth.[3] [23]

---

[1]Ṭ-D, 37a-37b, tells us that "similarly, internal" means that, like external dependent arising, internal dependent arising has two different parts: causes and conditions; we are also told that "To have the two aspects of causes and conditions" means that internal dependent arising is connected with causes and connected with conditions. Also, "maintained" (*bzhed pa*) means "*mngon par bzhed pa,*" "*dgongs pa,*" or "*mngon du bzhed pa.*"

Ṭ [22ab] has two variants that give a slightly different reading:

> Similarly, internal [dependent arising] also is claimed
> To have the two aspects of causes and conditions.

[2]Ṭ-D, 37b, rephrases the verse repeating that ignorance and death are the first and last components, respectively.

[3]Ṭ-D, 37b-38a, explains how each of the three parts is connected with the twelve components and with the other-dependent nature (*gzhan gi dbang gi ngo bo nyid; *paratantra-svabhāva*). Defilement, karma, and birth are each associated with the other-dependent nature. The other-dependent nature of defilement has three components: ignorance, craving, and attachment. That of karma has two components: conditioning factors and existence. That of birth has the seven remaining components: consciousness, name-and-form, the six sense-bases, contact, feeling, birth, and old age and death.

Next the commentary discusses the word "*yang*" (also) used in the previous paragraph of the Ṭ. We are told "*yang*" includes sorrow, lamentation, mental discomfort, and trouble, namely, the sufferings associated with old age and death, as well as separation from what is pleasant, union with the unpleasant, poverty, and so on.

The passage concludes by saying we should know that the twelve components of dependent arising have the three natures (presumably the other-dependent nature of defilement, karma, and birth) and that dependent arising is by nature devoid of an agent and so on.

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Should the first, ignorance, not exist,
The last, death, would not occur;[1]
Apart from those, there is not at all
Any "I [was produced]" and "I [produced]."[2] [24]

Should the first, ignorance, have arisen,
Also the last, death, would appear.
This then [is] the internal cause;
The condition[s] of this [internal dependent arising] are six-fold.[3] [25]

[We] maintain that [for] the internal conditions
The last is consciousness, the first is earth.[4]
Solidity[5] [= earth], cohesion[6] [= water],

---

[1]Ṭ-D, 38a, explains that if there is no ignorance, then the conditioning factors do not arise. Likewise, if there are no components up to old age and death, then sorrow and so forth will not occur.

[2]The familiar denial of the existence of "I" and "mine" is here changed to a denial of "I [was produced]" and "I [produced]," which is quite in keeping with the ŚS's message and context. Although N1P1 and Ṭ read "mine," the accompanying commentary gives the reading: "I [produced]."

[3]Ṭ-D, 38b:

> "Of this" is internal [dependent arising].
> "Condition[s]" is the complex.
> "Six-fold" is the group of six kinds.

[4]Ṭ-D, 38b, says in order to indicate that consciousness is last, "The last is consciousness." The first is earth.

N1P1's reading of [26a] adds an unneeded *par* and combines *ma* and *sa* to form *mas*, an obvious corruption making no sense.

[5]Ṭ-D, 38b, quotes the ŚS by saying, "IN THAT [CONNECTION], WHAT IS THE INTERNAL EARTH ELEMENT?" In answer:

> The solidity, roughness, harshness, and hardness associated with the body; the [head]-hair, [body]-hair,

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Maturation[1] [= fire], motility-growth[2] [= air], and unobstructiveness[3] [= space], [26]

The conjunction of knowing and form[4]

---

nails, teeth, dust, impurities, skin, meat, sinews, and bone; anything else at all such as that in this body, all that having been combined is the "earth element."

[6]Ṭ-D, 38b:

"Cohesion"--gathering, associating, pliancy, adhesion, massing, moistness: tears [GNP omit "tears" and reverse the order of the next two items], phlegm, expectoration, fat, marrow, semen, urine, excrement, blood, pus, brain, stomach, intestines, and so forth; and anything else in the body that has the essential nature of moistness such as that is the "water element."

[1]Ṭ-D, 38b:

"Maturation" is maturing: maturation, cooking, ripening, warmth, fire, torment, heat, and change; the well-entered [GNP "digested"] food, drink, and edibles within the body; anything else at all suitable; everything such as that is the "fire element."

[2]Ṭ-D, 38b-39a:

"Breath" is the air element. Breath: exhalation, inhalation, word, speech, going, coming, weakening, and "growth": the body increases, grows, moves, rocks, shakes, expands, increases, [gets a] cold, coughing, hiccup, sneezing, upper air, and lower air; anything else at all such as that within the body, everything having been combined, is the "air element."

[3]Ṭ-D, 39a:

"Unobstructed": because there is no obscuration, unobstructed. Obscuration has impediment and obstacle. Cavity, hollow, crevice, orifice, mouth orifice, ear orifice, nose orifice, eye orifice and so forth--these cavities within the body are the "space element."

[4]Ṭ-D, 39a:

In that [connection], the conjunction of name and the conjunction of form is the "internal consciousness

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Is endowed with the five consciousnesses[1]
And in that the defiled mind [is] also;[2]
These are the internal conditions. [27]

[We] maintain that the body is born
From the assembled elements.[3]
[We] maintain that [for] those [body and elements] the ideas
"I" and "mine" do not arise.[4] [28]

---

element."

[1]Ṭ-D, 39a:

"Is endowed with the five consciousnesses": that which is the complex of the five consciousnesses.

[2]Ṭ-D, 39a:

"And in that the defiled mind [is] also"--the defiled mind, having combined those [consciousnesses] and the four great elements, in the manner of a reed-bundle, is called "name-and-form."

In that [connection], "name" is the group of four aggregates that are not form: feeling, perception, conditioning factor[s], and consciousness; "form" arose from the semen and blood of the parents; at first that name-and-form which is produced based upon the intermediate state's aggregation and combined with the nature that is the contaminated, obscured, and indifferent mental consciousness--the nature of four defilements such as self-confusion--the "defiled mind" endowed with these four defilements: self-delusion, self-pride, self-view, and self-attachment, is called "name-and-form."

[3]Ṭ-D, 39a:

The six elements that were just explained.

"From the assembled [elements]"--from the not deficient [elements].

"Body" is the mass that assembled the element[s] and the derivative elements.

"Born" is to arise.

"Maintain" is to infer; here the thought is that there is no agent and so forth.

[4]Ṭ-D, 39a:

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Should those [conditions] exist, [the body] would be born;
Should those not exist, [it] would not arise.[1]
While they do not possess a self and so forth,
[They] are not of any other thing. [29]

Those beliefs, such as [the six elements are] a whole (*eka*)[2]
or a uniform mass (*piṇḍa*)[3],
Constitute ignorance [and] obscure the three realms;[4]
Nescience[5] makes desire,

> Those reciprocal ideas, "We produced these" and "Those produced us," do not arise.

[1]Ṭ-D, 39a:

> Should the conditions not exist, it is not fit that the body is born, but when the internal elements, earth and so forth, are not deficient, then from [their] assembling the body will be born and if deficient, the body would not be born.

[2]The Bp, the Mśs, and the Śis have *eka* for *gcig pu*; the Pp has *aikya*.

[3]The Bp, the Mśs, the Pp, and the Śis all have *piṇḍa* for *ril po*.

[4]Ṭ-D, 39b-42b, has a long discussion on [30ab], most of which is described in Chapter Three of the Introduction. The portion of the discussion about the different beliefs that constitute ignorance is translated as part of the annotation to the ŚṬ-K.

[5]Ṭ has *mi shes pas yul* (by nescience, the object); Ṭ-CD have *mi shes pa'i yul* (the object of nescience); Ṭ-G has *shes pa sa yul* (knowing, earth, object), which is an unintelligible variant of Ṭ-NP's *shes pas yul* (by knowing, the object).
Ṭ-D, 43a, in its comment on [30c], quotes the line as saying *mi shes pas* (nescience), just as all the editions of ŚK have it. The Ṭ goes on to say:

> In that [connection], because "nescience" makes the object of the conditioning factor that is dependent upon ignorance become manifest, the consciousness with the

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Anger, and bewilderment become manifest. [30]

From that,[1] the conditioning factors, arises consciousness
Of the representation object (*vastu-vijñapti*).[2]
Arising together with consciousness[3]
[Are] the four aggregates not possessing form.[4] [31]

On the basis of name-and-form,
The sense organs and sense-bases will arise.[5]

---

nature of the specific informing object of the habituated conditioning factor is produced.

[1]Ṭ-D, 43a:

"From that" is from depending upon the conditioning factor[s].

[2]Ṭ-D, 43a-43b:

"Of the representation object"--representation because of making known; the meaning is that the impression of a karma is deposited in the consciousness.

[3]Ṭ-D, 43b:

"Arising together with consciousness" is arising from the cause of consciousness.

[4]Ṭ-D, 43b:

"[Are] the four aggregates not possessing form"--the four aggregates of consciousness are: feeling, perception, conditioning factor, and consciousness.

"Not possessing form" is because [they] are free of the aspect of the accumulated element[s] and element-derivative[s] but is not permanent.

Well, what? ["Not possessing form"] is the nature of mind and mental events.

[They are called] an aggregation because of having the nature (*bdag nyid*) of many materials.

Form is the four elements, the elements of earth, water, fire, and air, which arise from the parents' semen and blood; those [elements] having assembled, dependent upon the consciousness, name-and-form [arise].

[5]Ṭ-D, 43b:

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From object, sense organ, and consciousness
Assembling, contact occurs.[1] [32]

What arises from contact is known as feeling;[2]

Name-and-form, which previously had posited in name-and-form the impressions endowed with craving for the sense organs, having formed the condition, because the six sense organs such as the eye are produced, the six [GNP omit *drug* (six)] sense-bases will be produced, it is said.

The six sense organs, the sense-bases, are the support of the six consciousnesses; because [the six sense organs, the sense-bases,] produce the essential natures that hold the representation appearance of the object[s] such as form, the Blessed One said, "The sense organs dependent on name-and-form are the six sense-bases."

[1]Ṭ-D, 43b-44a:

The six sense organs, the sense-bases, having formed the condition, because of the sense organ and consciousness assembling upon the object, [there] is contact; the sense organ and consciousness proceed toward the objects such as form without an interval as if in contact, [but] here there is no contact at all. The complex of [CD omit the genitive (of)] five intangible consciousnesses having become united with the tangible objects and sense organs is like contact but is not contact, it is said. Thus, the Blessed One also said, "THE THREE FACTORS ASSEMBLING IS CONTACT"; the representation of the appearing object is born. Accordingly, wishing to experience the taste of contact and depending on the six complexes of contact, the six complexes of feeling are born.

[2]Ṭ-D, 44a:

Feeling is produced by contact; the meaning is that [feeling] arises from the cause of contact.

In that [connection], "feeling"--inasmuch as that feels, [it] is feeling; feeling is experience. Because the six complexes of feeling differentiated by the six triads: object, sense organ, and consciousness, which arose by the power of discursive thought as the representation of the aspect [GNP omit "the representation of the aspect"] appearing as feeling in the specification of pleasure and suffering, discomfort, non-suffering,

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Accordingly, [when] feeling arises there is craving.[1]
An increase [in] craving constitutes grasping;[2]
From grasping, existence arises.[3] [33]

---

mental pleasure and mental discomfort, are born, the Blessed One said, "Arising together with contact is feeling."

Accordingly, the nature attached and attracted to some experience [of] the taste of feeling gives birth to craving, to wit, craving have feeling as the cause; thus [see the ŚK [33b]].

[1]CD have *srid pa* (existence), G has *sreg pa* (partridge, to burn) in place of *sred pa* (craving), but the Ṭ has the best reading, "from feeling is craving."

Ṭ-D, 44a, equates craving with the desire of the third realm (= Kāmadhātu) and then lists seven synonyms of craving. Also, six types of craving are distinguished based on the six different unions of sense organ, object, and consciousness. The author, giving a circular explanation, says these six different cravings arise due to the representation of the aspect appearing as craving. And because these six types of craving are born, the *Sugata* is quoted as having said, "Attraction to feeling is craving."

[2]Ṭ-D, 44a:

> Thus, the increased craving of coveting is grasping.

The commentary continues after quoting [33c]:

> Craving is the cause [for] not wishing to be separated [from] a loving embrace.
>
> Virtue, non-virtue, indeterminate [karma], and so forth are grasping; on account of grasping, [it] is grasping.
>
> The five graspings are grasping.

The "five graspings" is written *nye bar lnga pa'i len pa*. Putting *lnga pa* (five or fifth) in the middle of the *nye bar len pa* (grasping) is unusual.

[3]Ṭ-D, 44a-44b, has a peculiar description of existence, the tenth component. It comes from grasping "by the power of other, to wit, of travel provisions that one has taken up according to one's karma." GTW explains that these travel provisions are ignorance and so forth, that is, defilements. So, according to one's karma, one takes up defilements, namely, grasping, from which existence arises.

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The aggregation arising from existence is[1] birth.[2] Accordingly, from birth is old age.[3]

After quoting [33d], Ṭ-D, 44b, says:

> The impressions of one's own karma, having arisen by the power of discursive thought as the representation of the aspect appearing just as it is, because of producing existence, is called "existence," because of arising again. "The impressions of one's own karma appearing just as it is" means "by the power of the impressions of virtuous, non-virtuous, and immovable karma." Thus, the existence of karma is the cause.

[1]Ṭ-GNP, with *skye* (give birth) as the verb in place of the *ste* particle, make little sense.

[2]Ṭ-D, 44b:

> The aggregation arising from that cause of the existence of karma is called birth.
>
> In that [connection], "the aggregation arising" is the aggregation being born; the [eighteen] elements and [twelve] sense-bases having been obtained and collected, birth is pronounced.
>
> In that [connection], "aggregation"--because many materials are accumulated, the meaning of heap is the meaning of aggregation.
>
> Also, because [birth] is overcome by impermanence; as soon as born, [a thing] is consumed, overcome, and destroyed by the demon of impermanence, such is the meaning.

[3]Ṭ-D, 44b:

> Accordingly, when [a thing] has been produced, by the cause of birth [and] by the condition of birth, old age is obtained.

The remainder of the commentary to this line says:

> Old age, the aggregates produced by the condition of birth, is aging: strength lessening, balding, graying head, filled with wrinkles, stooped, bent, weak, hoarse, leaning on a staff, behavior is not correct, the sense organ[s] are deteriorated, the memory is deteriorated; in that way, the aggregates produced by the condition of birth, aging produced by the power of the impressions of

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Thus, the old age aggregation not existing
Is called "death."[1] [34]

The bewildered have sorrow over death,
The anguish accompanying existence[2].[3]

---

discursive thought appearing as the representation of the aspect of one's own karma, is old age.

[1]Ṭ-D, 44b:

> In that way, the transformation [of] the aggregation that became old by aging is called "death."

Following the quote of [34cd], the commentary continues:

> In that [connection], "old age"--depending upon old age being destroyed, death arises.
>
> In that [connection], "death" is the transformation [of] the aggregation: death, dying, the time has come [literally "the time is made"], going to the other world, transmigration, departing, the aggregation is dispersed, the aggregation perishes, the life-span is exhausted, the sense organ of the life-force ceases; combined in that way and so forth is old age and death.
>
> The perishing aggregation that arose by the power of the discursive thought of the representation of the aspect that appears as death is death: the final state, the final sleep, transmigration of consciousness, loss of heat, separation from the life-span, throwing away [one's] species, transmigration to [another] existence.

The commentary then describes death as taking another body owing to a wayward mind. Also described are the afflictions at the time of death such as weakness, extreme agedness, frailty, and bad color; there are visions of the sufferings of hell; there is shortness of breath, shaking, dryness of mouth, the body is stained with urine, saliva, and foam; one is friendless; and one goes to another existence in a mountain, forest, house, or ocean, and so forth.

[2]CD *srid* (existence); GN1N2P1P2T *sred* (craving). Ṭ has *srid* (existence) in its paraphrase of the line, but does not comment on the word.

[3]Ṭ-D, 45a, in its paraphrase of [35b] has the phrase *nang gi gdung ba* (internal anguish), which is commented upon:

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That which is said out of sorrow[1]
Is called "lamentation."[2] [35]

The discomfort, which arose from lamentation,[3]
Of the complex of the five [sense]
Consciousnesses is called "suffering";
[It] forms[4] an obstruction to physical comfort.[5] [36]

"Inner anguish" is mental anguish.

[1]Ṭ-D, 45a:

> Because of making sorrow, [it is called] sorrow; that [CD "now"], because of being joyless and anguished in the thought, "I will be free of the state of joy and the pleasing state," is called "sorrow."

[2]Ṭ-D, 45a-45b, describes lamentation: according to one's karma, manifest representations of the appearance of a noble being produce states of joy, terror, or unhappiness; out of the suffering of death and the sorrow of a confused mind arise many wayward utterances such as "Oh, oh, what, how, where to go for refuge?" and "Here I go! I have gone! Been taken! Been hit! Died! Been eaten! Disintegrated! Utterly disintegrated! Oh, mother! Oh, father! Elder brother! Elder sister! Son! Daughter! Wife!"; lamentation is the outpouring of such anguish.

[3]Ṭ-D, 45b:

> "Which arose from lamentation" is from lamentation.

[4]CDGN2P1P2 has "forms an obscuration" (*gegs byed pa'o*) and Ṭ has "is an obscuration" (*bgegs pa'o*).

[5]Ṭ-D, 45b:

> "ENDOWED WITH THE COMPLEX OF FIVE CONSCIOUSNESSES": the nature (*bdag nyid*) produced by the recollection of attractive form, sound, fragrance, taste, and touch, inflicting the suffering of the complex of five consciousnesses, experiencing discomfort, forming an obstruction to physical comfort, [and] which arose by the power of the representation of the appearance of suffering is called "suffering."

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The suffering of [improper] attentiveness
Harms the mind;
[This suffering] is called "mental discomfort,"
Which is the cause of other ancillary defilements.[1] [37]

Darkness [= ignorance],[2] formation [= conditioning factors],
knowledge[3] [= consciousness], name-and-form[4],
Sense-bases[5], contact, experience[6] [= feeling], and because

---

[1]Ṭ-D, 45b:

> Because the mind, having recollected happiness and suffering, produces ancillary defilements such as mental discomfort, the mental suffering comparable to improper attentiveness such as laughter, happiness, sport, departure (*chas pa*), and distraction, "which is the cause of other ancillary defilements" was stated; those which are also the ancillary defilements such as this are called "defilement" and are called "trouble"; in that [connection], in order to indicate that the terms and meanings of these twelve components of existence are in harmony, [verses [38-39] follow].

[2]Ṭ-D, 46a, comments on [38-39] and makes clear that darkness refers to ignorance, formation to conditioning factors, knowledge to consciousness, and so forth. For the most part the commentary consists of the ŚS quotations. The parts on name-and-form and the sense-bases, which is obviously muddled, are not the ŚS quotes.

[3]CDGN1N2P1P2 have *shes* (knowledge), T and Ṭ-CD *ming* (name), and Ṭ-GNP *min* (is not). The T and Ṭ readings are curious. See the next note.

[4]CD have *ming gzugs* (name-and-form). GN1N2P1P2T,Ṭ have *gzugs dang* (and form), apparently with the idea that the *shes* or *ming* earlier in the line does double duty as both the third component, consciousness, and the first half of the fourth component, name-and-form.
Ṭ-D, 46a:

> Because of turning towards, [there] is name.
> Because of form, [there] is form.

[5]Ṭ-D, 46a:

> "Sense-bases, contact, experience, and because of

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of thirst
Craving, grasping[1] from [craving], existence, birth,[2]
Maturation and disintegration [= old age and death], and
because of sorrow [38]

Words and so forth [= lamentation], harm to the body [= suffering],
[Harm to] the mind because of mental discomfort, and
[Trouble][3] because of defilement: the terms in accordance with their meaning
Have been indicated in succession. [39]

Also, not comprehending reality is
Ignorance and so forth in succession;
That the later [components] arise
From the earlier ones was well-explained.[4] [40]

---

thirst"--because of thirst, [there] are the sense-bases.

Ṭ-GNP have a quite different reading that is equally bad:

> Sense-bases, contact, experience, and because of thirst, the sense-bases.

[6]In the quotation of [38b], T,Ṭ omit *myong* (experience) but Ṭ have it in the commentary to the verse when the quotation is repeated.

[1]Instead of *len* (grasping), T,Ṭ have *nye*, which is short for *nye bar len pa* (*upādāna*; grasping).

[2]T,Ṭ have "rebirth" (*yang 'byung*) in place of "existence, birth" (CDN1P1 *srid skye*; GN2P2 *srid skyed*).

[3]The Ṭ (see Ṭ-D, 46a) has *nyon mongs pa* (defilement) whereas the ŚS has *'khrug pa* (trouble).

[4]CD have "was also explained" (*yang brjod do*).
Ṭ-D, 46a-46b, introduces [40] by stating that the verse explains the meaning of the imagined (*brtags pa'i don*; **[pari]kalpitārtha*), which we may presume refers to the imagined nature. The Ṭ then quotes the corresponding ŚS passage at length with only two comments of its own. The

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This three-fold process [of] the twelve components [of dependent arising][1]
Arising without permanence, interruption, or beginning,
By proceeding like a stream of water,
Proceeds without beginning. [41]

[2]Still, these four
Are the cause that assembles:
Ignorance, craving, karma, and consciousness;
Those are explained in succession.[3] [42]

Regarding the cause, consciousness is the seed,
Karma is the field; thus [Maitreya] proclaimed.
The first [= ignorance] and craving were correctly explained
To be the cause [with] the nature of defilement.[4] [43]

---

first is that the cause of a lack of comprehension is "incorrect attentiveness." The second comment concerns the earlier components being the cause for the later components.

Besides the Ṭ's comments, also noteworthy for textual reasons is the quotation of the passage on consciousness depending on conditioning factors. The quotation agrees with the classical witnesses of the ŚS and not with the Dunhuang manuscripts.

[1]The ŚS and the ŚṬ-K do not mention a three-fold process and the Ṭ does not explicitly comment upon it. The context suggests the three-fold process is "without permanence, interruption, or beginning."

[2]Ṭ-D, 47a, introduces **[42ab]**:

> WHILE INDEED THIS DEPENDENT ARISING PROCEEDS UNINTERRUPTEDLY LIKE THE FLOW of water, [...].

[3]Ṭ-D, 47a:

> [Those] are in succession: "IGNORANCE, CRAVING, KARMA, AND CONSCIOUSNESS."

[4]Ṭ (see Ṭ-D, 47a) does not quote **[43cd]** and its comments to **[43]** consist entirely of the corresponding sūtra passages.

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Karma and defilement establish[1]
Consciousness that is the seed:[2]
Karma also performs the function
Of the field of the consciousness that is a seed. **[44]**

Craving immediately moistens the seed
Of "consciousness";
Ignorance sows the moistened
[And] supported consciousness that is a seed. **[45]**

Karma, craving, and ignorance,
The field, moisturizer, and sower,
Do not think, "[I performed] this function for[3] the consciousness,"
Nor the consciousness, "This [produced] me."[4] **[46]**

Nevertheless, the consciousness that is a seed

---

[1]CD *rnam par gnas* (establish); GN1N2P1P2 *nye bar gnas* (accompany); T,Ṭ *nyer gnas la* (accompany). The sūtra's reading as well as its quote in Ṭ is easier to understand: ŚS *skyed* (produce); Ṭ-CD *skyed par byed* (produce); Ṭ-GNP *bskyed par byed* (produce).

[2]Ṭ (see Ṭ-D, 47a) quotes the corresponding sūtra passage without any comment. The commentary resumes after [46].

[3]CDN1P1 have the particle *pa* in place of *la* (for).

[4]Ṭ-D, 47a:

> "IN THAT [CONNECTION], IT DOES NOT OCCUR TO" and so forth--it does not occur to karma, "I will perform the function of the field for the consciousness that is a seed. "CRAVING" and so forth--similarly, it does not occur to craving, "I perform the function of moistening the consciousness that is a seed." "IGNORANCE" and so forth--it does not occur to ignorance, "I sow the consciousness that is a seed." "CONSCIOUSNESS" and so forth--it does not occur [to consciousness], "These conditions produced me."

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Established [by] karma and defilement
Is called "the consciousness that is a seed." [47]

When fertilized by the manure [of] ignorance and
Supported by the water of craving,[1]
The sprout of name-and-form
Born from the cause also will appear.[2] [48]

These name-and-forms do not arise
By self, other, both, and so forth, but[3]
From the union [of] the father and mother
And in the proper [= fertile] season.[4] [49]

---

[1]Ṭ-D, 47b:

"The manure [of] ignorance"--by being similar with manure, because of association with all that manure. "Fertilized by manure" is sown with manure. "When supported by the water of craving"--craving is [poetically speaking] water. "When supported" is when moistened.

[2]Ṭ (see Ṭ-D, 47b) says that when the causes and conditions gather, the sprout of name-and-form is produced. Then, "AND THAT SPROUT OF NAME-AND-FORM" introduces **[49ab]**.

[3]Ṭ-D, 47b:

These sprouts of name-and-form are not produced by self (*rang*), other, both, and so forth.
Well, how? The answer: [see **[49cd]**].

[4]Ṭ-D, 47b:

"[From] the union [of] the father and mother" and so forth--the father and mother are enamored, unite, and the mother is fit, able to bear a child and timely[, in the fertile period of her menstrual cycle]. The absence of bad blood after three days have passed is called the time of women. At that time union with a man, endowed with semen and blood [= semen and egg being present], and there being a wayward-minded *gandharva*, if [the *gandharva*] is interested in the behavior of the father and mother, by the process of womb-birth, [there] would be the ten stages such as: [the five stages of embryonic growth:] the stages of *nur nur po, mer mer po, nar nar*

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What is connected with some experience
Is called "the consciousness that is a seed."
[It] grows gradually in the womb of the mother
[And] produces the sprout [of] name-and-form.[1] [50]

Because the conditions are not deficient and
The causes are not in opposition,
[Like] an illusion, selfless, and without grasping,
There is birth again.[2] [51]

Also, visual consciousness
Arises by means of five causes:[3]
Eye, form, similarly light,
Space, and attentiveness produced by that.[4] [52]

---

po, gor gor po, and legs and hands developing (*rkang lag 'gyur ba*) having transpired, when [a person] is born, [there are the five remaining stages:] a child, a youth, young adult (*bar ma*), maturity, and old age.

[1]Ṭ (see Ṭ-D, 47b) quotes the corresponding sūtra passage.

[2]Ṭ-D, 48a:

> Without causes and conditions assembling, not the slightest dharma, such as causes and conditions, arises or perishes; also just as entities do not arise because causes and conditions are deficient, in order to make that understood, for example: [[52ab] follows].

[3]Ṭ (see Ṭ-D, 48a) quotes the corresponding sūtra passage without adding any commentary.

[4]Ṭ-D, 48a, quotes the sūtra's list of five causes and then makes these comments:

> "IN THAT [CONNECTION], THE EYE"--the visual organ that sees form is not deficient.
> Therefore, [Maitreya] said, "THE EYE PERFORMS THE FUNCTION OF THE BASIS OF THE CONSCIOUSNESS."
> "LIGHT"--the light of the moon, stars, fire, medicine, and jewels: light that illuminates exists.

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When the five [causes] are not deficient,
Visual consciousness occurs.[1]
[For] them [= the five causes and visual consciousness] the thought[s] "I [was produced]" and
"I [produced]" do not arise.[2] Similarly, [53]

[For] all [the consciousnesses] such as the olfactory consciousness[3],
Precisely this is the process of arising.[4]
From the complex [of] causes and conditions
[And] from the absence of an agent and so forth [54]

And the absence of grasping at "I,"
[There] is birth / arising again as [explained] before;
In that way, dependent arising's

Space, by simple non-obstruction, is not deficient. Attentiveness produced by that that takes notice is not deficient.

[1]Ṭ-D, 48a-48b:

> Should anything be missing from those conditions of visual consciousness, visual consciousness would not arise, but if [all the conditions] are present, [visual consciousness] will arise.

[2]Ṭ-D, 48b, quotes from the ŚS at length here about such and such a thought not occurring to the eye and so forth. At the end of the quote the Ṭ adds:

> But, should [the conditions] not be present, [the visual consciousness] would not arise. Similarly, [and [54ab] are quoted].

[3]T,Ṭ have "sense organ" (*dbang po*).

[4]Ṭ-D, 48b:

> In that way, the process of arising by means of five causes is also to be understood [for] the olfactory sense organ and so forth.

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Possession [of] cause[s] is to be understood.[1] [55]

There is no dharma whatsoever that goes
From this world to the next;
Nevertheless, from causes and conditions
[There] is the result of karma, appearance. [56]

Just as in a very clean mirror
The reflection of a face is seen, similarly
The reflection inside the mirror
Is indeed not a transference.[2] [57]

Those, [face and mirror], being devoid of mutual conceptualization,[3]
Are bereft of agent and karma;[4]

---

[1]Ṭ-D, 48b:

> Thus, according to the process of the just explained process of cause and condition, the arising, abiding, and perishing of all dharmas is to be understood.

[2]Ṭ (see Ṭ-D, 49a) quotes the ŚS's corresponding passage about the reflection of a face in a mirror with only slight variation.

[3]Ṭ-D, 49a:

> "Those" are the face and mirror.
> "Mutual" means reciprocal.
> "Devoid of conceptualization" means without discursive thought.

See the note to [28cd] for an example of reciprocal concepts.

[4]Ṭ-D, 49a:

> "Are bereft [of] agent and karma"--that has no agent or karma.

This comment and [58b] deny the notion of some karma belonging to the face or mirror. In [58d] the notion of karma that does not belong to some person or condition and that is devoid of

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Thus, the appearance as birth[1]
Is based on the progression of deeds previously accumulated.[2]
[58]

Just as the distant moon,
Appearing inside of a small water vessel,
Is not [physically] transferred [to the vessel], and
Also activity and karma exist,[3] [59]

So, [nothing] transmigrates from this [world],
Nothing goes, but still birth appears.
As, [when] causes and conditions are deficient, fire does not flame, [and]
When causes and conditions are complete, fire flames, [60]

From not deficient causes and conditions
There is the reconnection [of] the aggregation.
External [dependent arising's] karma and activity, the cause,
Is the imagined nature.[4] [61]

---

an agent is reaffirmed.

[1]Ṭ-D, 49a:

> [Objection:] Won't there be annihilation?
> [Answer:] "Thus, the appearance as birth" was stated.

[2]Ṭ-D, 49a:

> [Objection:] How will there be deed[s] and karma without an agent?
> Answer: "Based on the progression of deeds previously accumulated."

[3]Ṭ (see Ṭ-D, 49a-49b) quotes the ŚS's moon and fire examples and then omits [60-61b].

[4]Ṭ-D, 49b:

> In that [connection], the arrangement as external

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So, the other-dependent [nature] is internal [dependent arising] wherein
The five consciousnesses arise;[1]
Because [it] is not what is imagined, the ultimate
Is maintained to be the completely perfect [nature].[2] [62]

[Concerning] birth endowed with causes and conditions,
Two aspects should always be understood:
[Birth] is devoid of such things as an agent [and]
Lacks an essence: hollow, trifling, empty, and so on. [63]

Accordingly, he who sees by means of discriminating insight

---

dependent arising's activity and karma is to be understood as the imagined nature.

[1]Ṭ-D, 49b:

In that [connection], the defining characteristic of dependent arising of the other-dependent [nature] is internal [dependent arising]; [it] is to be understood as having the aspect of the appearance as the representation of the five sense organs and [their] object[s].

[2]Ṭ-D, 49b:

That which is free of the appearance as the representation of the aspect of the imagined and other-dependent natures, without discursive thought, very pure, pure as the water element, gold, and space, a nature purified of the obscurations of defilement and of what is to be known, [has] the inconceivable qualities like the rising moon, without changing has the nature of emitting immeasurable light rays, accomplishes spontaneously without interruption the benefit of all beings, is free of beginning middle, and end, truly transcends the three realms, is free of stains, immaculate, a nature that has abandoned stains, a nature of the domain of personal realization that truly transcends the stage[s] of body, speech, and mind, a personal realization that does not depend on others, is like a king of precious jewels of various forms, [that] is called "the unsurpassable dharma-body."

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Is free of verbal conceptualizations:
Did [I exist], what, how, where, and by what?
Just like the reflection of the moon [in] water,[1] [64]

So, [nothing] transmigrates from this [world],
Nothing goes, but still birth appears.[2]
Just as, when connected with firewood,
A stream of fire will proceed, but [65]

From a deficient cause
Fire does not proceed;
So, when the seed of all-pervasive defilement
Is consumed by the fire [of] wisdom, [66]

Because there is no cause, there is no result,[3]
There is also no activity or karma [on the ultimate level].

---

[1]The Ṭ does not quote [64d] but does comment upon it and [65ab].

[2]Ṭ-D, 52a, explains what is meant by "so" by citing the example of the form of the distant moon appearing in many large and small vessels of water or oil even though the moon does not transfer out of the sky into the vessels nor become many. Similarly, nothing transmigrates from this world. However, because causes and conditions are not deficient, there is transmigrating, going, coming, and appearing. As the moon's reflection appears in many vessels, so the continuums of sentient beings will be born in many different abodes of beings.

[3]Ṭ-D, 52a-52b, gives the example of an unbroken stream using fire. After repeating [65cd], the Ṭ summarizes [66-67a] without quoting the lines: as fire will continue to burn so long as there is fuel and once there is no fuel the fire will cease, similarly, the continuum of the mind infected with karma and defilement will continue until karma and defilement are cut off.

> When the stream of the seed of the all-pervasively defiled fundamental consciousness is consumed by meeting with the fire of wisdom, because the cause has ceased, the result will not arise.

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Having realized the inconceivable, infinite qualities [of the
Buddha],
Peace, the body that has the essential nature of Dharma, [67]

Free of beginning, middle, and end,
One obtains Buddhahood.[1]
There is not doubt that one who has such forbearance for
reality
Will be predicted [by the Buddha].[2] [68]

The Lord Maitreya himself spoke
Those words[3] to Śāriputra, and
Śāriputra, having heard that
Young rice plant made into an example,[4] [69]

Grasped the essence,[5] [and] with the multitude of gods [and

---

[1]The Ṭ has a long discussion of [67cd-68ab] (see Ṭ-D, 53a-55a), which is described in Chapter Three of the Introduction.

[2]Ṭ-D, 55a, indicates that the reality of the absence of self in persons and phenomena is the just explained dependent arising, and for whomever is endowed with forbearance for that absence of self, supreme enlightenment will be predicted.

[3]Ṭ-D, 55a:

> In these words, Śāriputra questioned the *Bodhisattva* Maitreya; the *Bodhisattva* Maitreya, having extensively analyzed this sūtra that uses the young rice plant as an example, explained [the sūtra]; and the *Bodhisattva* Maitreya explained [in those words].

[4]Ṭ-D, 55a, repeats, "the young rice plant made into an example."

[5]Ṭ-D, 55a:

> "Grasped the essence"--because reality, the import of the Dharma, was understood, the essence was grasped.

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so forth][1]
Having praised[2] and rejoiced[3] [in the teaching],
[He] arose and departed, and with a happy mind
Explained [the sūtra] to the *bhikṣus*. [70]

The Versification of *The Noble Young Rice Plant Sūtra* that Ārya Nāgārjuna wrote is completed.

N1P1T add:

The Indian abbot Dharmaśrīprabha[4], the Translator who is a Great Editor, Legs-pa'i blo-gros, and Jñānakumāra translated [the kārikā]; later dPal-brtsegs rakṣita [re]edited and arranged [the edition].

---

[1]Ṭ-D, 55a:

"With the multitude [of] gods"--together with gods, *nāgas*, *rakṣasas*, *gandharvas*, and so on.

[2]Ṭ-D, 55a:

"Having praised"--saying, "You explained according to reality and not otherwise," after having ascertained [the meaning] and produced certainty.

[3]Ṭ-D, 55a:

"Having rejoiced" is rejoicing.

[4]N1P1 *dha rma shrī bha drā*; T *dhar ma shri pra bha*; Ṭ *dharma shrī pra bhā*.

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Part III: Variorum Editions

Chapter 7
The *Śālistamba-sūtra*

Transcription and Variorum of the Tibetan Translation[1]

---

[1] The letter codes for the editions of the ŚS are:

Dunhuang mss. (only a and b are complete texts):
a = PT 551
b = PT 549
c = PT 115
d = PT 552
e = IOL 180(2)

Classical editions:
A = Phug-brag
B = Berlin
C = Co-ne
D = Derge
F = Taiwan
H = Lhasa
J = Lithang
K = Peking 1684/92
L = British Library
N = Narthang
Q = Peking 1717/20 and 1737
R = sTog Palace Reprint
T = Toyo Bunko

PT 551 (= a) is the transcribed text.

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//[1] rgya gar skad du / a rya[2] sha[3] lɨ[4] stam ba[5]
na[6] ma ma[7] ha[8] ya[9] na[10] su[11] tra //[12]

//[13] bod skad du[14] 'phags pa[15] sa[16] lu[17] <A 312b> ljang pa[18] zhes[19] bya <KQ 123a> ba[20] theg pa chen po 'ɨ[21] mdo //[22]

---

[1]b omits the second /.

[2]abe *a rya*; ACDFHJLN *ārya*; BKQT *ā rya*; R *arya*.

[3]abeABFKQ *sha*; CDHJLNRT *shā*.

[4]A *la*.

[5]ab *stam ba*; eDHR *stam bha*; ABFKQ *stam pa*; CJN *sambha ba*; LT *staṃ bha*.

[6]abe *na*; ABCDFHJKLNQRT *nā*.

[7]b is illegible; L omits *ma*.

[8]a *ha*; be omit; ABCDFHJKLNQRT *hā*.

[9]abeA *ya*; BCDFHJKLNQRT *yā*.

[10]abeADHLNRT *na*; BCFJKQ *nā*.

[11]abe *su*; ABCDFHJKLNQRT *sū*.

[12]abe *//*; ABCDFHJKLNQRT */*.

[13]a *//*; b */*; eABCDFHJKLNQRT omit.

[14]abe *du*; ABCDFHJKLNQRT *du /*.

[15]K *pas*. (The *tsheg* is missing between *pa* and *sa*.)

[16]abeABF *sa*; CDHJLNQRT *sā*; K omits (see previous note).

[17]abeLRT *lu*; A *lus*; BCDFHJKNQ *lu'i*.

[18]abeBCDHJLNRT *pa*; AFKQ *ba*.

[19]e *zhes* with *sa* written below the line.

[20]abABCDFHJLNQRT *ba*; e *ba' //*; K *pa*.

[21]a *po 'ɨ*; b *po'i*; e *po 'i*.

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sangs rgyas dang[1] byang chub sems[2] dpa' thams chad[3] la phyag 'tshal lo[4] //

'dɨ[5] skad bdag gɨs thos pa[6] dus gcɨg[7] na[8] //[9] bcom[10] ldan 'das /[a] <J 132a> rgyal po 'i[11] khab na[12] /[13] bya rgod gyɨ[14] phung po 'ɨ[15] ri la /[16] dge slong stong nyɨs[17] brgya[18] lnga bcu 'ɨ[19] dge slong gɨ[20] dge 'dun chen po dang /[21] byang chub[22]

---

[22]T omits the second /.

[1]eH add /.

[2]b *sems* with the final *sa* illegible.

[3]a *chad*; beABCDFHJKLNQRT *cad*.

[4]L *'tshalo*.

[5]b *'dɨ* is illegible.

[6]aLRT pa; b *pa'ɨ*; eABCDFHJKNQ *pa'i*.

[7]K *ga cig* (misplaced *tsheg*).

[8]b *na'*.

[9]abe *//*; ABCDFHJKLNQRT */*.

[10]K *ba com* (misplaced *tsheg*).

[11]a *po 'i*; b *po 'ɨ*.

[12]abeLNRT *na*; ABCDFHJKQ omit.

[13]aeALT */*; bCDFHJKNQR omit.

[14]a *gyɨ*; bABCDFHJKLNQRT omit; e *gyi*.

[15]b *po'ɨ* (omits the *tsheg*).

[16]abeALT */*; BCDFHJKNQR omit.

[17]ab *nyɨs*; eCDHJLNRT *nyis*; ABFKQ *nyi*.

[18]abBCDFHJKLNQRT *brgya*; e *brgya'*; A *rgya'i*.

[19]b *bcu'ɨ* (omits the *tsheg*).

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sems dpa'[1] sems dpa' chen po[2] rab du[3] mang ba[4] dang /[a] thabs gcɨg[5] du[6] bzhugs[7] ste[8] //[9] <R 282b>

de 'ɨ[10] tshe na[11] tshe dang ldan ba[12] sha[13] rɨ 'i[14] bu /[15] byang chub[16] <L 245a> sems dpa' sems dpa'[17] chen po byams

---

[20]ab *gɨ*; e *gyi*; A *gis*; BCDFHJKLNQRT *gi*.

[21]e *//*.

[22]b *cub*.

[1]e *dpa'* with *'a chung* below the line (end of line).

[2]b adds */*.

[3]abe *du*; ABCDFHJKLNQRT *tu*.

[4]a *ba*; beABCDFHJKLNQRT *po*.

[5]ab *gcɨg*; eABFHJKLQT *gcig*; CDNR *cig* (for C the prefix *ga* has been removed leaving a space).

[6]abe *du*; ABCDFHJKLNQRT *tu*.

[7]F *zhugs*.

[8]a *ste*; beABCDFHJKLNQRT *te*.

[9]abe *//*; ABCDFHJKNQR */*; LT omit.

[10]b *de'ɨ* (omits the *tsheg*).

[11]b omits *na*; LT add */*.

[12]abeJLT *ba*; ABCDFHKNQR *pa*.

[13]abeA *sha*; BCDFHJKLNQRT *shā*.

[14]a *rɨ 'i*; b *rɨ*; eABCDFHJKLNQRT *ri'i*.

[15]aeA */*; b *//*; BCDFHJKLNQRT omit.

[16]b *cub*.

[17]e omits *sems dpa'*.

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pa 'ɨ[1] bgrod[2] par[3] bya ba 'ɨ[4] sa[5] ga la ba der song ste /[6] phyɨn[7] nas /[8] phan tshun yang dag par[9] dga' bar[10] bya[11] ba 'ɨ[12] gtam <N 191a> rnam pa[13] mang po[14] byas nas /[15] <C 134a> 'dus te[16] <H 180b> gnyis ka rdo leb[17] la 'khod do[18] // <e 15b> de nas tshe[19] dang ldan ba[20] sha[21] rɨ'ɨ[22] bus[23] /[24] byang chub

---

[1]a *pa 'ɨ*; b *pas*; e *pa*; ABCDFHJKLNQRT *pa'i*.

[2]K *bgrong*.

[3]e *par* with *ra* below the line; K *bar*.

[4]b *ba'ɨ* (omits the *tsheg*); e *bya ba* written below *'i*.

[5]abeALRT *sa*; BCDFHJKNQ *sa phyogs*.

[6]aL /; beABCDFHJKNQRT omit.

[7]B *phyan*.

[8]aeALRT /; bBCDFHJKNQ omit.

[9]b *bar*.

[10]be omit *bar*; R *ba*.

[11]be omit *bya*.

[12]b *ba'ɨ* (omits the *tsheg*).

[13]e *pa'*.

[14]e *mang po* written as *ngam po* below the line (the *nga* is in *dbu med*).

[15]aALRT /; beBCDFHJKNQ omit.

[16]aeACHJLNT *'dus te*; b *'dus ste /*; BFKQ *'dug ste /*; DR *'dus te /*.

[17]e omits *leb*.

[18]abBCDFHJKLNQRT *'khod do*; e *'khoddo* (no *tsheg*); A *bzhugs so*.

[19]J *che*.

[20]abeJT *ba*; ABCDFHKLNQR *pa*.

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<T 246a> sems dpa[1] sems dpa' chen po byams pa la 'dɨ skad ces smras so[2] // byams pa[3] deng 'dir[4] bcom ldan 'das gyɨs[5] sa[6] lu[7] ljang pa[8] la[9] <b ka-b> gzigs[10] nas /[11] dge slong rnams la mdo 'dɨ gsungs so[12] // dge[13] slong dag[14] sus rten cɨng 'breld[15] par[16] <F 185b> 'byung ba[17] mthong[18] ba des[19] chos[20]

---

[21]abeA *sha*; BCDFHJKLNQRT *shā*.

[22]a *rɨ'ɨ* (the *'a chung* and second reverse *gi gu* are written below the line); b *rɨ 'i*; eABCDFHJKLNQRT *ri'i*.

[23]B *bu*.

[24]abALRT */*; e *//*; BCDFHJKNQ omit.

[1]a *dpa (no 'a chung)*; beABCDFHJKLNQRT *dpa'*.

[2]e *smrasso* (no *tsheg*); AL *smraso*.

[3]H adds */*.

[4]b *'dɨr*.

[5]a *gyɨs*; b *kyɨs*; eABCDFHJKLNQRT *kyis*.

[6]abeABFK *sa*; CDHJLNQRT *sā*.

[7]abeLRT *lu*; A *lus*; BCDFHJKNQ *lu'i*.

[8]abeABCDHJLNRT *pa* (b is illegible, A has an erased *ba* between *ljang* and *pa*); FKQ *ba*.

[9]b adds *//* (end of folio).

[10]e *gcizigs* with the *ci* scratched out.

[11]aALRT */*; be *//*; BCDFHJKNQ omit.

[12]e *gsungsso* (no *tsheg*); L *gsungso*.

[13]C *dag* (the *greng bu* is missing).

[14]B *ngag*; H adds */*.

[15]a *'breld*; beABCDFHJKLNQRT *'brel*.

[16]abeFLR *par*; ABCDHJKNQT *bar*.

[17]A *bar*.

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mthong ngo[1] // sus chos mthong ba des /[a] sangs rgyas **<B 154b>** mthong ngo[2] //[3] zhes de skad ces[4] bka' stsald[5] nas /[6] bcom ldan 'das cang myɨ gsung bar gyurd[7] na[8] /[9] byams pa[10] bde bar gshegs pas[11] bka' stsald[12] pa 'ɨ[13] mdo de 'ɨ[14] don[15] jɨ[16] rten cɨng 'breld[17] par[18] 'byung ba nɨ gang /[19] chos nɨ gang /[20]

---

[18]e *mthong* with *nga* below the line (end of line).

[19]b adds /.

[20]b *mchos*.

[1]e *mthongngo* (no *tsheg*); L *mthongo*.

[2]e *mthonngo* (no *tsheg*); L *mthongo*.

[3]aA //; beBCDFHJKLNQRT omit.

[4]ae *ces*; bABCDFHJKLNQRT omit.

[5]a *stsald*; beABCDFHJKLNQRT *stsal*.

[6]beA //.

[7]a *gyurd*; b *'gyur*; eABCDFHJKLNQRT *gyur*.

[8]A *nas*.

[9]aeAHLR /; bBCDFJKNQT omit.

[10]H adds /.

[11]e adds /.

[12]a *stsald*; beABCDFHJKLNQRT *stsal*.

[13]b *pa'ɨ* (omits the *tsheg*).

[14]a *de 'ɨ*; b *de 'i*; eADHLRT *de'i*; B *ste'i*; CFJKNQ *sde'i*.

[15]abALRT *don*; e *don / de*; BCDFHJKNQ *don ni*.

[16]a *jɨ*; bADFHLNRT *ci /*; eBK *ci*; CJ *ci / dge slong dag sus*; Q *ci dge slong dag sus*.

[17]a *'breld*; beABCDFHJKLNQRT *'brel*.

[18]abeCDFJLRT *par*; ABHKNQ *bar*.

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sangs rgyas nɨ gang / jɨ ltar[1] rten cɨng 'brel[2] par[3] 'byung ba /[a] mthong na[4] chos mthong[5] / jɨ[6] ltar chos mthong na sangs rgyas mthong /[7]

de skad[8] ces smras pa dang /[9] byang chub[10] sems dpa[11] sems dpa[12] chen po <A 313a> byams pas /[13] <e 16a> tshe dang ldan ba[14] sha ra dwa tɨ bu[15] la 'dɨ skad ces smras so[16] //[17]

---

[19]L omits /.

[20]A omits /.

[1]be omit *sangs rgyas nɨ gang / jɨ ltar*.

[2]e has *'a* at the end of one line and *brel* at the start of the next. e breaks several words in this way.

[3]abeDFJLRT *par*; ABCHKNQ *bar*.

[4]A adds /.

[5]F *mthong ngo*.

[6]e *ci*.

[7]be omit /; L //.

[8]A omits *skad*.

[9]e //.

[10]b *cub*.

[11]a *dpa* (no *'a chung*).

[12]a *dpa* (no *'a chung*); e *sems pa* below the line.

[13]abALRT /; e //; BCDFHJKNQ omit.

[14]abeJKT *ba*; ABCDFHLNQR *pa*.

[15]a *sha ra dwa tɨ bu*; b *sha rɨ bu*; e *sha ri'i bu*; A *sha ri bu*; BLRT *shā ri'i bu*; CFHNQ *shā ra dwa ti'i bu*; D *sha ra dwa ti'i*; J *sha ra dwa ti'i bu*; K *shā ra dwa ti 'i bu*.

[16]eL *smraso*.

[17]a //; be *// btsun ba sha ri'i bu*; A *// btsun pa shā ri'i bu la*; BCDFKLNQR *// btsun pa shā ri'i bu*; H *// btsun pa*

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'dɨ[1] la bcom ldan 'das[2] chos kyɨ bdag po thams chad[3] mkhyend[4] pas[5] dge slong dag[6] sus rten cɨng 'breld[7] par[8] 'byung ba <a 56b> mthong ba des chos mthong /[a] ngo[9] /[10] <R 283a> sus chos mthong ba[11] des sangs[12] rgyas mthong ngo[13] //[14] zhes gsungs pa de la /[15] rten cɨng 'breld[16] <N 191b> par[17] 'byung ba[18] gang[19] zhe[20] na / 'dɨ lta ste[21] 'dɨ yod pa'ee[22] phyɨr[23] 'dɨ

---

sha ri'i bu /; JT // *btsun ba sha ri'i bu.*

[1]b *'di.*

[2]abeADHLRT *'das* (R removed *kyi*); BCFJKNQ *'das kyi.*

[3]a *chad*; beABCDFHJKLNQRT *cad.*

[4]b *mkhyen.*

[5]aBCDFJKNQ *pas*; beAHLRT *pas /.*

[6]H adds */.*

[7]b *'brel.*

[8]abeDFJLRT *par*; ABCHKNQ *bar.*

[9]e *mthongngo* (no *tsheg*).

[10]aKQ */*; beABCDFHJLNRT *//.*

[11]T *ba* with a final *sa* scratched off.

[12]J *sang sa.*

[13]e *mthongngo* (no *tsheg*); L *mthongo.*

[14]aA *//*; e */*; bBCDFHJKLNQRT omit.

[15]abeLRT */*; ABCDFHJKNQ omit.

[16]b *'brel.*

[17]abeDFJLRT *par*; ABCHKNQK *bar.*

[18]A adds *ni.*

[19]J *gad.*

[20]A *zhes.*

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'byung[1] <H 181a> /[2] <KQ 123b> 'dɨ <J 132b> skyes[3] pas[4] 'dɨ skye ba ste //[5] <b *kha*-a> rten cɨng 'breld[6] par[7] 'byung ba[8] zhes[9] bya ba nɨ /[10] gang 'dɨ ma rɨg[11] pa 'ɨ[12] rkyen gyɨs[13] 'du byed <L 245b> rnams /[14] 'du byed <D 116b> kyɨ rkyen kyis[15]

---

[21]abe *ste*; ABCDFHJKLNQRT *ste /*.

[22]a *pa'ee* (spelled *pa*, double *greng bu*, and subjoined *'a chung*); b *pa'ɨ*; e *pa'i*; ABCDFHJKLQRT *pas*; N *dam*.

[23]a *phyɨr*; be *phyir*; ABCDFHJKLNQRT omit.

[1]abeLRT *'byung*; ABCDFHKJNQ *'byung* <H 181a> *la*.

[2]abACDHJLNRT */*; e *//*; BFKQ omit.

[3]be *skye*.

[4]a *pas*; b *bas na /*; e *bas na* with some scratched out text; ABCDFHJKLNQRT *pa'i phyir*.

[5]ae *//*; b */// * (end of page); ABCDFHJKLNQRT */*. From *'dɨ lta ste 'dɨ yod* up to *skye ba ste //*, a is written below the line (but be are normal).

[6]b *'brel*.

[7]abeDFJLNRT *par*; ABCHKQ *bar*.

[8]b omits *ba*; B *bar* with three dots over the *ra* indicating it is an error.

[9]N *zhas*.

[10]abAHT */*; e *//*; BCDFJKLNQR omit. The order of the immediately preceding two phrases, one beginning with *'dɨ lta ste* up to *skye ba ste* and the other with *rten cɨng* up to *bya ba nɨ*, is reversed in the later classical editions.

[11]b *rig*.

[12]b *pa'ɨ* (omits the *tsheg*).

[13]b *kyɨs*.

[14]b omits */*.

[15]ae *kyis*; b *kyɨs*; A *gyi*; BCDFHJKLNQRT *gyis*.

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rnam par shes pa[1] / rnam par shes pa 'ɨ[2] rkyen gyɨs[3] myɨng dang gzugs /[4] myɨng dang[5] gzugs[6] gyɨ[7] rkyen gyis[8] skye[9] <F 186a; T 246b> mched drug / skye mched drug gɨ· rkyen gyɨs[10] reg[11] pa[12] /[13] reg pa 'ɨ[14] rkyen gyɨs[15] tshor ba / tshor ba 'ɨ[16] <C 134b> rkyen gyɨs[17] sred pa[18] / sred pa 'ɨ[19] rkyen gyɨs[20] lend[21] pa[22] / lend[23] pa 'ɨ[24] <e 16b> rkyen gyɨs[25]

---

[1]b *pa'*.

[2]b *pa'ɨ* (omits the *tsheg*).

[3]a *gyɨs*; b *kyɨs*; e *kyis*; A *gyi*; BCDFHJKLNQRT *gyis*.

[4]L omits */*.

[5]H adds */*.

[6]e *gzugs* with *sa* below the line.

[7]a *gyɨ*; b *kyɨ*; eABCDFHJKLNQRT *kyi*.

[8]aBCDFHJKLNQRT *gyis*; b *kyɨs*; e *kyis*; A *gyi*.

[9]T *skyes*.

[10]a *gyɨs*; b *kyɨs*; eBCDFHJKLNQRT *gyis*; A *gyi*.

[11]C *rag*.

[12]b *pa'*.

[13]e *//*; BFKQ omit */*.

[14]b *pa'ɨ* (omits the *tsheg*).

[15]a *gyɨs*; b *kyɨs*; eBCDFHJKLNQRT *gyis*; A *gyi*.

[16]b *ba'ɨ* (omits the *tsheg*).

[17]a *gyɨs*; b *kyɨs*; eBCDFHJKLNQR *gyis*; A *gyi*; T *gyis tshor*.

[18]b *pa'*.

[19]b *pa'ɨ* (omits the *tsheg*).

[20]a *gyɨs*; b *kyɨs*; e *kyis*; ABCDFHJKLNQRT *gyis*.

[21]b *len*.

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srɨd[1] pa / srid pa 'ɨ[2] rkyen gyɨs[3] skye ba[4] / skye ba 'ɨ[5] rkyen gyɨs[6] rga shɨ dang[7] mya[8] ngan dang /[9] smre sngags 'don pa dang / sdug bsngal ba dang / yɨd myɨ bde ba dang[10] /[11] 'khrug[12] pa 'ɨ[13] <B 155a> rnams 'byung ste[14] /[15] de ltar sdug bsngal gyɨ[16] phung po chen po[17] 'ba'[18] shɨg[19] po[20] 'dɨ[21]

22b *pa'*.

23b *len*.

24b *pa'ɨ* (omits the *tsheg*).

25a *gyɨs*; b *kyɨs*; e *kyis* written after an erasure next to *rkyen*; ABCDFHJKLNQRT *gyis*.

1T *sred*.

2b *pa'ɨ* (omits the *tsheg*).

3a *gyɨs*; b *kyɨs*; e *kyis*; ABCDFHJKLNQRT *gyis*.

4be *ba'*.

5b *ba'ɨ* (omits the *tsheg*).

6be *kyis*.

7ab *dang*; e *dang //*; ABCDFHJKLNQRT *dang /*.

8e *mye*.

9eABFKQ omit */*.

10F omits *dang*.

11bBFKQ omit */*.

12BC *'khrugs*.

13a *pa 'ɨ*; beABCDFHJKLNQRT *pa*.

14T omits *ste*.

15e *//*.

16A *kyi*.

17A omits *chen po*.

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'byung bar 'gyur ro[1] // de la ma rɨg[2] pa 'gags[3] pas /[4] 'du byed 'gag[5] / 'du byed 'gags[6] pas[7] rnam par shes pa 'gag[8] /[9] rnam par shes pa 'gags[10] pas /[11] myɨng dang[12] gzugs 'gag[13] /

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[18]A *'bab*; F *'ba'* with subscribed *'a chung*; T omits.

[19]ab *shɨg*; eACJL *shig*; BDFHKNQR *zhig*; T omits.

[20]eT omit *po*.

[21]e *'di* written below *shig*.

[1]e *'gyurro* (no *tsheg*); L *'gyuro*.

[2]A *rigs* with final *sa* erased and written again.

[3]A *'gag*.

[4]ae /; bABCDFHJKLNQRT omit.

[5]e *'gags*.

[6]A *'gag*.

[7]b adds //; e adds /.

[8]e *'gags*.

[9]b //.

[10]A *'gag*.

[11]ae /; bABCDFHJKLNQRT omit.

[12]H adds /.

[13]e *'gags*.

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myɨng dang[1] gzugs 'gags[2] pas[3] skye mched[4] drug 'gag[5] /[6] skye mched drug 'gags[7] pas[8] reg pa 'gag[9] /[10] reg pa 'gags[11] pas[12] tshor ba 'gag[13] /[14] tshor ba 'gags[15] pas[16] sred[17] pa <A 313b> 'gag[18] / sred pa 'gags[19] <b *kha*-b> pas[20] lend[21] pa

---

[1] H adds /.

[2] A *'gag.*

[3] be add /.

[4] J *ma ched.*

[5] eA *'gags.*

[6] b omits *skye mched drug 'gag /.*

[7] A *'gag.*

[8] b adds /.

[9] e *'gags.*

[10] A has a / covered by a paper patch covering a whole in the paper.

[11] A *'gag.*

[12] be add /; A *par.*

[13] e *'gags.*

[14] FT omit /.

[15] A *'gas.* Really!

[16] be add /.

[17] b *srɨd.*

[18] e *'gags.*

[19] A *'gag.*

[20] eLT add /.

[21] b *len.*

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'gag[1] / lend[2] pa **<R 283b>** 'gags[3] pas[4] srɨd pa 'gag[5] / srɨd pa 'gags[6] pas[7] skye ba 'gag[8] / skye ba 'gags pas[9] rga shɨ **<N 192a>** dang[10] mya[11] ngan dang[12] smre sngags 'don pa[13] dang /[14] sdug bsngal ba dang /[15] **<e 17a>** yɨd myɨ bde ba dang / 'khrug[16] pa rnams 'gag[17] /[a] par 'gyur te /[18] de ltar na[19] /[a] **<H 181b>** sdug bsngal[20] gyɨ[21] phung po chen po 'ba'[22] shɨg[23] po 'dɨ[24]

---

[1]e *'gags*.

[2]b *len*.

[3]A *'gag*.

[4]e adds */*; J *pa sa*.

[5]e *'gags*.

[6]A *'gag*.

[7]be add */*.

[8]e *'gags*.

[9]be add */*.

[10]abBFKQ *dang*; eACDHJLNRT *dang /*.

[11]e *mye*.

[12]abBFKQ *dang*; eACDHJLNRT *dang /*.

[13]A *po*.

[14]Q omits */*.

[15]b omits */*.

[16]e *'khrug* with something erased between *'a* and *khrug*; A *'khrugs*.

[17]e *'gags*.

[18]e *//*.

[19]abe *na*; ABCDFHJKLNQRT omit.

[20]e *bsngal* with an erasure between *bsnga* and *la*.

[21]A *kyi*.

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'gag[1] par 'gyur ro[2] //[3] 'dɨ ni[4] bcom ldan 'das gyɨs[5] rten cɨng 'breld[6] par[7] <F 186b> 'byung ba[8] zhes[9] gsungs so[10] //

chos gang zhe na / 'phags pa 'ɨ[11] lam yan lag brgyad pa[12] ste / 'dɨ lta ste /[13] yang dag pa 'ɨ[14] lta ba dang / yang dag pa 'ɨ[15] rtog[16] pa dang / yang dag pa 'ɨ[17] ngag[18] dang / yang

---

[22]A *'bag.*

[23]ab *shɨg*; eACJLT *shig*; BDFHKNQR *zhig*.

[24]T had *'di dag* but scratched out the *dag*.

[1]e *'gags*.

[2]e *'gyur ro* (*tsheg*); L *'gyuro*.

[3]N omits the second */*.

[4]abeACDHLNRT *ni*; BFKQ *nas*; J *nɨ*.

[5]a *gyɨs*; b *kyɨs*; eBCDFHJKLNQRT *kyis*; A *kyi*.

[6]b *'brel*.

[7]aeDFHJLNRT *par* (F has *ra* of *par* written below the line); b *pa*; ABCKQ *bar*.

[8]b omits *'byung ba*.

[9]N *zhas*.

[10]e *gsungsso* (no *tsheg*); L *gsungso*.

[11]b *pa'ɨ* (omits the *tsheg*).

[12]e adds *zhes bya* written below the line.

[13]BKQ omit */*.

[14]b *pa'ɨ* (omits the *tsheg*).

[15]b *pa'ɨ* (omits the *tsheg*).

[16]abBCDHJLNQRT *rtog*; eA *rtogs*; F *rtag*; K *rteg*.

[17]b *pa'ɨ* (omits the *tsheg*).

[18]abeABCDFHLNRT *ngag*; J *nga ga*; K *dag*; Q *lta ba*.

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dag pa 'ɨ[1] las <L 245c>[2] gyɨ[3] mtha' dang / <T 247a> yang dag pa 'ɨ[4] <a 57a> 'tsho[5] ba dang / yang dag pa 'ɨ[6] rtsol ba dang / yang dag pa 'ɨ[7] dran ba[8] dang / yang dag pa 'ɨ[9] tɨng[10] nge[11] <J 133a> 'dzɨnd[12] to[13] //[14] 'dɨ ni 'phags pa 'ɨ[15] lam yan lag brgyad pa zhes[16] bya[17] ste[18] / 'bras bu rnyed[19] pa dang[20]

---

[1]b *pa'ɨ* (omits the *tsheg*).

[2]L margin: *nyis brgya zhe lnga 'og ma* (for L, this is the second folio numbered 245).

[3]a *gyɨ*; b *kyɨ*; eABCDFHJKLNQRT *kyi*.

[4]b *pa'ɨ* (omits the *tsheg*).

[5]abeBCDHJKLNQR *'tsho*; AT *mtsho*; F *tshor*.

[6]b *pa'ɨ* (omits the *tsheg*).

[7]b *pa'ɨ* (omits the *tsheg*).

[8]abeJT *ba*; ABCDFHKLNQR *pa*.

[9]b *pa'ɨ* (omits the *tsheg*).

[10]b *ting*.

[11]L *tinge*.

[12]b *'dzɨn*; e *'dzin*.

[13]e *do*.

[14]e omits the second /.

[15]b *pa'ɨ* (omits the *tsheg*).

[16]A *zhe*.

[17]e *byas*.

[18]e *'di ni 'phags pa'i lam yan lag brgyad pa zhes byas ste* written below the line; A *ba te* for *ste*.

[19]abeLRT *rnyed* ; ABCDFHJKNQ *thob*.

[20]aDJN *dang*; beABCFHKLQRT *dang /*.

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mya[1] ngan las 'das pa gcɨg du[2] bsdus te[3] /[4] <B 155b> bcom <KQ 124a> ldan 'das gyɨs[5] chos so[6] zhes bka' stsald[7] to //

de la sangs rgyas bcom ldan <C 135a> 'das gang zhe na[8] / sus[9] chos thams cad thugs su[10] chud pa 'ɨ[11] <b *ga*-a> chud[12] phyir[13] /[14] sangs rgyas shes[15] bya ste / des[16] 'phags pa 'ɨ[17] <e 17b> shes rab gyɨ[18] spyan[19] dang /[20] chos <D 117a> kyɨ

---

[1]e *mye*.

[2]abe *du*; ABCDFHJKLNQRT *tu*.

[3]F *ste*.

[4]e *//*.

[5]a *gyɨs*; b *kyɨs*; eABCDFHJKLNQRT *kyis*.

[6]L *choso*; T adds /.

[7]b *stsal*.

[8]LT omit *zhe na /*.

[9]A *su*.

[10]AL *thugsu*.

[11]b *pa'ɨ* (omits the *tsheg*).

[12]a *chud*; beABCDFHJKLNQRT omit.

[13]b *phyɨr*.

[14]abe /; ABCDFHJKLNQRT omit.

[15]abeBCJKQ *shes* ; ADFHLNRT *zhes*.

[16]abeBCDFHJKNQ *des*; A *des deg*; LRT *de ni*.

[17]b *pa'ɨ* (omits the *tsheg*); A adds *lam*.

[18]a *gyɨ*; b *kyɨ*; eBCDFHJKLNQRT *kyi*; A omits.

[19]A *can*.

[20]B omits /.

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skus[1] byang chub byed pa[2] dang / slob pa dang /[3] myɨ slob pa 'ɨ[4] /[a] chos de dag gzɨgs pa 'o[5] //

de la rten cɨng 'breld[6] par[7] 'byung ba[8] mthong ba jɨ[9] lta[10] bu zhe[11] na / 'di[12] la bcom ldan 'das kyɨs sus rten <N 192b> cɨng 'breld[13] par[14] 'byung ba[15] rtag[16] pa <R 284a> dang / srog myed pa dang /[17] srog dang bral ba dang / jɨ lta bu nyɨd dang / <A 314> ma nord[18] pa[19] dang[20] /[21] ma skyes pa dang

---

[1]abe *skus*; ABCDFHJKLNQRT *sku*.

[2]abeA *byang chub byed pa*; BCDFHKLNQR *dang ldan pa*; JT *dang ldan ba*.

[3]aHLRT /; beABCDFJKNQ omit.

[4]b *pa'ɨ* (omits the *tsheg*).

[5]b *pa'o* (omits the *tsheg*).

[6]b *'brel*.

[7]abeDFHJLNRT *par* ; ABCKQ *bar*.

[8]A *ba'i*; T *bar*.

[9]e *ci*.

[10]F *ltar*.

[11]A *zhes*.

[12]b *'dɨ*.

[13]b *'brel*.

[14]abDFLNR *par*; eACHJKQT *bar*; B *pa*.

[15]b adds /.

[16]T *rtags*.

[17]A omits *srog med pa dang /*.

[18]b *nor*.

[19]abeBT *pa*; ACDFHJKLNQR *ba*.

[20]A *dag*.

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/ ma byung ba dang / ma byas pa dang / 'dus[1] ma byas pa[2] dang / thogs pa myed pa[3] dang / dmyɨgs pa myed pa dang / zhɨ ba[4] dang / 'jɨgs pa myed[5] pa dang / myɨ 'phrogs pa dang /[6] rnam par zhɨ ba ma yin ba 'ɨ[7] rang **<H 182a>** bzhɨn du **<c begins>** mthong ba[8] ste /[9] gang gɨs[10] tshul 'dɨ[11] 'dra bar chos **<c breaks>** la yang[12] rtag pa dang[13] / srog myed pa dang / srog dang bral ba dang / jɨ lta bu nyɨd **<c resumes>** dang /[14] ma

---

[21]A omits */*.

[1]A *'du*.

[2]A omits *pa*.

[3]L omits *med pa*.

[4]FK add *lag*.

[5]ab *'jɨgs pa myed*; e *'jigs pa myed*; ABCDFHJKNQ *'jigs pa med*; LRT *mi 'jigs*.

[6]D adds *zad pa med pa dang /*.

[7]a *rnam par zhɨ ba ma yin ba 'ɨ*; b *rnam par zhɨ ba ma yin ba'ɨ*; e *rnam par zhi ba pa ma yin ba 'i* (with *dang /* between *ba* and *'i* erased); ABCDFHKNQ *rnam par zhi ba ma yin pa'i*; J *rnam par zhi ba ma yin ba'i*; LRT *ma zhi ba'i*.

[8]A *pa*.

[9]c *//*.

[10]b *gis* with final *sa* subscribed; A *gi*.

[11]abc *'dɨ*; eABCDFHJKNQ *'di*; LRT *de*.

[12]abeALT *la yang*; BCDFHNR *la'ang*; JKQ *la 'ang*.

[13]CJN omit *dang*.

[14]b omits */*.

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nord[1] pa[2] dang / ma skyes pa dang / ma byung <c **breaks**> ba[3] dang / ma byas pa dang / 'dus ma byas pa dang /[4] thogs pa[5] myed pa dang / <c **resumes**> dmyɨgs pa <e 18a> myed pa dang / zhɨ ba dang /[6] 'jɨgs pa myed[7] <c **breaks**> pa dang / myɨ 'phrogs pa dang /[8] rnam par zhɨ ba ma yin ba 'ɨ[9] rang bzhɨn <c **resumes**> du mthong ba[10] de[11] /[12] 'phags pa 'ɨ[13] chos mngon <b *ga*-b> bar[14] rtogs <c **breaks**> te / yang dag pa 'ɨ[15] ye shes dang[16] ldan[17] pas[18] /[19] bla na myed <c **resumes**> pa'ɨ chos kyɨ

---

[1]b *nor*.

[2]abceBT *pa*; ACDFHJKLNQR *ba*.

[3]B *pa*.

[4]abeBCDFHJNQ *'dus ma byas pa dang /*; A *'du ma byas dang /*; K *'du sa ma byas pa dang /*; LRT omit.

[5]abeABDFKLQRT *thogs pa*; CHJN *thog ma*.

[6]A omits /.

[7]abc *'jɨgs pa myed*; e *'jigs pa myed*; A *'jig pa med*; BCDFHJKNQ *'jigs pa med*; LRT *mi 'jigs*.

[8]DH add *zad pa med pa dang /*.

[9]a *rnam par zhɨ ba ma yin ba 'ɨ*; b *rnam par zhɨ ba ma yin ba'ɨ*; e *rnam par zhi ba pa ma yin ba'i*; ABCDFHKNQ *rnam par zhi ba ma yin pa'i*; J *rnam par zhi ba ma yin ba'i*; LRT *ma zhi ba'i*.

[10]c *ba'*.

[11]acABCFHJKLNQRT *de*; beD *des*.

[12]abe /; c //; ABCDFHJKLNQRT omit.

[13]bc *pa'ɨ* (omit the *tsheg*).

[14]abceJ *bar*; ABCDFHKNQ *par*.

[15]b *pa'ɨ* (omits the *tsheg*).

[16]A adds /.

[17]ab *'phags pa 'ɨ* [b *pa'ɨ*] *chos mngon bar rtogs te / yang*

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skurd[1] /[2] sangs **<T 247b>** rgyas mthong ngo[3] zhes gsungs so[4] //

smras **<c breaks>** pa /[5] jɨ 'ɨ[6] phyɨr[7] rten cɨng 'breld[8] par[9] 'byung ba zhes bya[10] **<c resumes>** /[11] smras pa /[12] rgyu dang **<L 245d>** bcas /[13] rkyen dang bcas[14] pa la bya 'ɨ[15] /[16] **<B 156a>** rgyu myed /[a] rkyen myed **<c breaks>** pa[17] nɨ[18] ma[19] yɨn

---

dag pa 'ɨ [b *pa'ɨ*] *ye shes dang ldan*; eABCDFHJKNQ *'phags pa'i chos mngon par* [eJ *bar*] *rtogs te / yang dag pa'i ye shes dang* [A adds /] *ldan*; LRT *yang dag pa'i ye shes thob pas / 'phags pa'i chos mngon bar* [R *par*] *rtogs*.

[18]abeJ *bas*; ABCDFHKLNQRT *pas*.

[19]aeFKQ /; bABCDHJLNRT omit.

[1]a *skurd*; beBCDFHJKLNQRT *skur*; c *sku*; A *sku ru*.

[2]aLT /; bceABCDFHJKNQR omit.

[3]b adds /; A adds //; L *mthongo*.

[4]cAL *gsungso*; e *gsungsso* (no *tsheg*).

[5]aCDHJKLNRT /; beABFQ omit.

[6]a *jɨ 'ɨ*; b *cɨ 'i*; eABCDFHJKLNQRT *ci'i*.

[7]b *phyir*.

[8]b *'brel*.

[9]abeDFHJLNRT *par*; ABCKQ *bar*.

[10]b *bya'*.

[11]e *//*.

[12]aBCFHKLNQR /; bceADJT omit.

[13]aceLRT /; b *de la*; ABCDFHJKNQ omit.

[14]A omits *rkyen dang bcas*.

[15]c *bya'ɨ* (omits the *tsheg*); H *bya yi*.

[16]cA omit /.

[17]a *pa*; beABCDFHJKLNQRT *pa la*.

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te / de 'ɨ[1] phyir[2] rten cɨng 'breld[3] <c resumes> par[4] 'byung ba[5] zhes bya 'o[6] //

de la bcom ldan 'das gyis[7] rten cɨng 'breld[8] <c breaks> par[9] 'byung ba'ɨ[10] mtshan[11] nyid[12] <a 57b> mdor[13] <c resumes> bka' stsald[14] pa /[15] rkyen 'dɨ[16] <N 193a> nyid kyɨ[17] 'bras bu ste /[18] de <C 135b> bzhɨn gshegs pa rnams <c breaks> byung

---

[18]e omits *ni*.

[19]B *ma ya*.

[1]J *de 'i*.

[2]A adds *zhes na*.

[3]b *'brel*.

[4]abceDFHJLNR *par*; ABCKQT *bar*.

[5]B *pa*.

[6]c *bya'o* (omits the *tsheg*).

[7]a *gyis*; b *kyɨs*; c *kyɨ*; eBCDFHJKLNQRT *kyis*; A *rkyen*.

[8]b *'brel*.

[9]abeBFHJNR *par*; ACDKLQT *bar*.

[10]b adds */*; T *pa'i*.

[11]e *mtshan* with space between *ma* and *tshan*.

[12]b *nyɨd*.

[13]abeABCFJKQ *mdor*; DHLNR *mdor bsdus te*; T *mdor bsdus te /*.

[14]b *stsal*.

[15]acABDFHKLQRT */*; be *//*; CJN omit.

[16]abc *'dɨ*; eABCDFHJKNQ *'di*; LRT omit.

[17]abc *kyɨ*; eABCDFHJKNQ *kyi*; LRT *kyis*.

[18]c *//*.

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yang rung /[1] **<R 284b>** ma byung **<J 133b>** yang rung **<c resumes>** / chos rnams kyɨ chos nyɨd 'dɨ ni /[a] 'dug[2] pa 'o[3] zhes[4] bya ba[5] nas /[6] **<e 18b>** gang[7] 'dɨ[8] **<c breaks>** chos nyɨd dang /[9] chos gnas pa nyɨd **<c resumes>** dang / chos nges par[10] **<F 187b>** gyurd[11] pa[12] nyɨd dang /[13] rten cɨng[14] 'breld[15] par[16] 'byung bar[17] 'thun[18] **<c breaks>** ba[19] dang / de bzhɨn **<KQ 124b>** nyɨd **<c resumes>** dang /[20] **<A 314b>** ma nord[21] pa[22] de bzhɨn nyɨd

---

[1]e //; A omits /.

[2]A *'jug*.

[3]b *pa'o* (omits the *tsheg*), adds //; A adds /.

[4]e *zhes* written below the line.

[5]b *byas* for *bya ba*.

[6]abcALRT /; e //; BCDFHJKNQ omit.

[7]R adds *ni*.

[8]a *'dɨ*; b *'dɨ 'i*; e *'di'i*; A omits; BCDFHJKLNQRT *'di*.

[9]AQ omit /.

[10]abce *nges par*; ABCDFHJKLNQRT *mi*.

[11]a *gyurd*; be *gyur*; cABCDFHJKLNQRT *'gyur*.

[12]abeF *pa*; cABCDHJKLNQRT *ba*.

[13]cC //.

[14]B *cɨng*. The reverse *gi gu* is due to lack of space.

[15]b *'brel*.

[16]abceDFHJLNR *par*; ABCKQT *bar*.

[17]abceT *bar*; ABCDFHKLNQR *ba*; J *pa*.

[18]abBCDFJKLQT *'thun*; ceAHNR *mthun*.

[19]abeJT *ba*; ABCDFHKLNQR *pa*.

[20]e omits /.

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dang / gzhan ma yɨn ba[1] de bzhɨn nyɨd dang / yang **<H 182b>** dag pa[2] **<c breaks>** nyɨd dang / bden[3] **<c resumes>** ba[4] kho na dang / ma nord[5] pa[6] nyɨd dang /[7] phyɨn cɨ ma[8] log[9] pa[10] nyɨd ces bya[11] ba 'ɨ[12] bar[13] du gsungs so[14] //[15]

'dɨ **<c breaks>** ltar yang rten cɨng **<c resumes>** 'breld[16]

---

[21]b *nor*.

[22]ace *pa*; b *pa'ɨ*; A *ba'i*; BCDFHJKLNQRT *ba*.

[1]aeJT *ba*; b *ba'ɨ*; c *ba'*; A *pa'i*; BCDFHJKLNQR *pa*.

[2]c adds *de*.

[3]T *brten*.

[4]abeJ *ba*; cABCDFHKLNQRT *pa*.

[5]b *nor*.

[6]abceT *pa* (e erased *kho* after *pa*); ABCDFHJKLNQR *ba*.

[7]BFKQ omit */*.

[8]T omits *ma*.

[9]A *logs*.

[10]c omits *pa*; A *pa'i*.

[11]b omits *bya*.

[12]a *ba 'ɨ*; bA omit; c *ba'ɨ*; eBCDFHJKLNQRT *ba'i* (e *ba'i* written below the line).

[13]c *rab*.

[14]cAL *gsungso*; e *gsungsso* (no *tsheg*).

[15]A omits the second */*.

[16]b *'brel*.

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par[1] 'byung ba 'dɨ <b *nga*-a> gnyɨs kyɨ[2] phyir[3] 'byung ste /[4] **<D 117b>** gnyɨs gang zhe[5] na /[6] rgyu[7] 'breld[8] pa[9] dang / **<c breaks>** rkyen[10] 'breld[11] **<c resumes>** pa 'ɨ[12] phyir ro[13] // de yang[14] phyɨ 'i[15] dang[16] nang gɨ dang /[17] rnam pa gnyɨs su[18] blta 'o[19] //[20]

de[21] la[22] phyɨ[23] rol[24] gyɨ[25] rten cɨng 'breld[26] par[27]

---

[1]abceDFHJLNRT *par*; ABCKQ *bar*.

[2]b *kyi*.

[3]b *phyɨr*.

[4]eC *//*.

[5]A *zhes*.

[6]acLRT */*; b */ 'dɨ lta ste /*; e */ 'di lta ste //*; A */ 'di lta ste*; BCDFHJKNQ */ 'di lta ste /*.

[7]ac *rgyu*; beABCDFHJKLNQRT *rgyu dang*.

[8]b *'brel*.

[9]abceDFL *pa*; ABCHJKNQRT *ba*.

[10]a *rkyen*; beABCDFHJKLNQRT *rkyen dang*.

[11]b *'brel*.

[12]a *pa 'ɨ*; bc *pa'ɨ*; eDF *pa'i*; ABCHJKLNQRT *ba'i*.

[13]e *phyirro* (no *tsheg*); L *phyiro*.

[14]abceABCDFJKLQT *yang*; HNR *'ang*.

[15]ab *phyɨ 'i*; c *phyɨ'i*; eAT *phyi*; BCDFHJKLNQR *phyi'i*.

[16]abABFKLQT *dang*; ceCDHJNR *dang /*.

[17]acABFKQR */*; beCDHJLNT omit.

[18]c *gnyɨsu*; AL *gnyisu*.

[19]c *blta'o* (omits the *tsheg*); A *lta'o*.

[20]abceBDHKLQRT *//*; AF */*; CJN omit.

[21]A omits *de*.

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'byung ba[1] rgyu[2] 'breld[3] pa[4] gang zhe[5] na'[6] / 'dɨ lta ste / sa bon las myu[7] gu /[8] myu[9] gu[10] las 'dab[11] ma /[12] 'dab[13] ma las sdong[14] bu / sdong bu las sbu[15] bu[16] /[17] sbu[18] bu[19] las

---

[22]c *la'*; A omits *la*.

[23]abc *phyɨ*; eBCDFHKLNQRT *phyi*; A *phyir*; J *phyee*.

[24]abeABCDFHKLNQRT *rol*; c *rold*; J *rel*.

[25]b *gyi*.

[26]b *'brel*; c omits (fragment missing).

[27]abceADFJLR *par*; BCHKNQT *bar*.

[1]aeBCDFHJKNQR *ba* (e scratches out something after *ba*); bc *ba /*; A omits; L *ba'i*; T *bar*.

[2]ac *rgyu*; beBCDFHJKLNQRT *rgyu dang*; A *rgyu gang dang*.

[3]b *'brel*.

[4]abceBDFL *pa*; ACHJKNQRT *ba*.

[5]A *zhes*.

[6]a *na'*; bce *na*.

[7]bc *myɨ*.

[8]BFKQ omit /.

[9]aABCDFHJKLNQRT *myu*; bc *myɨ*; e *myi*.

[10]T adds *'da* with three dots above to signify an error.

[11]b *mdab*.

[12]c omits /.

[13]b *mdab*.

[14]c omits *las sdong* (fragment missing).

[15]abeBCDFHJKLNQRT *sbu*; c *sbub*; A *bu*.

[16]abceCDHJLNRT *bu*; ABFKQ *gu*.

[17]BFKQ omit /.

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snyɨng po[1] /[2] snyɨng po las me[3] tog /[4] me[5] tog las 'bras bu 'o[6] //[7] sa boň[8] <e 19a> myed na /[9] myu[10] gu myɨ 'byung[11] ste / me[12] tog myed[13] na 'bras bu 'ɨ[14] bar du[15] yang[16] /[a] myɨ 'byung ngo[17] // sa bon yod na myu[18] gu mngon <c 2; T 248a>

---

[18]abeACDFHJKLNQRT *sbu*; c *sbub*; B *spu*.

[19]abceCDHJLNRT *bu*; ABFKQ *gu*.

[1]A *po'o*.

[2]ABCFL *//*.

[3]be *men*; c *myen*.

[4]b *//*.

[5]be *men*; c *myen*.

[6]ab *bu 'o*; cABCDFHJKNQ *bu'o*; e *bu / 'o*; LRT *bu*.

[7]e has the first / before the *slar bsdu*; LNRT omit the second /.

[8]c omits *sa bo* of *sa bon*.

[9]ab /; ceABCDFHJKLNQRT omit.

[10]aABCDFHJKLNQRT *myu*; bc *myɨ*; e *myi*.

[11]J *'pyung*.

[12]be *men*; c *myen*.

[13]J *mep*.

[14]c *bu'ɨ* (omits the *tsheg*).

[15]c omits *du*.

[16]ab *'bras bu 'ɨ bar du yang*; c *'bras bu'ɨ bar yang*; eABCDFJKQ *'bras bu'i bar du yang*; HN *'bras bu'i bar du'ang*; LT *'bras bu yang*; R *'bras bu'ang*. (HNR pattern holds!!)

[17]e *'byungngo* (no *tsheg*); L *'byungo*.

[18]aABCDFHJKLNQRT *myu*; bc *myɨ*; e *myi*.

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bar[1] 'grub par 'gyur te / de bzhɨn du me[2] tog yod na[3] <N 193b> 'bras bu 'ɨ[4] bar du mngon bar[5] 'grub par 'gyur ro[6] //

de la sa bon nɨ[7] 'dɨ <B 156b> snyam du bdag gis[8] myu[9] gu[10] mngon bar[11] bsgrub bo[12] snyam[13] du myɨ sems so[14] // myu[15] gu yang <L 246a> 'dɨ snyam du <R 285a> bdag nɨ sa bon[16] gyis[17] mngon bar[18] bsgrubs so[19] snyam du myɨ sems so[20] // de bzhɨn

---

[1]abceLT *bar*; ABCDFHJKNQR *par*.

[2]bce *men*.

[3]abeABCDFHJKNQR *na*; c *na //*; LT *na /*.

[4]e *bu*.

[5]abceJLT *bar*; ABCDFHKNQR *par*.

[6]e *'gyurro* (no *tsheg*); L *'gyuro*.

[7]ab *nɨ*; ceABCDFHJKNQ *ni*; LRT *yang*.

[8]aeBCDFHJKLNQRT *gis*; bc *gɨs*; A *gi*.

[9]c omits *myu*; e *myi*.

[10]c omits *gu*.

[11]abceJLT *bar*; ABCDFHKNQR *par*.

[12]abceCDHJLNRT *bsgrub bo*; A *bsgrub po*; BFK *sgrub po*; Q *sgrub bo*.

[13]A *snyams*.

[14]abABCDFHJKNQRT *sems so* (F final *sa* in *sems* is subscribed); c *sems stso*; e *semsso* (no *tsheg*); L *semso*.

[15]abABCDFHJKLNQRT *myu*; c *myɨ*; e *myi*.

[16]J omits *sa bon*.

[17]bc *gyɨs*.

[18]abceJT *bar*; ABCDFHKLNQR *par*.

[19]abBCDFHKNQR *bsgrubs so*; c *bsgrub stso*; e *bsgrubbo* (no *tsheg*); A *bsgrub so*; J *bsgrubs so*; L *bsgrubso*; T *bsgrubs so //*.

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du me[1] tog kyang[2] 'dɨ snyam du[3] bdag gɨs <F 188a> 'bras bu mngon bar[4] bsgrub bo[5] snyam du myɨ sems[6] pa 'ɨ[7] bar du ste /[8] 'bras bu yang 'dɨ snyam du bdag nɨ[9] me[10] tog gis[11] mngon <b *nga*-b> bar[12] bsgrubs so[13] snyam du myɨ sems mod gyɨ[14] /[15] 'on kyang sa bon yod na /[a] <a 58a> myu[16] gu mngon[17] bar[18] 'grub[19]

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[20]abABCDFHJKNQRT *sems so*; c *sems stso*; e *semsso* (no *tsheg*); L *semso*.

[1]bce *men*.

[2]c adds /.

[3]LRT add /.

[4]abceLT *bar*; ABCDFHJKNQR *par*.

[5]acCDHJNQRT *bsgrub bo*; b *bsgrubs so /* changed to *bsgrub bo /*; e *bsgrubbo* (no *tsheg*); A bsgrub pa; BF *bsgrub po*; K *bsgru ba po*; L *bsgrubso*.

[6]c adds *stso //* but seems to cross out the *stso*.

[7]bc *pa'ɨ* (omit the *tsheg*).

[8]acABCDFHJKNQ *du ste /*; b *du ste //*; e *ste /*; LRT *du'o //*.

[9]e adds /.

[10]bce *men*.

[11]b *gɨs*.

[12]abceJT *bar*; ABCDFHKLNQR *par*.

[13]abBCDFHKNQRT *bsgrubs so*; c *bsgrubs stso*; e *bsgrubbo* (no *tsheg*); A *bsgrub so*; J *bsgrub sa so*; L *bsgrubso*.

[14]a *gyɨ*; bc *kyɨ*; eABCDFHJKLNQRT *kyi*.

[15]A omits /.

[16]abABCDFHJKLNQRT *myu*; c *myɨ*; e *myi*.

[17]e *mngen*.

[18]abceJT *bar*; ABCDFHKLNQR *par*.

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cɨng[1] /[2] 'byung <C 136a> bar 'gyur ba[3] <H 183a> nas[4] de[5] bzhɨn[6] du me[7] tog yod na /[8] 'bras <A 315a> bu 'ɨ bar du[9] yang[10] mngon bar[11] 'grub[12] cɨng[13] 'byung bar 'gyur te[14] /[15] <e 19b> de ltar phyɨ rol gyɨ[16] rten cɨng 'breld[17] par[18] 'byung ba[19] rgyu dang 'breld[20] par[21] blta 'o[22] //[23]

---

[19]eLT *bsgrub*.

[1]c *cing*.

[2]aBFKQ /; bceACDHJLNRT omit.

[3]abBCDFHJKLNQRT *ba*; cA *bas*; e *pa*.

[4]aBCDFHJKNQ *nas*; b *nas //*; c *na //*; eLRT *nas /*; A *na /*.

[5]J *da*.

[6]c *bzhin*.

[7]bce *men*.

[8]ac /; beABCDFHJKLNQRT omit.

[9]e omits *du*.

[10]c omits *yang*.

[11]abceJT *bar*; ABCDFHKLNQR *par*.

[12]e *bsgrub*.

[13]ce *cing /*.

[14]L *ste*.

[15]c *//*.

[16]c *gyi*.

[17]b *'brel*.

[18]abceAFJLR *par*; BCDHKNQT *bar*.

[19]be add /.

[20]bc *'brel*.

[21]abcAFHJLNT *par*; eBCDKQR *bar*.

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phyɨ[1] rol <J 134a> gyɨ[2] rten cɨng 'breld par[3] 'byung ba /[4] rkyen dang 'breld[5] par[6] jɨ[7] ltar blta[8] zhe[9] na / khams drug 'dus pa 'ɨ[10] phyir[11] te[12] / khams drug po gang dag 'dus pa 'ɨ[13] phyir[14] zhe na / 'dɨ lta ste /[15] sa dang /[16] chu dang /[17] mye[18] dang /[19] rlung dang /[20] nam ka[21] dang /[22] dus gyɨ[23]

---

[22]AR *lta'o*.

[23]Q omits the second /.

[1]c *de la phyi*.

[2]c *gyi*.

[3]abceDFJL *par*; ABCHKNQRT *bar*.

[4]ace /; bABCDFHJKLNQRT omit.

[5]bc *'brel*.

[6]abceLRT *par*; A *bar*; BCHKNQ *ba*; DFJ *pa*.

[7]c *cɨ*; e *ci*.

[8]e *lta*.

[9]A *lta zhes* for *ji ltar blta zhe*.

[10]c *pa'ɨ* (omits the *tsheg*).

[11]b *phyɨr*.

[12]J *ti*.

[13]bc *pa'ɨ* (omit the *tsheg*).

[14]b *phyɨr*; c adds *gang*.

[15]BFKQ omit /.

[16]bceA omit /.

[17]bcA omit /.

[18]B *med*.

[19]bceA omit /.

[20]cA omit /.

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khams rnams[1] 'dus pa las /[2] phyɨ rol gyɨ[3] rtend[4] cɨng 'breld[5] par[6] <KQ 125a> 'byung ba /[7] rkyen[8] dang 'breld[9] par[10] blta 'o[11] //

de la sa 'ɨ[12] khams nɨ /[a] sa bon rtend[13] pa 'ɨ[14] bya ba

---

[21]abce *nam ka*; ABCDFHJKNQR *nam mkha'*; LT *namkha'*.

[22]c omits /.

[23]a *gyɨ*; bc *kyɨ*; eABCDFHJKLNQRT *kyi*.

[1]c *rnaṃs*; F *rnams* with abbreviated and subscribed *sa*.

[2]abceA /; BCDFHJKLNQRT omit.

[3]b *gɨ*.

[4]bc *rten*.

[5]bc *'brel*.

[6]abeBDFJLNRT *par*; cACHKQ *bar*.

[7]ac /; beABCDFHJKLNQRT omit.

[8]c *rgyu*.

[9]bc *'brel*.

[10]abceDFLT *par*; ABCHJKNQR *bar*.

[11]abc *blta 'o*; eA *lta'o*; BCDFHJKLNQR *blta'o*; T *bylta'o*!

[12]bc *sa'ɨ*; e *sa 'i*..

[13]a *rtend*; bceCDHJLNRT *rten*; A *sten*; BFKQ *brtan*.

[14]a *pa 'ɨ*; bc *pa'ɨ*; eJ *ba'i*; ABCDFHKLNQRT *pa'i*.

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byed[1] do[2] // chu 'ɨ khams nɨ /[a] sa bon rland par[3] byed do[4] // mye 'ɨ[5] khams[6] nɨ /[a] ṣa bon yongs[7] su dro bar[8] byed do[9] // rlung gɨ[10] khams <N 194a> nɨ[11] sa[12] bon 'bu bar[13] byed do[14] // nam ka 'ɨ[15] khams[16] nɨ[17] sa bon la myɨ sgrib[18] pa 'ɨ[19] bya

---

[1]T *myed*.

[2]e *byeddo* (no *tsheg*); L *byedo*.

[3]a *rland par*; be *rlan bar*; cR *rlan par*; ABCDFKQ *rlan pa'i bya ba*; HN *brlan pa'i bya ba*; J *rlan ba'i bye ba*; L *brlan par*; T *brlan bar*.

[4]e *byeddo* (no *tsheg*); L *byedo*.

[5]b *mye'ɨ* (omits the *tsheg*).

[6]c *khaṃs*.

[7]b *yong*.

[8]abceLRT *dro bar*; A *dro bar bya ba*; BCDFHJKNQ *dro ba'i bya ba*.

[9]e *byeddo* (no *tsheg*); L *byedo*.

[10]e *gyi*.

[11]abc *nɨ*; eABCDFHJKNQ *ni*; LRT *kyis*.

[12]e *sa* written below the line.

[13]abc *'bu bar*; e *'bud par*; A *'phu ba'i bya ba*; BCDFHJKNQ *'bu ba'i bya ba*; L *yongsu 'bu bar*; RT *yongs su 'bu bar*.

[14]e *byeddo* (no *tsheg*); L *byedo*.

[15]a *nam ka 'ɨ*; bc *nam ka'ɨ*; e *nam ka'i*; A (see next note); BCDFHJKNQRT *nam mkha'i*; L *namkha'i*.

[16]c *khaṃs*; A *namkhams* for *nam mkha'i khams*.

[17]c adds /.

[18]b *sgrɨb*; e *bsgrib*.

[19]c *pa'ɨ* (omits the *tsheg*).

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ba byed do[1] // dus[2] nɨ[3] sa bon 'gyur[4] ba 'ɨ[5] bya ba byed do[6] // rkyen 'di[7] rnams[8] myed par sa bon las[9] myu[10] gu mngon <T 248b> bar[11] 'grub par <R 285b> myɨ <F 188b> 'gyur gyi[12] /[13] nam[14] phyɨ rol <D 118a> gyɨ sa'ɨ khams <b *ca*-a; e 20a; B 157a> ma tshang[15] ba[16] myed par gyurd[17] la /[18] de bzhɨn du chu dang /[19] mye[20] dang[21] rlung dang /[22] nam mkha[23] dang /[24] dus[25]

---

[1]e *byeddo* (no *tsheg*); L *byedo*.

[2]bc add *kyɨ khams*; e adds *kyi khams*.

[3]c adds */*.

[4]c *bsgyur*.

[5]bc *ba'ɨ* (omit the *tsheg*).

[6]e *byeddo* (no *tsheg*); L *byedo*.

[7]c *' di*; A omits *'di*.

[8]abceABCDFHJKNQ *rnams*; LRT *dag*.

[9]c omits *sa bon las*.

[10]abABCDFHJKLNQRT *myu*; c *myɨ*; e *myi*.

[11]abceJT *bar*; ABCDFHKLNQR *par*.

[12]b *gɨ*; c *gyɨs*.

[13]ce *//*.

[14]A *namkha'*.

[15]B *tshad*.

[16]abeACDFHJKLNQRT *ba*; c *bar*; B *pa*.

[17]b *gyur*; c *gyur /*.

[18]abeLRT */*; c *//*; ABCDFHJKNQ omit.

[19]aBCDFHJKLNQRT */*; bceA omit.

[20]B *med*.

[21]abcA *dang*; eBCDFHJKLNQRT *dang /*.

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kyang[1] ma tshang[2] ba[3] myed par gyurd[4] te /[5] thams cad 'dus[6] la[7] sa bon 'gags[8] pa[9] na[10] /[11] <c 3> de las[12] myu[13] gu mngon bar[14] 'grub par[15] 'gyur ro[16] //

de la sa 'ɨ[17] khams kyang 'dɨ snyam du[18] bdag gɨs[19]

---

[22]aeACDHJLNRT /; bcBFKQ omit.

[23]a *nam mkha*; bce *nam ka*; ALT *namkha'*; BCDFHKNQR *nam mkha'*; J *na ma mkha'*.

[24]bc omit /.

[25]c adds *kyɨ* // (end of line) *khams rnams*; J *du sa*.

[1]abeBCDFHJKNQ *kyang*; c *kyang /*; A *dang*; LRT *kyi khams*.

[2]BH *tshad*.

[3]B *pa*.

[4]b *gyur*; c *'gyur*.

[5]abeACDHJKLNRT /; c //; BFQ omit.

[6]a *'dus*; beABCDFHJKLNQRT *'dus pa*; c *'dul /*.

[7]abe *la*; c omits; ABCDFHJKLNQRT *las*.

[8]ABKFQ *'gag*.

[9]b omits *pa*; J *ba*.

[10]R *ni*.

[11]abceALRT /; BCDFHJKNQ omit.

[12]A *la*.

[13]abABCDFHJKLNQRT *myu*; c *myɨ*; e *myi*.

[14]abceJLT *bar*; ABCDFHKNQR *par*.

[15]T omits *'grub par*.

[16]e *'gyurro* (no *tsheg*); L *'gyuro*.

[17]bc *sa'ɨ* (omit the *tsheg*).

[18]LRT add /.

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rtend[1] pa 'ɨ[2] bya ba bya 'o[3] <H 183b> snyam du myɨ sems so[4] // de bzhɨn du chu 'ɨ[5] khams <L 246b> kyang 'dɨ snyam du[6] bdag gɨs[7] sa bon rlan[8] par[9] bya 'o[10] snyam du myɨ sems so[11] // mye 'ɨ khams kyang 'dɨ snyam du[12] bdag gɨs[13] sa bon yongs su[14] dro[15] bar bya 'o[16] snyam du myɨ sems so[17] // rlung gɨ[18] khams kyang 'dɨ snyam du bdag gɨs sa bon 'bu[19] bar[20] bya 'o snyam

---

[19]a *bdag gɨs*; b *bdag gɨs sa bon*; c *bdagɨs*; eBCDFHJKLNQRT *bdag gis sa bon*; A *bdag gi sa bon*.

[1]bc *rten*.

[2]bc *pa'ɨ* (omit the *tsheg*).

[3]c *bya'o* (omits the *tsheg*).

[4]c *semso*; e *semsso* (no *tsheg*).

[5]c *chu'ɨ* (omits the *tsheg*).

[6]eLRT add */*.

[7]ab *bdag gɨs*; c *bdagɨs*; eBCDFHJKLNQRT *bdag gis*; A *bdag gi*.

[8]abceABCFJKQ *rlan*; DHLNRT *brlan*.

[9]eJL *bar*.

[10]c *bya'o* (omits the *tsheg*); ALT add *//*.

[11]e *semsso* (no *tsheg*); L *semso*.

[12]eT add */*.

[13]ab *bdag gɨs*; c *bdagɨs*; eABCDFHJLNR *bdag gis*; KQ *bdag gis /*; T *bdag gi*.

[14]cL *yongsu*.

[15]K *do*.

[16]c *bya'o* (omits the *tsheg*); LT add *//*.

[17]e *semsso* (no *tsheg*); L *semso*.

[18]abc *gɨ*; e *gyi*; AF *gis*; BCDHJKLNQRT *gi*.

[19]abBCDFHJKLNQRT *'bu*; c *bu*; e *'bud*; A *'bus*.

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du myɨ sems so[1] //[2] <A 315b> nam ka 'ɨ[3] <C 136b> khams kyang 'dɨ snyam du bdag gɨs[4] sa bon[5] myɨ[6] sgrib[7] pa 'ɨ[8] bya ba bya 'o[9] snyam du myɨ sems so[10] // dus kyang 'dɨ snyam du bdag gɨs[11] sa bon sgyur ba'ɨ[12] bya ba bya 'o[13] snyam du myɨ sems so[14] // <a 58b; e 20b> sa bon kyang[15] 'dɨ snyam du[16] bdag[17] gɨs myu[18] gu mgnon bar[19] bsgrub bo[20] snyam[21] du myɨ sems so[22]

---

[20]eA *par*.

[1]e *semsso* (no *tsheg*); L *semso*.

[2]A omits the second /.

[3]a *nam ka 'ɨ*; bc *nam ka'ɨ*; e *nam ka'i*; ALT *namkha'i*; BCDFHJKNQR *nam mkha'i*.

[4]e *gi*.

[5]ab *sa bon*; ceABCDFHJKLNQRT *sa bon la*.

[6]e omits *myi*.

[7]b *sgrɨb*; e *bsgrib* changed to *bsgrig*.

[8]bc *pa'ɨ* (omit the *tsheg*).

[9]c *bya'o* (omits the *tsheg*); A adds *//*.

[10]e *semsso* (no *tsheg*); L *semso*.

[11]c *bdagɨ*.

[12]abc *sa bon sgyur ba'ɨ*; eBCDFHJNQ *sa bon bsgyur ba'i*; A *sa bon sgyur bar*; K *sa bon bsgyur pa'i*; LT *sa bon la bsgyur ba'i*; R *sa bon la 'gyur ba'i*.

[13]c *bya'o* (omits the *tsheg*); A adds *//*.

[14]L *semso*.

[15]aA *kyang*; bceBCDFHJKLNQRT *yang*.

[16]A omits *'di snyam du*.

[17]J *bdab /*.

[18]ce *myi*.

[19]abceJT *bar*; ABCDFHKLNQR *par*.

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// myu[1] gu yang 'dɨ snyam du bdag nɨ[2] <N 194b> rkyen 'dɨ[3] dag gɨs[4] mngon bar[5] bsgrubs so[6] snyam du myɨ sems <b ca-b> so //[7] 'on kyang rkyen 'dɨ dag yod[8] la[9] sa bon 'gag[10] pa na[11] /[12] myu[13] gu <J 134b> mngon bar[14] 'grub[15] par[16] 'gyur ro[17] // de

---

[20]abCDHJLNQRT *bsgrub bo*; c *sgrub so*; e *bsgrubbo* (no *tsheg*); ABFK *bsgrub po*.

[21]e *snyams*.

[22]e *semsso* (no *tsheg*); L *semso*.

[1]abABCDFHJKLNQRT *myu*; c *myɨ*; e *myi*.

[2]b *nɨ* is illegible; A *gis*.

[3]c *de*.

[4]A *gi*.

[5]abceJT *bar*; ABCDFHKLNQR *par*.

[6]a *bsgrubs so /*; bACDHJNRT *bsgrubs so*; c *sgrubso /*; e *bsgrub bo*; BFKQ *bsgrubs so //*; L *bsgrubso*.

[7]ac *so //*; b *mod kyɨ /*; e *mod kyi //*; A *so / mod kyi*; BCDFHJKLNQT *mod kyi /*; R *kyi /*.

[8]cA add *pa*.

[9]c *las*; R adds */*.

[10]eDLRT *'gags*.

[11]T *nas*.

[12]abceALRT */*; BCDFHJKNQ omit.

[13]abABCDFHJKLNQRT *myu*; c *myɨ*; e *myi*.

[14]abceJT *bar*; ABCDFHKLNQR *par*.

[15]A *bsgrub*.

[16]J *bar*.

[17]e *'gyurro* (no *tsheg*); L *'gyuro*.

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bzhɨn du me[1] tog yod na <F 189a> 'bras bu 'ɨ[2] bar du[3] yang[4] mngon[5] bar[6] 'grub par 'gyur te /[7]

myu[8] gu de yang bdag gɨs[9] ma byas / gzhan gyɨs ma byas /[10] gnyɨs kas[11] <R 286a> ma byas / dbang phyug gɨs[12] ma byas /[13] dus gyɨs[14] ma bsgyur[15] / rang bzhɨn las ma byung /[16] rgyu[17] myed[18] pa[19] las kyang[20] ma skyes[21] <T 249a> te /[22] 'on

---

[1]bce *men*.

[2]ab *bu 'ɨ*; c *bu'ɨ*; e *bu*; ABCDFHJKLNQRT *bu'i*.

[3]T has crossed out a *na* here.

[4]c adds / (end of line); e omits *yang*.

[5]b omits *mngon*; e *mngon* with *na* written below the line.

[6]aceJT *bar*; b omits; ABCDFHKLNQR *par*.

[7]b *//*.

[8]abABCDFHJKLNQRT *myu*; c *myɨ*; e *myi*.

[9]c *bdagɨs*.

[10]bA omit */*.

[11]ab *gnyɨs kas*; c *gnyɨs ka*; eFHLNRT *gnyis kas*; A *gnyis bka'* (with subjoined *'a chung*); BKQ *gnyis gas*; CDJ *gnyi gas*.

[12]e *gyis*.

[13]A omits */*.

[14]a *gyɨs*; bc *kyɨs*; eABCDFHJKLNQRT *kyis*.

[15]e *bsgyur* with *ba* at the end of one line and *sgyur* beginning the next line.

[16]A omits */*.

[17]A adds *rkyen*.

[18]c omits *myed*.

[19]cR omit *pa*.

[20]e omits *kyang*.

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kyang sa dang[1] chu dang[2] <KQ 125b> mye[3] dang[4] rlung dang /[5] nam ka[6] dang /[7] dus gyɨ[8] <B 157b> khams rnams[9] 'dus nas /[10] sa bon 'gag[11] pa[12] na[13] myu[14] gu mngon bar[15] 'grub par[16] 'gyur

---

[21]L *skye*.

[22]c *//*.

[1]abABFKLQ *dang*; ceCDHJNRT *dang /*.

[2]abeABFKQT *dang*; cCDHJLNR *dang /*.

[3]F adds *da* with three dots above indicating an error.

[4]abcAFLT *dang*; eBCDHJKNQR *dang /*.

[5]eF omit */*.

[6]abe *nam ka*; c *nam kha*; ALT *namkha'*; BCDHJKNQR *nam mkha'*; F *naṃ mkha'*.

[7]b omits */*.

[8]a *gyɨ*; bc *kyɨ*; eT *kyis*; ABCDFHJKLNQR *kyi*.

[9]e *rnaṃs*.

[10]aLRT */*; bc *//*; eABCDFHJKNQ omit.

[11]eDLRT *'gags* (e with final *ga* written below the line at the end of the page and the suffix *sa* begins the next line).

[12]e *pas*; A omits *pa*.

[13]aABCDFHJKNQ *na*; bceLRT *na /*.

[14]abABCDFHJKLNQRT *myu*; c *myɨ*; e *myi*.

[15]abceJT *bar*; ABCDFHKLNQR *par*.

[16]eJ *bar*.

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te / de ltar phyɨ rol gyɨ[1] rten cɨng 'breld[2] par[3] 'byung[4] ba[5] /[6] rkyen dang 'breld[7] par[8] blta 'o[9] // <H 184a>

de la[10] phyɨ[11] rol gyɨ[12] rten cɨng 'breld[13] par[14] 'byung <e 21a> ba /[a] rnam pa[15] lngar blta'[16] ste /[17] lnga gang zhe[18] na / rtag par[19] ma[20] yɨn ba[21] dang[22] chad par[23] ma yɨn ba[24]

---

[1]abc *gyɨ*; eBDFHKLQRT *gyi*; A *kyi*; CJN *gyis*.

[2]b *'brel*.

[3]abceDFHJLNRT *par*; ABCKQ *bar*.

[4]c adds */*; N *'gyur*.

[5]c omits *ba*; A *bar*.

[6]ac */*; beABCDFHJKLNQRT omit.

[7]b *'brel*.

[8]abceDFJLT *par*; ABCHKNQR *bar*.

[9]ab *blta 'o*; cA *lta'o*; e *lta 'o*; BCDFHJKLNQRT *blta'o*.

[10]A omits *la*.

[11]e *phyi'i*.

[12]be omit *rol gyɨ*.

[13]b *'brel*.

[14]abceDFJLNR *par*; ABCHQT *bar*.

[15]c *par*.

[16]a *blta'*; beBCDFHJKLNQRT *blta*; c *lta*; A *'gyur ba lnga 'di lta* for *'byung ba / rnam pa lngar blta'*.

[17]c *//*.

[18]A *zhes*.

[19]b *pa*.

[20]b *ma* written below the line.

[21]abceJT *ba*; ABCDFHKLNQR *pa*.

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dang / 'pho[1] bar ma yɨn ba[2] dang /[3] rgyu chung[4] ngu[5] las[6] 'bras bu chen po[7] mngon bar[8] 'grub pa dang /[9] de dang 'dra ba 'ɨ[10] rgyud du 'o[11] //[12]

jɨ[13] ltar[14] rtag par[15] ma yɨn[16] zhe[17] na / gang gɨ phyir myu[18] gu yang gzhan la[19] sa bon kyang[20] gzhan te / myu[21] gu

---

[22]a *dang*; bceBCDFHJKLNQRT *dang /*; A */*.

[23]b *ra* in *par* is scratched out.

[24]abceJT *ba*; ABCDFHKLNQR *pa*.

[1]e *'phol*.

[2]abceJT *ba*; ABCDFHKLNQR *pa*.

[3]b omits */*.

[4]abceACDFHJKNQRT *chung*; B *chud*; L *chu*.

[5]A *ngus*.

[6]T *la*.

[7]A *pos*.

[8]abceJT *bar*; ABCDFHKLNQR *par*.

[9]A *//*.

[10]bc *ba'ɨ* (omit the *tsheg*).

[11]abce *rgyud du 'o*; A *rgyun du'o*; BCDFHJKNQRT *rgyud du'o*; L *rgyudu'o*.

[12]b omits the second */*.

[13]ab *jɨ*; c *cɨ*; e *ci*; ABCDFHJKLNQRT *ji*.

[14]c *lta*.

[15]bce *pa*.

[16]N *yon*.

[17]A *zhes*.

[18]abABCDFHJKLNQRT *myu*; c *myɨ*; e *myi*.

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gang yɨn ba[1] de nyid[2] sa[3] bon ma yɨn la /[4] sa bon[5] 'gags[6] **<D 118b; L 247a>** pa las /[a] myu[7] gu 'byung[8] ba ma yɨn / ma[9] 'gags[10] pa **<A 316a>** las **<b *cha*-a>** kyang ma yɨn gyɨ[11] /[12] sa bon kyang[13] 'gag[14] par[15] de nyɨd gyɨ[16] tshe[17] /[a] myu[18] gu

---

[19]beALRT add /.

[20]aR *kyang*; bceABCDFHJKLNQT *yang*.

[21]abABCDFHJKLNQRT *myu*; c *myɨ*; e *myi*.

[1]abceJT *ba*; ABCDFHKLNQR *pa*.

[2]b *nyɨd*; c adds *kyɨ*.

[3]b *sa* written below the line.

[4]A omits */*.

[5]A adds *la*.

[6]A *'gag*.

[7]c *myɨ*.

[8]c *byung*.

[9]c *myɨ*.

[10]cA *'gag*; e *' gags*.

[11]c omits *gyɨ*; A *te*.

[12]BFKQ omit */*.

[13]a *kyang*; bceABCDFHJKLNQRT *yang* (e *yang* written below the line).

[14]acABCFHJKNQ *'gag*; beDLRT *'gags*.

[15]a *par*; bAR *la /*; c *pa*; eBCDFHJKLNQT *la* (e erased *pa*).

[16]a *gyɨ*; b *kyɨ*; cABCDFHJKLNQRT *kyi*; e *kyi* or *gyi* (illegible).

[17]BFK omit *tshe*.

[18]abABCDFHJKLNQRT *myu*; c *myɨ*; e *myi*.

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yang[1] <N 195a> 'byung ste /[2] de 'ɨ phyir rtag par[3] ma yɨn no[4] //

jɨ[5] ltar chad par[6] ma yɨn zhe[7] na / sngon 'gags[8] pa'ɨ sa bon las <F 189b> myu[9] gu skye ba ma yɨn no[10] //[11] ma[12] 'gag[13] <C 137a> pa las kyang[14] ma yɨn gyi[15] /[16] sa bon kyang[17] /[a] 'gag[18] la[19] de nyɨd gyɨ[20] tshe[21] srang[22] <c 4> mda'ɨ mthon

---

[1]e omits *yang*.

[2]c omits */*.

[3]be *pa*; A adds *yang*.

[4]c *to*; L *yino*.

[5]ab *jɨ*; c *cɨ*; e *ci*; ABCDFHJKLNQRT *ji*.

[6]be *pa*.

[7]A *zhes*.

[8]abceBCDFHJKLNQR *'gags*; A *'gag*; T *'gas*.

[9]c *myɨ*.

[10]a *no*; b *na*; ceABCDFHJKLNQRT omit.

[11]ac *//*; beABCDFHJKLNQRT */*.

[12]A adds *skyes pa*.

[13]acA *'gag*; beBCDFHJKLNQRT *'gags* (e *sa* written below the line).

[14]abceABCDFHJKNQ *las kyang*; LT *la yang*; R *la'ang*.

[15]aceBCDFHJKLNQRT *gyi*; b *gyɨ*; A *kyi*.

[16]c *//*.

[17]a *kyang*; bceABCDFHJKLNQRT *yang* (e *yang* written below the line).

[18]abcABCFHJKNQ *'gag*; eDLR *'gags*; T *'gas*.

[19]aBCDFHJKLNQT *la*; bceAR *la /*.

[20]a *gyɨ*; b *kyɨ*; ceABCDFHJKLNQRT *kyi*.

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man[1] bzhɨn du[2] myu[3] gu[4] skye bas /[5] de 'ɨ phyir chad par[6] ma[7] yin no[8] /[9]

jɨ[10] ltar <e 21b> 'pho bar[11] ma yɨn zhe na[12] /[13] gang gɨ phyir myu[14] <R 286b> gu yang gzhan[15] /[16] sa bon kyang[17] gzhan la[18] / myu[19] gu gang yɨn[20] ba[21] de nyid[22] sa bon ma yɨn te /

---

[21]abceACDHJNR *tshe*; BFKLQT *tshe /*.

[22]B *srad*.

[1]a *mda'ɨ mthon man*; bc *mda'ɨ mthon dman*; e *mda'i mthon man*; A *mda'i thon dman*; B *mnga'i mthon dman*; CHJN *mda'i mtho dma'*; DF *mda'i mthon dman*; LT *'di mthon dman*; KQ *mda' mthon dman*; R *'di' mtho dman* (the *'a chung* final in *'di'* is very small and is a later addition).

[2]c omits *du*.

[3]aABCDFHJKLNQRT *myu*; bc *myɨ*; e *myi*.

[4]abceABCDFHJKHNQ *gu*; LT *gu yang*; R *gu'ang*.

[5]aeLRT */*; bcABCDFHJKNQ omit.

[6]A *pa*.

[7]A omits *ma*.

[8]L *yino*.

[9]ab */*; ceABCDFHJKLNQRT *//*.

[10]ab *jɨ*; c *cɨ*; e *ci*; ABCDFHJKLNQRT *ji*.

[11]A *ba*.

[12]abceBCDFHJKLNQRT *zhe na*; A *no*.

[13]A *//*.

[14]abeBCDFHJKLNQRT *myu*; c *myɨ*; A *myur*.

[15]abceA *gzhan*; BCDFHJKLNQRT *gzhan la*.

[16]abeAR */*; cBCDFHJKLNQT omit.

[17]a *kyang*; bceABCDFHJKLNRT *yang*; Q *yad*.

[18]abceA *la*; BCDFHJKLNQRT omit.

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de 'ɨ phyir[1] 'pho bar[2] ma yɨn no[3] /[4]

sa bon chung ngu[5] btab[6] pa las[7] /[8] 'bras bu chen po mngon bar[9] 'grub par 'gyur te / de 'ɨ phyir rgyu chung[10] ngu <a 59a> las 'bras[11] bu chen po mngon bar[12] 'grub bo[13] //[14]

sa bon jɨ[15] lta[16] <T 249b> bu btab pa /[a] de lta bu 'ɨ[17]

19c *myɨ*.

20c *yin*.

21abceJT *ba*; ABCDFHKLNQR *pa*.

22bc *nyɨd*.

1A omits *phyir*.

2cA *ba*.

3L *yino*.

4a /; bceLRT //; ABCDFHJKNQ *// ji ltar rgyu chung* [K *chud*] *ngu las 'bras bu chen po mgnon par* [J *bar*] *'grub ce na /*.

5abcBCDFHJKLNQRT *chung ngu*; e *chu ngu* with the *tsheg* seemingly added later above the line; A *chung ba*.

6A *btabs*.

7R *la*.

8aeA /; bcBCDFHJKLNQRT omit.

9abceJT *bar*; ABCDFHKLNQR *par* (F *ra* written below *pa*).

10be *chu*.

11F *'bras* with *sa* abbreviated and subscribed.

12abceJT *bar*; ABCDFHKLNQR *par*.

13abceACDHNQRT *'grub bo*; BFJK *'grub po*; L *'grubo*.

14cBKQ omit the second /.

15ab *jɨ*; c *cɨ*; e *ci*; ABCDFHJKLNQRT *ji*.

16B had *ltar* and put three dots over the *ra* indicating

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'bras bu mngon <H 184b; J 135a> bar[1] 'grub pas[2] /[3] de 'ɨ[4] phyir[5] de dang <B 158a> 'dra ba 'ɨ[6] rgyud du[7] /[a] ste[8] /[9] de ltar phyɨ rol gyɨ[10] rtend[11] cɨng 'breld[12] par[13] 'byung ba[14] rnam pa[15] lngar blta 'o[16] //[17]

de bzhɨn du nang gɨ rten cɨng 'breld[18] par[19] 'byung ba[20]

---

it is an error; A *ltar*.

[17]a *de lta bu 'ɨ*; b *de lta bu'ɨ*; c *de lta bu*; eBCDFHJKLNQRT *de lta bu'i*; A *de'i*.

[1]abceJT *bar*; ABCDFHKLNQR *par*.

[2]be *pa*.

[3]acAR */*; beBCDFHJKLNQT omit.

[4]b *de'ɨ* (omits the *tsheg*); e *de*.

[5]be add */*.

[6]a *'dra ba 'ɨ*; bc *'dra ba'ɨ*; eABFKL *'dra ba'i*; CDHNQRT *'dra'i*; J *'dra pa'i*.

[7]L *rgyudu*.

[8]A *te*.

[9]A omits */*.

[10]ac *gyɨ*; beBCDFHJKLNQRT *gyi*; A *kyi*

[11]bc *rten*.

[12]b *'brel*.

[13]abceABDFJLR *par*; CHKNQT *bar*.

[14]abeABCDFHKLNQRT *ba*; c omits; AJ *pa*.

[15]LRT omit *rnam pa*.

[16]eA *lta'o*.

[17]Candrakīrti's Pp begins to quote ŚS with "*de bzhin du*" at the start of the next paragraph.

[18]b *'brel*.

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yang[1] gnyɨs kyɨ phyir 'byung ste /[2] gnyɨs gang zhe na /[3] rgyu[4] 'breld[5] pa[6] dang /[7] rkyen[8] 'breld[9] pa 'o[10] //[11]

de la nang gɨ rten cɨng 'brel[12] par[13] 'byung ba[14] <b *cha*-b> rgyu dang[15] 'breld[16] pa[17] gang zhe na / gang 'dɨ[18] ma rig[19]

19abceDFJLR *par*; ABCHKNQT *bar*.

20e *ba'i*.

1b omits *yang*; e adds /.

2c //.

3acLRT /; b *'dɨ lta ste /*; eBCDFHJKNQ / *'di lta ste /*; A *'di lta ste /*.

4abc *rgyu*; eABCDFHJKLNQRT *rgyu dang*.

5bc *'brel*.

6BKQ *ba*.

7bcA omit /.

8ac *rkyen*; beABCDFHJKLNQRT *rkyen dang*.

9b *'brel*.

10a *pa 'o*; bceACDFHJLN *pa'o*; BKQRT *ba'o*.

11Śāntideva's Śis begins quoting the ŚS with "*de la nang gi*" at the start of the next paragraph.

12c *'breld*; e omits.

13abcADFJLT *par*; e omits; BCHKNQR *bar*.

14b adds / (end of page); c omits *'byung ba*.

15c omits *dang*.

16b *'brel*.

17abceDFJLT *pa*; ABCHKNQR *ba*.

18abc *'dɨ*; eBCDFHJKNQ *'di*; A *gis*; LRT omit.

19c *rɨgs*.

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pa 'ɨ[1] rkyen gyɨs[2] 'du byed rnams shes[3] bya ba nas /[4] skye <KQ 126a> ba 'ɨ[5] <e 22a> rkyen gyɨs[6] rga shɨ zhes bya ba 'ɨ[7] bar du 'o // gal te <N 195b> ma rɨg[8] pa ma byung na /[9] 'du byed[10] kyang myɨ mngon ba[11] zhɨg[12] /[13] <F 190a> de bzhɨn du[14] skye ba ma byung du zɨn na /[15] rga shɨ 'ɨ[16] bar du yang[17] myɨ[18] mngon[19] ba[20] zhɨg na /[21] 'dɨ[22] ltar ma rɨg[23] pa yod pa las[24]

---

[1]bc *pa'ɨ* (omit the *tsheg*).

[2]a *gyɨs*; b *kyɨs /*; c *kyɨs*; eBCDFHKLNQR *gyis*; A *kyi*; JT *kyis*.

[3]DHNR *zhes*.

[4]abceLRT /; ABCDFHJKNQ omit.

[5]a *ba 'ɨ*; bc *ba'ɨ*; eABCDFHJLNRT *ba'i*; KQ *pa'i*.

[6]a *gyɨs*; bc *kyɨs*; eBDFHKLNQRT *gyis*; A *gyi*; CJ *kyis*.

[7]a *ba 'ɨ*; bc *ba'ɨ*; eABCDFHKLNQRT *ba'i*; J *pa'i*.

[8]c *rɨgs*.

[9]abceLRT /; ABCDFHJKNQ omit.

[10]acLRT *'du byed*; beABCDFHJKNQ *'du byed rnams*.

[11]abceJT *ba*; ABCDFHKLNQR *pa*.

[12]ab *zhɨg*; c *zhɨg na* (c *na* written below *zhɨg*); eABCDFHJKLNQT *zhig*; R *zhig na*.

[13]c omits /.

[14]b omits *du*.

[15]abcALRT /; eBCDFHJKNQ omit.

[16]ac *shɨ 'ɨ*; b *shɨ'i*; eADHLNRT *shi'i*; BCFJKQ *shī'i*.

[17]b adds / (end of line); cA omit *yang*.

[18]A *ma*.

[19]c *mngo*.

[20]abceJLT *ba*; ABCDFHKNQR *pa*.

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'du byed <A 316b> rnams mngon bar[1] 'grub par 'gyur ba nas /[2] skye ba yod pa[3] las rga shɨ'[4] bar du mngonr[5] 'grub par 'gyur ro[6] //[7]

de la ma rɨg[8] pa[9] yang 'dɨ[10] snyam du bdag gɨs 'du byed[11] mngon bar[12] bsgrubs so[13] <L 247b> snyam du myɨ sems so[14] //[15] 'du byed rnams kyang 'dɨ snyam du[16] bdag[17] nɨ ma rɨg[18] pas

---

[21]cBFKQ omit /.

[22]c *de.*

[23]c *rɨgs.*

[24]bce add /.

[1]abceJT *bar*; ABCDFHKLNQR *par.*

[2]abeALRT /; c / *de bzhɨn du*; BCDFHJKNQ omit.

[3]A *pas.*

[4]a *shɨ'*; b *shɨ'ɨ*; c *shɨ'i*; e *shi 'i*; ADHLNRT *shi'i*; BCFJKQ *shī'i.*

[5]a *mngonr* (scribal error?); bceJLT *mngon bar*; ABCDFHKNQR *mngon par.*

[6]e *'gyurro* (no *tsheg*); L *'gyuro.*

[7]c omits the second /.

[8]c *rɨgs.*

[9]A adds *la.*

[10]T *rig.*

[11]ac *'du byed*; beABCDFHJKLNQRT *'du byed rnams.*

[12]abceJT *bar*; ABCDFHKLNQR *par.*

[13]a *bsgrubs so*; beCDHJNQRT *bsgrub bo*; c *bsgrubso*; A *'grub po*; BFK *bsgrub po*; L *bsgrubo.*

[14]e *semsso* (no *tsheg*); L *semso.*

[15]J omits the second /.

[16]c omits *du.*

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mngon bar[1] bsgrubs so[2] snyam du myɨ[3] sems pa nas[4] **<C 137b>** /[5] de bzhin du[6] skye ba **<R 287a>** yang[7] 'dɨ snyam du bdag gɨs[8] rga shɨ mngon bar[9] bsgrub bo[10] snyam du myɨ sems shing[11] / rga shɨ[12] yang[13] 'dɨ[14] snyam du bdag nɨ skye bas /[a] mngon bar[15] bsgrubs so[16] snyam du myɨ sems pa 'ɨ[17] bar du ste[18] / 'on

---

[17]acLRT *bdag*; beABCDFHJKNQ *bdag cag*.

[18]c *rɨgs*.

[1]abceT *bar*; ABCDFHJKLNQR *par*.

[2]abBCDFHJKNQR *bsgrubs so*; c adds *bsgrubs so /*; eL *bsgrubso*; A *bsgrub so //*; T *sgrubs so //*.

[3]A omits *mi*.

[4]abeBCDFHJKLNQRT *pa nas*; c *bas na*; A *so*.

[5]abLRT /; cBCDFHJKNQ omit; eA //.

[6]be omit *de bzhɨn du*.

[7]NR *'ang*.

[8]c *gɨ*; e *gis* with a blurred *gi gu*.

[9]abceJT *bar*; ABCDFHKLNQR *par*.

[10]abeCDHJNR *bsgrub bo*; c *bsgrubso*; A *sgrub po*; BFKQ *bsgrub po*; L *bsgrubo*; T *bsgrubs bo*.

[11]b *shɨng*.

[12]b adds / (end of line).

[13]e *yang* written below the line.

[14]T *rdi*.

[15]abceJT *bar*; ABCDFHKLNQR *par*.

[16]aBCDFHJKNQR *bsgrubs so*; b *bsgrubs so /*; cLT *bsgrubso*; e *bsgrub bo*; A *bsgrub so*.

[17]a *pa 'ɨ*; bc *pa'ɨ*; eABCDFHJKLNQR *pa'i*; T *dpa'i*.

[18]A *te*.

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kyang ma <e 22b> rɨg[1] pa[2] <D 119a> yod pa las[3] /[4] 'du byed rnams mngon bar[5] 'grub cɨng[6] 'byung bar <H 185a> 'gyur ba[7] nas[8] /[9] de bzhɨn du skye ba yod pa las /[10] rga shɨ 'i[11] bar du mngon bar[12] <b *ja*-a> 'grub cing[13] /[a] 'byung bar[14] 'gyur te[15] / de ltar na[16] nang gɨ rten cɨng 'breld[17] par[18] 'byung ba[19] rgyu dang 'breld[20] par[21] blta 'o[22] // <B 158b>

---

[1]c *rɨgs*.

[2]A adds *la*.

[3]A *la*.

[4]aA */*; bceBCDFHJKLNQRT omit.

[5]abceJT *bar*; ABCDFHKLNQR *par*.

[6]B omits *cing*; LT add */*.

[7]abBCDFHJLNRT *ba*; c *bas*; eA *pas*; KQ *pa*.

[8]ceA *na*.

[9]abeALRT */*; c *//*; BCDFHJKNQ omit.

[10]ab */*; ceABCDFHJKLNQRT omit.

[11]ab *shɨ 'i*; c *shɨ yi*; eABCDFHKLNQRT *shi'i*; J *shī'i*.

[12]aceLT *bar*; b *bar /* (end of line); ABCDFHJKNQR *par*.

[13]b *cɨng*.

[14]J *par*.

[15]c *de*.

[16]aDLRT *na*; bceABCFHJKNQ omit (F has space for *na*).

[17]b *'brel*.

[18]abceDFHJLNRT *par*; ABCKQ *bar*.

[19]c omits *ba*.

[20]bc *'brel*.

[21]abeADFHJLNT *par*; cBCKQR *bar*.

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nang gɨ rten cɨng 'breld[1] <T 250a> par[2] 'byung ba[3] rkyen dang 'breld[4] par[5] jɨ[6] ltar blta[7] zhe[8] na / khams drug[9] 'dus pa 'ɨ[10] phyir te /[11] khams drug po gang dag 'dus pa 'ɨ[12] phyir[13] zhe na /[14] 'dɨ lta ste[15] / sa dang[16] chu dang[17] mye dang /[18] rlung dang /[19] nam ka[20] dang / <F 190b> rnam <a 59b>

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[22]abKQ *blta 'o*; ceA *lta'o*; BCDFHJLNRT *blta'o*.

[1]b *'brel*.

[2]abceBDHJLNRT *par*; ACFKQ *bar*.

[3]B omits *ba*.

[4]bc *'brel*.

[5]abeDFJL *par*; cBCHKNQRT *bar*; A *ba*.

[6]ab *jɨ*; c *cɨ*; e *ci*; ABCDFHJKLNQRT *ji*.

[7]abeBCDFHJKNQ *blta*; cA *lta*; LRT omit.

[8]AT *zhes*.

[9]abeBCFHJKNQ *drug*; cDLRT *drug po*; A *drug* and adds an interlinear *gang dag*.

[10]bc *pa'ɨ* (omit the *tsheg*).

[11]c *//*.

[12]bc *pa'ɨ* (omit the *tsheg*).

[13]b *phyɨr*.

[14]c omits */*.

[15]c *stek* (illegible).

[16]aeABFKLQT *dang*; bcCDHJNR *dang /*.

[17]aAF *dang*; bceBCDHJKLNQRT *dang /*.

[18]eBFKLQ omit /.

[19]A omits /.

[20]abe *nam ka*; c *nam kha*; A *namkha* with *'i* ending erased;

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par shes <N 196a> pa 'ɨ[1] khams[2] 'dus <c 5> pa las[3] /[4] nang gɨ[5] rten cɨng 'breld[6] par[7] 'byung ba[8] /[9] rkyen dang 'breld[10] par[11] blta 'o[12] // <J 135b>

de la nang gɨ rten cɨng 'breld[13] par[14] 'byung[15] ba 'ɨ[16] /[a] sa 'ɨ[17] khams[18] gang zhe[19] na / gang 'dɨ lus[20] 'dus nas

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BCDHJLNQR *nam mkha'*; T *namkha'*.

[1]bc *pa'ɨ* (omit the *tsheg*).

[2]abeABCFJKQ *khams*; c *khams drug*; DHLNRT *khams rnams*.

[3]T *nas*.

[4]abALRT */*; ceBCDFHJKNQ omit.

[5]c adds *nang na /*.

[6]b *'brel*.

[7]abceBDFJLRT *par*; ACHKNQ *bar*.

[8]A *bar lta'o //* for *ba*.

[9]ab */*; ceABCDFHJKLNQRT omit.

[10]b *'brel*.

[11]abceFLNT *par*; ABCHKQR *bar*; DJ are illegible.

[12]a *blta 'o*; bcBCDFHJKLNQRT *blta'o*; e *lta 'o*; A *lta'o*.

[13]b *'brel*.

[14]aceDFHJLN *par*; b *par /* (end of line); ABCKQRT *bar*.

[15]A *'gyur*.

[16]a *ba 'ɨ*; bc *ba'ɨ*; e *ba*; ABCDFHJKLNQRT *ba'i* (F has the *gi gu* over and the *'a chung* under the *ba* (end of line)).

[17]bc *sa'ɨ* (omit the *tsheg*).

[18]F adds *ni*.

[19]A *zhes*.

[20]ac *'dɨ lus*; b *'dɨ*; eABCDFHKJNQ *'di*; LRT *'di lus*.

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sra[1] ba 'ɨ[2] dngos po mngon bar[3] 'grub[4] par[5] byed pa[6] 'dɨ ni /[a] sa 'ɨ[7] khams shes[8] bya 'o[9] // gang lus sdud[10] pa 'ɨ[11] <e 23a> bya ba byed pa 'dɨ ni[12] /[13] chu 'ɨ[14] khams shes[15] bya 'o //[16] gang lus kyɨ[17] zos pa dang[18] 'thungs[19] pa dang /[20] <A 317a> 'chos[21] pa dang /[22] myangs pa[23] rnams 'ju[24] bar[25] byed

---

[1]aR *sra*; b *lus kyɨ / sra*; c *srab*; eCDFHJKNQ *lus kyi sra*; A *lus kyi srid*; B *lus kyi sre*; LT */ sra*.

[2]a *ba 'ɨ*; b *ba'ɨ*; c *pa'ɨ*; eBCDFHJKLNQRT *ba'i*; A *pa'i*.

[3]abeJLT *bar*; c *du*; ABCDFHKNQR *par*.

[4]abceBCDHJLNRT *'grub*; A *'byung*; FKQ *'grib*.

[5]AL *bar*.

[6]L *ba*.

[7]a *sa 'ɨ*; bc *sa'ɨ*; e *sa 'i*.

[8]abceBCFJKQ *shes*; ADHLNRT *zhes*.

[9]c *bya'o* (omits the *tsheg*).

[10]abeBCDFHJKLNQRT *sdud*; c *bsdud*; A *bdud*.

[11]c *pa'ɨ* (omits the *tsheg*).

[12]b *nɨ*.

[13]aL /; bceABCDFHJKNQRT omit.

[14]ab *chu 'ɨ*; c *chu'ɨ*; e *chu*; ABCDFHJKLNQRT *chu'i*.

[15]abceBCFJKQ *shes*; ADHLNRT *zhes*.

[16]L omits the second /.

[17]abc *kyɨ*; eBCDFHJKLNQRT *kyis*; A *kyi*.

[18]abABFKQ *dang*; ceCDHJLNRT *dang /*.

[19]A *mthung*.

[20]c omits /.

[21]c *'tshos*.

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pa[1] 'dɨ[2] ni[3] /[a] mye 'ɨ[4] khams shes[5] bya 'o[6] // gang lus kyɨ[7] dbugs[8] phyɨ nang du rgyu ba 'ɨ[9] bya ba[10] byed pa 'dɨ ni[11] /[a] ṙlung[12] gɨ[13] khams[14] shes[15] bya 'o[16] //[17] gang lus kyɨ nang[18]

---

[22]ALT omit /.

[23]AJ *ba*.

[24]B *'jug*.

[25]B *par*.

[1]L *ba*.

[2]c omits *'dɨ*.

[3]c *nɨ*.

[4]bc *mye'ɨ* (omit the *tsheg*).

[5]abceBCFJKLQT *shes* (T added *sha* then crossed it out); ADHNR *zhes*.

[6]ab *bya 'o*; ceACJLNT *bya'o*; BDFHKQR *bya ba'o*.

[7]c *gyɨ*.

[8]acABCDFHJKLNQRT *dbugs*; b *dbubs*; e *dbug*.

[9]a *ba 'ɨ*; b *ba*; c *ba'ɨ*; eABCDFHJKLNQRT *ba'i*.

[10]c *ba'*.

[11]b *nɨ*.

[12]c *rrlung* (the first superscribed *ra* has the beginning of the wrong initial syllable and is an obvious error); e *rlung* with *nga* damaged and largely missing.

[13]A *gis*.

[14]F *khams* with *sa* subscribed and abbreviated before the binding hole.

[15]abceBCFJKQ *shes*; ADHLNRT *zhes*.

[16]a *bya 'o*; bceACDHJKLNRT *bya'o*; BFQ *bya ba'o*.

[17]J omits the second /.

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sbubs[1] yod[2] par byed pa[3] 'dɨ ni[4] /[5] nam <KQ 126b; R 287b> mkha 'ɨ[6] khams shes[7] bya 'o[8].// <b *ja*-b> gang[9] lus kyɨ myɨng[10] dang gzugs gyɨ[11] myu[12] gu mngon bar[13] 'grub[14] par byed pa /[15] <L 248a> rnam par shes pa 'ɨ[16] tshogs lnga[17] 'dus pa dang /[18] zag pa dang[19] bcas pa 'ɨ[20] <H 185b> yid[21] gyɨ[22] rnam par shes pa

---

[18]KQ *nad*.

[1]abeACDFHJKLNQR *sbubs*; c *sbugs*; B *spubs*; T *sbyabs*.

[2]T *yong*.

[3]A *ba*.

[4]BFK omit *ni*.

[5]aLT */*; bceABCDFHJKNQR omit.

[6]a *nam mkha 'ɨ*; b *nam kra'ɨ*; c *nam kha'ɨ*; e *nam ka'i*; ALT *namkha'i*; BCDFHJKNQR *nam mkha'i*.

[7]abceBCFJKQ *shes*; ADHLNRT *zhes*.

[8]c *bya'o* (omits the *tsheg*).

[9]ac *gang*; be omit; A *gang mdung khyim kyi tshul du*; BCDFHJLNQRT *gang mdung khyim gyi tshul du*.

[10]K *med*.

[11]a *gyɨ*; bc *kyɨ*; eABCDFHJKLNQRT *kyi*.

[12]e *myi*.

[13]abceJLT *bar*; ABCDFHKNQR *par*.

[14]A *bsgrub*.

[15]aeALRT */*; bcBCDFHJKNQ omit.

[16]a *pa 'ɨ*; bc *pa'ɨ*; eABCDFHJKNQ *pa'i*; LRT *pa*.

[17]abceABCDFHJKNQ *tshogs lnga*; LRT *lnga'i tshogs dang /*.

[18]c omits */*; A *//*.

[19]c adds */*.

[20]ab *pa 'ɨ*; c *pa*; eABCDFHKLNQRT *pa'i*; J *pa 'i*.

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'ɨ[1] gang yɨn ba[2] 'dɨ[3] ni[4] mdung khyɨm gyɨ tshul du[5] rnam par shes[6] pa 'ɨ[7] khams[8] shes[9] bya 'o[10] //[11] rkyen <C 138a> 'dɨ dag myed par lus[12] [?]yɨ[13] skye bar myɨ 'gyur gyɨ / nam nang gɨ sa 'ɨ[14] khams tshang[15] shɨng[16] /[17] de bzhɨn du /[18] chu dang

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[21] aeABCDFHJKLNQRT *yid*; b *yɨd*; c *yod*.

[22] a *gyɨ*; b *kyɨ*; c *kyɨs*; eABCDFHJKLNQRT *kyi*.

[1] a *pa 'ɨ*; bceABCDFHJKLNQRT *pa*.

[2] abceJT *ba*; A replaces *gang yin pa* with *'di ni rnam par shes pa*; BCDFHKLNQR *pa*.

[3] c *'di*.

[4] aABCDFHJKNQ *ni*; be omit; c *nɨ /* (end of line); LRT *ni /*.

[5] ab *mdung khyɨm gyɨ tshul du*; c *'dung khyɨm gyi tshul du*; e *mdung gyi ma gyi tshul du*; ABCDFHJKNQ omit; LRT *mdung khyim gyi tshul du yid kyi*.

[6] F *shes* with *sa* subscribed and abbreviated (end of line).

[7] a *pa 'ɨ*; be *pa*; c *pa'ɨ*; ABCDFHJKLNQRT *pa'i*.

[8] be omit *khams*.

[9] aceBCFJKLQT *shes*; bADHNR *zhes*.

[10] bc *bya'o* (omit the *tsheg*).

[11] A omits the second /.

[12] K *lus* with *la* illegible.

[13] a clearly has a reverse *gi gu* and a subjoined *ya* but no initial letter; bceABCDFHJKLNQRT omit.

[14] a *sa 'ɨ*; b *sa'ɨ*; c *sa'i*.

[15] KQ *tshad*.

[16] a *shɨng*; bceABCDFHJKLNQRT *zhing*.

[17] aLRT */*; beABCDFHJKNQ omit; c *//*.

[18] ab */*; ceABCDFHJKLNQRT omit.

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/[1] mye dang /[2] rlung[3] dang /[4] nam ka[5] dang /[6] rnam par shes pa 'ɨ[7] khams rnams[8] kyang /[a] tshang[9] bar[10] gyur[11] la /[12] thams chad[13] 'dus pa[14] de las lus mngon bar[15] **<N 196b>** 'grub par[16] 'gyur ro[17] // **<B 159a>**

de la **<F 191a>** sa 'ɨ[18] khams[19] kyang 'dɨ snyam du bdag **<T 250b>** gɨs lus[20] 'dus nas /[21] sra[22] ba 'ɨ[23] dngos po mngon

---

[1]beA omit /.

[2]bA omit /.

[3]B added *gi* then put three dots over it to indicate it is an error.

[4]beBFKLQT omit /.

[5]abe *nam ka*; c *nam kha*; ALT *namkha'*; BCDFHJKNQR *nam mkha'*.

[6]A omits /.

[7]bc *pa'ɨ* (omit the *tsheg*).

[8]A *rnam*.

[9]KQ *tshad*.

[10]BFKQ *par*.

[11]A adds /.

[12]cA omit /.

[13]a *chad*; bcABCDFHJKLNQRT *cad*; e *cad du*.

[14]c adds // (end of line).

[15]abceJLT *bar*; ABCDFHKNQR *par*.

[16]LT *bar*.

[17]abcABCDFHJKNQR *'gyur ro*; e *'gyurro*; LT *'gyuro*.

[18]b *sa'ɨ* / (end of line); c *sa'ɨ*.

[19]b *mkhams*.

[20]abcLRT *lus* (b has some words erased before *lus*);

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bar[1] bsgrub[2] bo[3] snyam du myɨ sems so[4] // chu 'ɨ[5] khams[6] kyang 'dɨ snyam du[7] bdag gɨs[8] lus kyɨ sdud pa 'ɨ[9] bya ba bya 'o[10] snyam du myɨ sems so[11] // mye 'ɨ[12] khams[13] kyang 'dɨ snyam du[14] bdag gɨs[15] lus gyɨ[16] zos pa dang /[17] 'thungs[18] pa dang

---

eABCDFHJKNQ omit *lus*.

[21]aLRT *'dus nas /*; b *kyɨ*; c *'dus pa nas /*; eACDHJNQ *'dus nas lus kyi*; BFK *'dus nas lus*.

[22]c *srab*.

[23]a *ba 'ɨ*; b *ba'ɨ*; c *pa'ɨ*; eABCDFHJKLNQRT *ba'i*.

[1]abceJLT *bar*; ABCDFHKNQR *par*.

[2]abcACDHJLN *bsgrub*; eBFKQR *'grub*; T *sgrub*.

[3]c adds *//*; ABCFKQ *po*.

[4]e *semsso* (no *tsheg*); L *semso*.

[5]c *chu'ɨ* (omits the *tsheg*).

[6]F *khams* with *sa* subscribed and abbreviated (end of line).

[7]be omit *'dɨ snyam du*.

[8]ab *bdag gɨs*; c *bdagɨs*; eCDHJLNRT *bdag gis*; ABFKQ *bdag gi* (B *gis* with three dots over *sa* indicating it is an error).

[9]a *lus kyɨ sdud pa 'ɨ*; b *lus sdud pa'ɨ*; c *lus kyɨ sdud pa'ɨ*; e *lus sdud pa'i*; A *lus kyi bdud pa'i*; BCDFHJKNQ *lus kyi sdud pa'i*; LRT *lus bsdu ba'i*.

[10]bc *bya'o* (omit the *tsheg*).

[11]e *semsso* (no *tsheg*); L *semso*.

[12]a *mye 'ɨ*; bc *mye'ɨ*; e *mye'i*; ABCDFHJKLNQR *me'i*; T *de'i*.

[13]e *khams* with *sa* subscribed (end of line).

[14]c omits *du*; LT add */*.

[15]a *bdag gɨs*; b *bdag gɨs /* (end of line); c *bdagɨs*; eABCDFHJKLNQRT *bdag gis*.

[16]a *gyɨ*; bc *kyɨs*; eLR *kyis*; ABCDFHJKNQT *kyi*.

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/[1] 'chos pa dang / myangs pa[2] rnams 'ju[3] <D 119b> bar[4] bya 'o[5] snyam du myɨ sems so[6] // rlung gɨ khams kyang 'dɨ snyam du bdag gɨs lus kyɨ[7] dbugs[8] phyɨ nang du rgyu ba 'ɨ[9] bya ba bya 'o[10] snyam du[11] myɨ sems so[12] // nam ka 'ɨ[13] khams kyang 'dɨ[14] <b *nya-a*> snyam du bdag gɨs[15] lus gyɨ[16] nang[17] sbubs[18]

---

[17]BFKQ omit /.

[18]A *'thung*.

[1]J omits /.

[2]A adds *dang* /.

[3]abceCDFHJKLQRT *'ju*; AB *'jug*; N *'dzu*.

[4]AB *par*.

[5]c *bya'o* (omits the *tsheg*); AT add //.

[6]e *semsso* (no *tsheg*); L *semso*.

[7]abc *lus kyɨ*; eBCDFHJKNQ *lus kyi*; ALRT omit.

[8]acABCDFHJKLNQRT *dbugs*; b has been altered to read *dbugs*; e *dbug*.

[9]a *ba 'ɨ*; bc *ba'ɨ*; eABCDFHKLNQRT *ba'i*; J *pa'i*.

[10]ae *bya 'o*; bcBCDFHJKLNQRT *bya'o*; A *bya'o* //.

[11]b *bdu*.

[12]e *semsso* (no *tsheg*); L *semso*.

[13]a *nam ka 'ɨ*; b *nam ka'ɨ*; c *nam kha'ɨ*; e *nam ka'i*; ALT *namkha'i*; BCDFHJKNQR *nam mkha'i*.

[14]b adds / (end of page).

[15]A *gi*.

[16]ab *gyɨ*; c omits; eABCDFHJKLNQRT *kyi*.

[17]abceACDHJN *nang*; BFKLQRT *nang du*.

[18]abBCDFHJKLNQRT *sbubs*; c *sbugs*; e *dbubs*; A *spubs*.

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<a 60a> yod par[1] bya 'o[2] snyam[3] du myɨ sems so[4] // rnam par <A 317b> shes pa 'ɨ[5] khams kyang 'dɨ snyam du bdag gɨs[6] /[a] lus gyɨ[7] myɨng dang[8] gzugs mngon bar[9] <e 24a; R 288a> bsgrub bo[10] snyam du myɨ sems so[11] // lus kyang 'dɨ snyam du bdag <J 136a> nɨ /[a] rkyen[12] 'dɨ[13] dag[14] gɨs[15] bskyed do[16] snyam du myɨ sems[17] mod kyɨ[18] / 'on kyang[19] rkyen 'dɨ dag yod dang[20] lus[21]

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[1]A adds *yod*.

[2]abe *bya 'o*; cBCDFHJKLNQRT *bya'o*; A *bya'o //*.

[3]e erased some letters between *snyam* and *du*.

[4]eL *semso*.

[5]bc *pa'ɨ* (omit the *tsheg*).

[6]A *gi*.

[7]a *gyɨ*; bc *kyɨ*; eBCDFHJKLNQRT *kyi*; A *kyi dbugs*.

[8]cHLRT add */*; A omits *dang*; B has an extra *dang*.

[9]abceJLT *bar*; ABCDFHKNQR *par*.

[10]abeCDHJNRT *bsgrub bo*; c *sgrub bo*; A *bsgrub po*; BFKQ *'grub po*; L *bsgrubo*.

[11]e *semsso* (no *tsheg*); L *semso*.

[12]b adds / (end of line).

[13]c *de*.

[14]be *rnams*.

[15]be *kyɨs*.

[16]ABFKQ add *//*.

[17]c *sem*.

[18]KQ *gyi*.

[19]b has the beginning of an *'a chung* crossed out by a *shad*.

[20]abe *dang*; c *dang /*; ABCDFHJKNQ *na*; LRT *pa dang*.

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skye bar 'gyur ro[1] //

de la[2] sa 'ɨ[3] khams nɨ bdag ma yɨn /[4] sems can ma yɨn / srog ma yɨn /[5] skye ba po ma[6] <H 186a> yɨn /[7] shed[8] las skyes pa[9] ma yɨn /[10] shed[11] pu[12] ma yɨn / bud med[13] ma yɨn / <L 248b> skyes pa[14] ma yɨn / ma nɨng[15] ma yɨn / nga[16] ma yin[17] /[18] bdag gɨ[19] ma yɨn[20] te[21] /[22] gzhan su 'ɨ[23] <F 191b> yang[24]

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[21]LRT add *kyang*.

[1]e *'gyurro* (no *tsheg*); L *'gyuro*.

[2]C *las*.

[3]bc *sa'ɨ* (omit the *tsheg*).

[4]A omits */*.

[5]A omits */*.

[6]A omits *ma*.

[7]AT omit */*.

[8]A *shes*.

[9]LT omit *pa*.

[10]c omits *shed las skyes pa ma yɨn /*.

[11]c has added something below the line, perhaps *las skyes*; e *skyes*.

[12]aL *pu*; bceBCDGHJKLNQRT *bu*; A *bu las*.

[13]aeABDFHJKLNQRT *med*; bc *myed*; C *mad*.

[14]J *ba*.

[15]B *nid*.

[16]K *de*.

[17]bc *yɨn*.

[18]c omits */*.

[19]be omit *gɨ*.

[20]e adds */*.

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ma yɨn no[1] //[2] de bzhɨn du chu 'ɨ[3] khams dang /[4] <N 197a> mye 'ɨ[5] khams dang /[6] rlung gɨ khams dang / nam mkha 'ɨ[7] khams dang /[8] <c 6> rnam par shes pa 'ɨ[9] khams kyang bdag <C 138b> ma yɨn / sems can ma yɨn[10] /[11] srog ma yɨn / skye ba po[12] ma yɨn / shed las[13] skyes[14] pa ma yɨn'[15] /[16] <B 159b; KQ 127a>

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[21]R omits *te*.

[22]c *//*.

[23]a *su 'ɨ*; bc *su'ɨ*; eACDFHJKLNQRT *su'i*; B *sa'i*.

[24]A omits *yang*.

[1]abc *yɨn no*; e *yinno* (no *tsheg*); A *yin*; BCDFHJKNQRT *yin no*; L *yino*.

[2]eAKQ omit the second */*.

[3]bc *chu'ɨ* (omit the *tsheg*).

[4]bc omit */*.

[5]bc *mye'ɨ* (omit the *tsheg*).

[6]L omits */*.

[7]a *nam mkha 'ɨ*; be *nam ka'i*; c *nnam kha'ɨ* (duplicated *na*); AL *namkha'i*; BCDFHKNQRT *nam mkha'i*; J *nam ma mkha'i*.

[8]c omits */*.

[9]bc *pa'ɨ* (omit the *tsheg*).

[10]c *sems can ma yɨn* written below the line; T added *na*, then erased it.

[11]c omits */*.

[12]K *pa*.

[13]c *la* (written below the line).

[14]T *skyed*.

[15]a *yɨn'*; bc *yɨn*; eABCDFHJLNQRT *yin*; K *la*.

[16]KQ omit */*.

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shed pu[1] ma yɨn / bud med[2] ma yɨn / skyes pa ma yɨn / ma nɨng[3] ma yɨn[4] / nga ma yɨn /[5] bdag gɨ[6] ma yɨn[7] / gzhan su 'ɨ[8] yang ma yin **<e 24b>** no // **<T 251a>**

de la[9] ma rɨg[10] pa 'a[11] gang zhe[12] na / khams[13] **<b *nya*-b>** drug po 'dɨ dag[14] nyɨd la[15] gang gcɨg[16] pur[17] 'du shes[18] pa dang /[19] rɨl por 'du shes[20] pa[21] dang / rtag[22] par 'du

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[1] aT *pu*; bceABCDFHJKLNQR *bu*.

[2] bc *myed*.

[3] B *nid*.

[4] bc *yin*.

[5] be omit */*.

[6] b omits *gɨ*; eBFK omit *gi*.

[7] b *yɨ te*.

[8] a *su 'ɨ*; beBFKQ *su*; c *su'ɨ*; ACDHJLNR *su'i*; T *su yi*.

[9] c omits *la*.

[10] c *rɨgs*.

[11] a adds *'a*; bceABCDFHJKLNQRT omit.

[12] A *zhes*.

[13] b adds / (end of page).

[14] LT omit *dag*.

[15] e adds */*.

[16] A *cig*.

[17] aeCDHJLNR *pur*; bA *phur*; cBFKQ *por* (F with *ra* written below the line).

[18] c *zhes*.

[19] BFKQ omit */*.

[20] c *zhes*.

[21] b *pa* written below the line.

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shes[1] pa dang / brtan bar[2] 'du shes[3] pa dang /[4] ther zug[5] du[6] 'du shes[7] pa dang /[8] bde bar 'du shes[9] pa dang /[10] sems can[11] dang[12] srog dang /[13] skye ba po dang / gso ba dang /[14] skyes bu dang[15] <R 288b> gang zag[16] du[17] 'du shes pa dang / shed las[18] skyes pa dang / shed bur[19] 'du shes pa dang / nga[20] zhes

---

[22]T *brtag*.

[1]c *zhes*.

[2]abceT *bar*; ABCDFHJKLNQR *par*.

[3]c *zhes*.

[4]c omits */*.

[5]abceBCDFHKLNQR *ther zug* (e *ther* with a letter erased between *the* and *ra*); A *ther gzugs*; J *thar zeug*; T *ther 'jug*.

[6]abce *du*; ABCDFHJKLNQRT *tu*.

[7]c *zhes*.

[8]A *//*.

[9]c *zhes*.

[10]ac */*; beA */ bdag du 'du shes pa dang /*; BCDFHJKLNQRT */ bdag tu 'du shes pa dang /*. The Sanskrit editions of Bp and Śs add *ātmasaṃjñā*; Mśs and Pp omit it.

[11]abceBCDFHJKNQ *sems can*; ALR *sems can du 'du shes pa*; T *sems can 'du shes pa*.

[12]ac *dang*; beABCDFHJKLNQRT *dang /*.

[13]A omits */*.

[14]b omits *gso ba dang /*.

[15]aBKLQT *dang*; bceACDFHJNR *dang /*.

[16]c *zag* has a scratched out *zhabs kyu*.

[17]abceA *du*; BCDFHJKLNQRT *tu*.

[18]c *la*; e *las* with *la* separated from *sa* by binding hole.

[19]T *par*.

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bya ba[1] dang / bdag gɨ[2] zhes bya bar[3] 'du shes pa ste /[4] 'dɨ lta bu <A 318a> las stsogs[5] pa myɨ shes pa[6] rnam pa[7] sna tshogs 'dɨ ni /[a] ma rɨg[8] ba[9] zhes bya 'o[10] //[11] de ltar ma rɨg[12] pa yod pas[13] yul rnams la 'dod chags dang[14] zhe[15] sdang dang /[16] gtɨ[17] mug 'jug ste / de la[18] yul rnams la /[a] 'dod chags dang / zhe sdang dang /[19] gtɨ <N 197b> mug gang[20] <F

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[20]R adds *shes*.

[1]abceBCDFHJKLNQRT *bya ba*; A *pa*.

[2]T *gis*.

[3]e *bar /* with the *ra* written below *ba*.

[4]c *// gzhan yang*.

[5]a *las stsogs*; bc *la stsogs*; e *la btsogs*; ACDHLNRT *la sogs*; BFJKQ *lasogs*.

[6]A omits *mi shes pa*.

[7]c *par* with the *ra* written below the line.

[8]c *rɨgs*.

[9]a *ba*; bceABCDFHJKLNQRT *pa*.

[10]bc *bya'o* (omit the *tsheg*).

[11]b omits // (end of line).

[12]c *rɨgs*.

[13]b *bas*.

[14]a *dang*; bceABCDFHJKLNQRT *dang /*.

[15]A *zhes*.

[16]A omits /.

[17]e *gti* with a smear before *gti*.

[18]abeABCDFHJKNQ *'jug ste / de la*; c *'jug ste // de la*; LRT 'jug go //.

[19]A omits /.

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192a; H 186b> yɨn ba[1] 'dɨ <e 25a> ni /[a] ma rɨg[2] pa 'ɨ[3] rkyen gyɨs[4] 'du byed rnams shes <D 120a> bya 'o[5] // dngos po so <a 60b> sor[6] rnaṃ[7] par[8] rɨg[9] pa nɨ rnam[10] par shes pa 'o[11] // rnam par shes pa dang[12] /[a] lhan cɨg[13] 'byung[14] ba /[a] nye bar len pa 'ɨ[15] phung po bzhɨ po[16] 'dɨ dag[17] nɨ[18] myɨng dang /[a] gzugs so[19] //[20] myɨng[21] dang gzugs la[22] rtend[23] pa 'ɨ[24] dbang

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[20]T *dgang* with the *da* crossed out.

[1]abceJT *ba*; ABCDFHKLNQR *pa*.

[2]ab *rɨg*; c *rɨgs*; eABCDFHJKLNQR *rig*; T *rigs*.

[3]a *pa 'ɨ*; bc *pa'ɨ*; eABCDHJLNRT *pa'i*; F *par*; KQ *pa 'i*.

[4]a *gyɨs*; bc *kyɨs*; eACJ *kyis*; BDFHKLNQRT *gyis*.

[5]a *rnams shes bya 'o*; b *rnams so*; cBCFJKQ *rnams shes bya'o*; e *rnamsso* (no *tsheg*); ADHLNRT *rnams zhes bya'o*.

[6]a *sor* with the *ra* written below the line.

[7]a *rnaṃ*; bceABCDFHJKLNQRT *rnam*.

[8]a *par* written below the line.

[9]c *rɨgs*.

[10]b *rnams*.

[11]a *pa 'o*; b *pa'o* with *pa* written below the line; ceABCDFHJKNQRT *pa'o*; L *po'o*.

[12]A *ni*.

[13]eA *gcig*.

[14]aT *'byung*; beABCDFHJKLNQR *byung*.

[15]b *pa'ɨ* (omits the *tsheg*); J *ba'i*.

[16]KLQT *bo*.

[17]R omits *dag*.

[18]b adds */*.

[19]abABCDFHJKNQR *gzugs so*; e *gzugsso* (no *tsheg*); L *gzugso*;

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po rnams nɨ /[a] skye mched drug go //[1] <L 249a> chos gsum <J 136b> 'dus pa nɨ[2] reg[3] pa 'o //[4] <b *ta-a*> reg pa myong ba nɨ /[a] tshor ba 'o[5] //[6] tshor ba la[7] zhend[8] pa nɨ /[a] sred pa 'o[9] //[10] sred pa[11] 'phel ba nɨ /[a] lend[12] pa 'o[13] // lend[14] pa[15]

T omits.

[20]c omits *rnam par shes pa dang / lhan cɨg 'byung ba / nye bar len pa 'ɨ phung po bzhɨ po 'dɨ dag nɨ myɨng dang / gzugs so //*; A omits the second /; T omits *ming dang gzugs so //*.

[21]T *mɨng* with *nga* subscribed in *dbu med*.

[22]e has an erasure between *la* and *rten*.

[23]a *rtend*; bHN *brten*; ceABCDFJKLQRT *rten*.

[24]a *pa 'ɨ*; b *pa'ɨ*; c *ba'ɨ*; eABCDFHJKLNQRT *pa'i*.

[1]abceCDHJLR *//*; ABCFKNQT omit the first /.

[2]FK *mi*.

[3]A *rag*.

[4]A omits the second /.

[5]b *ba'o* (omits the *tsheg*); e *ba 'o*.

[6]A omits *reg pa myong ba ni tshor ba'o //*.

[7]c *las*.

[8]a *zhend*; bceBCDFHJKLNQRT *zhen*; A *gzhan*.

[9]bc *pa'o* (omit the *tsheg*).

[10]eJ omit the second /.

[11]c adds *las*.

[12]bc *len*.

[13]a *pa 'o*; beABCDFHJKLNQRT *pa'o*; c *ba'o*.

[14]bc *len*.

[15]c *ba*.

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las skyes pa[1] nɨ[2] /[a] srid pa[3] skyes[4] pa 'ɨ[5] las[6] nɨ[7] /[a] srid[8] pa 'o[9] // rgyu de las phung po /[a] 'byung[10] ba[11] nɨ skye ba 'o[12] // skyes[13] nas phung po /[a] smyɨnd[14] pa[15] nɨ rga ba 'o[16] // rgas[17] nas phung po 'jɨg[18] pa nɨ /[a] 'chɨ **<B 160a>** ba 'o[19] //[20] 'chɨ zhing **<C 139a>** myos[21] te /[22] mngon bar[23] chags[24] pa

---

[1]F *ba*.

[2]a *nɨ*; beABCDFHJKLNQRT *yang*; c omits.

[3]aeALRT *srid pa*; b *srɨd pa'ɨ*; c *srɨd*; BCDFHJKNQ omit.

[4]a *skyes*; beBCDFJKLQRT *skyed*; cAHN *bskyed*.

[5]bc *pa'ɨ* (omit the *tsheg*).

[6]c adds *'dɨ*.

[7]c *ni*.

[8]aABCDFHJKLNQRT *srid*; bc *srɨd*; e *sred*.

[9]bc *pa'o* (omit the *tsheg*).

[10]abceLRT *'byung*; ABCDFHJKNQ *byung*.

[11]B *pa*.

[12]c *ba'o* (omits the *tsheg*).

[13]c *skye*.

[14]a *smyɨnd*; b *smyɨn*; ce *smyin*; ABCDFHJKLNQRT *smin*.

[15]c *ba*.

[16]a *rga ba 'o*; bcABCDFHJKLNQRT *rga ba'o*; e *rgas pa'o*.

[17]b adds / (end of line).

[18]abc *'jɨg*; eLRT *'jig*; ABCDFHJKNQ *zhig*.

[19]bc *ba'o* (omit the *tsheg*).

[20]ce omit the second /.

[21]abeABCDFHJKNQ *myos*; c *myongs*; LR *smos*; T *smyongs*.

[22]ac /; beABCDFHJKLNQRT omit.

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dang /[1] bcas pa 'ɨ[2] nang gɨ yongs su[3] gdung ba <T 251b> nɨ mya ngan to[4] // mya ngan las 'byung[5] ba 'ɨ[6] tshig du[7] /[a] smra[8] ba'[9] ni'[10] /[a] smre[11] sngags[12] 'don[13] pa 'o[14] // rnam par shes

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[23]abceJT *bar*; ABCDFHKLNQR *par*.

[24]R *'chag*.

[1]abc */*; eABCDFHJKLNQRT omit.

[2]bc *pa'ɨ* (omit the *tsheg*).

[3]aABCDFHJKNQRT *yongs su*; b *yong su*; cL *yongsu*; e *yongssu* (no *tsheg*).

[4]acBCDFHJKQ *ngan to*; beART *ngan no*; L *ngano*; N *ngan rto*.

[5]ac *'byung*; beABCDFHJKLNQRT *byung*.

[6]bc *ba'ɨ* (omit the *tsheg*).

[7]abceA *du*; BCDFHJKLNQRT *tu*.

[8]abeCDHJLNRT *smra*; c *smras*; ABFKQ *smre*.

[9]a *ba'*; beABCDFHJKLNQRT *ba*; c *pa*.

[10]a *ni'*; bc *nɨ*; eABCDFHJKLNQRT *ni*.

[11]DH *smra*.

[12]F *sngags* with *sa* abbreviated and subscribed; T *smags*.

[13]acBCDFHJKLNQRT *'don*; be omit; A *'dod*.

[14]c *ba'o*.

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pa 'ɨ[1] lnga 'ɨ[2] tshogs[3] <e 25b> dang[4] ldan ba 'ɨ[5] myi[6] bde ba myong ba nɨ sdug bsngal[7] <R 289a> lo[8] // yɨd la byed pa dang ldan ba[9] yɨd[10] gyɨ[11] sdug bsngal nɨ yid kyɨ[12] myɨ bde[13] ba 'o[14] // gzhan yang 'dɨ lta bu[15] las stsogs[16] pa[17] nye ba 'ɨ[18] nyon mongs pa[19] gang yɨn ba[20] de dag[21] nɨ /[a] 'khrug[22]

---

[1]a *pa 'ɨ*; bceABCDFHJKLNQRT *pa*.

[2]a *lnga 'ɨ*; bc *lnga'ɨ*; e *lnga 'i*; ABCDFHJKLNQR *lnga'i*; T *lha'i*.

[3]A adds *pa*.

[4]c adds */*.

[5]a *ba 'ɨ*; bc *ba'ɨ*; eJT *ba'i*; ABCDFHKLNQR *pa'i*.

[6]b *myɨ*.

[7]b *sngal*.

[8]beLRT *ba'o*.

[9]abceLT *ba*; ABCDFHKNQ *pa'i*; J *ba'i*; R *pa*.

[10]B *yɨd*.

[11]a *gyɨ*; bc *kyɨ*; eABCDFHJKLNQRT *kyi*.

[12]a *kyɨ*; bceABCDFHJKLNQRT omit.

[13]J *dbed*.

[14]bc *ba'o* (omit the *tsheg*).

[15]abceBCDFHJKLNQRT *lta bu*; A *dag*.

[16]ae *las stsogs*; bc *la stsogs*; ABCDJLNRT *la sogs*; FJKQ *lasogs*.

[17]abce *pa*; ABCDFHJKLNQRT *pa'i*.

[18]a *ba 'ɨ*; bc *ba'ɨ*; eBCDFHJKLNQRT *ba'i*; A *bar*.

[19]abceBCDFHJKLQRT *pa*; A *pa'i*; N *ba*.

[20]abceJLT *ba*; ABCDFHKNQR *pa*.

[21]b omits *de dag*.

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pa[1] zhes bya 'o[2] //

de la mun pa'[3] /[4] chen po 'ɨ[5] phyir[6] /[a] <KQ 127b> ma rɨg pa 'o[7] //[8] mngon bar[9] 'du byed pa 'ɨ[10] phyir[11] /[a] 'du byed rnams so[12] // rnam par <A 318b> rɨg[13] pa 'ɨ[14] <F 192b> phyir[15] /[a] rnam[16] par shes[17] pa 'o[18] // rtend[19] pa 'ɨ[20] phyir <N 198a>

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[22]cT *'khrugs*.

[1]b *pa* written below the line.

[2]bc *bya'o* (omit the *tsheg*).

[3]a *pa'*; bceABCDFHJKLNQRT *pa*.

[4]a / (end of line); bceABCDFHJKLNQRT omit.

[5]a *po 'ɨ*; b *po'ɨ*; ceABCDFHJKLNQRT *po'i*.

[6]b *phyɨr*; e erased an extra *ra* after *phyir*.

[7]ae *pa 'o*; bABCDFHJKLNQRT *pa'o*.

[8]e omits the second /; BFKQ omit //.

[9]abeJLT *bar*; ABCDFHKNQR *par*.

[10]b *pa'ɨ* (omits the *tsheg*).

[11]b *phyɨr*; c omits *ma rɨg pa 'o // mngon bar 'du byed pa 'ɨ phyir*.

[12]e *rnamsso* (no *tsheg*); L *rnamso*.

[13]c *rɨgs*.

[14]bc *pa'ɨ* (omit the *tsheg*).

[15]b *phyɨr*.

[16]T *rnams* with the *sa* crossed out.

[17]A *shes* with *sa* written below the line.

[18]bc *pa'o* (omit the *tsheg*).

[19]bc *rten*.

[20]bc *pa'ɨ* (omit the *tsheg*).

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myɨng dang gzugs so[1] // skye ba 'ɨ[2] <H 187a> sgo 'ɨ[3] phyir /[a] skye mched drug go //[4] reg[5] pa 'ɨ[6] phyir[7] /[a] <c 8> reg pa 'o[8] //[9] myong[10] ba 'ɨ[11] phyir /[a] tshor ba 'o[12] //[13] skom[14] ba 'ɨ[15] phyɨr[16] sred pa 'o[17] //[18] <b *ta*-b> nye bar len pa 'ɨ[19] phyir[20] len pa 'o[21] // yang srɨd[22] pa[23] skyed[24] pa 'ɨ[25] phyir[26] /[a]

---

[1]e *gzugsso* (no *tsheg*).

[2]bc *ba'ɨ* (omit the *tsheg*).

[3]a *sgo 'ɨ*; b *sgo'ɨ*; ceBCDFHJKLNQRT *sgo'i*; A omits.

[4]abceDHJR *go //*; BCFKLNQ *go /*; A *go*; T *go / go /*.

[5]c *rɨg*.

[6]a *pa 'ɨ*; b *pa'ɨ*; ceABCDFHJKLNQRT *pa'i*.

[7]c *phyɨr*.

[8]ae *pa 'o*; bc *pa'o*.

[9]J omits the second /.

[10]A *ming*.

[11]bc *ba'ɨ* (omit the *tsheg*).

[12]a *ba 'o*; bcABCDFHKLNQR *ba'o*; J *pa'o*.

[13]T omits *myong ba'i phyir tshor ba'o //*.

[14]abceBCDHJKLNQRT *skom*; A *skoms*; F *bskom*.

[15]a *ba 'ɨ*; bc *ba'ɨ*; eT *ba'i*; ABCDFHJKLNQR *pa'i*.

[16]bc *phyir*.

[17]bc *pa'o* (omit the *tsheg*).

[18]b omits the second /.

[19]a *pa 'ɨ*; b *pa'ɨ*; c *ba'ɨ*; eABCDFHJKLNQRT *pa'i*.

[20]e *phyir* with *ra* written below the line.

[21]a *pa 'o*; beABCDFHJKLNQRT *pa'o*; c *ba'o*.

[22]A *sred*.

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srid[1] pa'o // phung po 'byung ba 'ɨ[2] phyir[3] skye[4] ba 'o[5] //[6] phung po ṡmyɨnd[7] pa 'ɨ[8] phyir[9] /[a] rga ba 'o[10] //[11] 'jɨg pa 'ɨ[12] phyir[13] /[a] 'chɨ[14] ba 'o[15] // mya ngan byed[16] pa 'ɨ[17] phyir[18] /[a] mya ngan to[19] // tshɨg gɨs[20] smre ba 'ɨ <e 26a>

---

[23]c omits *pa*.

[24]abce *skyed*; A *bskyed*; BCDFHJKLNQRT *skye*.

[25]a *pa 'ɨ*; bc *pa'ɨ*; eA *pa'i*; BCDFHJKLNQRT *ba'i*.

[26]c *phyɨr*.

[1]aeBCDFHJKLNQR *srid*; bc *srɨd*; A *sred*; T *sris*.

[2]bc *ba'ɨ* (omit the *tsheg*).

[3]b *phyɨr*.

[4]A *skyes*.

[5]bc *ba'o* (omit the *tsheg*).

[6]F omits the second /.

[7]a *smyɨnd*; b *smyɨn*; ce *smyin*; ABCDFHJKLNQRT *smin*.

[8]bc *ba'ɨ*.

[9]be omit *phyir*.

[10]ab *rga ba 'o*; c *rga shɨ 'o*; eABCDHJKLNQRT *rga ba'o*; F *rga'o*.

[11]b omits the second /.

[12]bc *pa'ɨ* (omit the *tsheg*).

[13]b *phyɨr*.

[14]A *'chis*.

[15]bc *ba'o* (omit the *tsheg*).

[16]N *byad*.

[17]bc *pa'ɨ* (omit the *tsheg*).

[18]b *phyɨr*.

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phyir /[1] smre[2] sngags 'dond[3] pa 'o[4] // lus la gnod pa 'ɨ[5] phyir[6] /[a] sdug[7] bsngal[8] ba 'o[9] //[10] sems[11] la[12] gnod pa 'ɨ[13] phyir[14] /[a] yɨd myɨ bde[15] <a 61a> bde[16] ba 'o[17] //[18] nyon mongs pa 'ɨ[19] phyir[20] /[a] 'khrug[21] pa 'o[22] //

---

[19]abceBCDFHJKNQ *ngan to*; ART *ngan no*; L *ngano*.

[20]A *gi*.

[1]a *smre ba 'ɨ phyir /*; b *smre ba'ɨ phyir*; c *smras pa'ɨ phyir*; eD *smra ba'i phyir*; A omits; BCFHJKNQRT *smre ba'i phyir*; L *smre ba'i*.

[2]L omits *smre*.

[3]bc *'don*.

[4]c *ba'o*.

[5]bc *pa'ɨ* (omit the *tsheg*).

[6]b *phyɨr*.

[7]B *sdugs* with three dots over the final *sa* indicating it is an error.

[8]c *bsngald*.

[9]a *ba 'o*; be *lo*; c *pa'o*; ABCDFHJKLNQRT *ba'o*.

[10]c omits *//*.

[11]A adds *can*.

[12]c *la'*.

[13]bc *pa'ɨ* (omit the *tsheg*).

[14]b *phyɨr*.

[15]J *bdi*.

[16]a repeats *bde*; bceABCDFHJKLNQRT omit the second *bde*.

[17]a *ba 'o*; bceABCDFHKLNQRT *ba'o*; J *pa'o*.

[18]J omits the second */*.

[19]bc *pa'ɨ* (omit the *tsheg*).

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gzhan yang de[1] kho na myɨ rtogs shɨng /[a] log par shes te[2] /[3] myɨ shes pa nɨ ma rɨg[4] pa 'o[5] //

de ltar ma rɨg[6] pa yod[7] na /[a] 'du[8] byed rnam gsum[9] **<L 249b>** mngon[10] bar[11] 'grub ste /[12] bsod nams su[13] **<B 160b>** nye bar[14] 'gro ba dang /[15] bsod nams ma yɨn bar[16] nye bar 'gro ba dang /[17] myɨ g.yo bar nye bar myɨ[18] 'gro ba 'o[19] //[20]

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[20]b *phyɨr*.

[21]c *'khrugs*.

[22]ae *pa 'o*; bcABCDFHKLNQRT *pa'o*; J *ba'o*.

[1]R *'di*.

[2]c *de*.

[3]abceA /; BCDFHJKLNQRT omit.

[4]c *rɨgs*.

[5]ae *pa 'o*; bc *pa'o*.

[6]c *rɨgs*.

[7]T *yods* with the *sa* crossed out (three dot method).

[8]B adds *shes* with dots over it indicating a mistake.

[9]acABCDFHJKLNQR *rnam gsum*; b *rnams su*; e *rnam sum*; T *rnam pa gsum*.

[10]A omits *mngon*.

[11]abceJT *bar*; A omits; BCDFHKLQR *par*.

[12]e //.

[13]abBCDHJKNQRT *nams su*; ceAL *namsu*; F *nams*.

[14]be omit *nye bar*.

[15]c //.

[16]abceJLT *bar*; ABCDFHKNQR *par*.

[17]c *na* for /.

[18]a *myɨ*; b /; ceABCDFHJKLNQRT omit.

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de la bsod <D 120b; R 289b> nams <T 252a> su[1] nye bar 'gro ba 'ɨ[2] 'du byed rnams las[3] /[4] bsod nams su[5] nye bar 'gro ba 'ɨ[6] rnam par ...[7]

DUNHUANG: ... shes pa[8] nyɨd du 'gyur[9] te /[10] 'dɨ dag nɨ ma rɨg[11] pa 'ɨ[12] rkyen gyɨs[13] 'du byed rnams shes[14] bya 'o[15] //

19a *'gro ba 'o*; bcABCDFHJKLQRT *'gro ba'o*; e *'gro ba dang*; N *'gro'o*.

20e omits the second /; DHLRT add *'di dag ni ma rig pa'i rkyen gyis 'du byed rnams zhes* [LT *shes*] *bya 'o //*.

1cAL *namsu*.

2bc *ba'ɨ* (omit the *tsheg*).

3c *la*.

4ae /; bcABCDFHJKLNQRT omit.

5cAL *namsu*; e omits *su*.

6bc *ba'ɨ* (omit the *tsheg*).

7Here, where *'du byed* (*saṃskāra*) and *rnam par shes pa* (*vijñāna*) are explained, there is a divergence between the Dunhuang texts and the later classical editions. First the Dunhuang account is presented followed by that of the classical editions.

8c omits *pa*.

9c *gyur*.

10c *//*.

11c *rɨgs*.

12bc *pa'ɨ*.

13a *gyɨs*; b *kyas*; c *kyis /*; e *kyis*.

14c *zhes*.

15bc *bya'o*.

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bsod nams ma yɨn bar[1] nye bar 'gro ba 'ɨ[2] 'du byed rnams /[a] las[3] /[4] bsod nams ma yɨn bar nye bar 'gro ba 'ɨ[5] rnam par shes pa[6] nyɨd du 'gyur te /[7] 'dɨ[8] ni[9] <b *tha*-a> 'du byed kyi rkyen gyɨs[10] <e 26b> rnam par shes pa zhes bya 'o[11] // myɨ g.yo bar nye bar[12] 'gro ba 'ɨ[13] 'du byed rnams las /[14] myɨ g.yo bar nyer bar ma[15] 'gro ba'ɨ rnam par shes pa[16] nyɨd du 'gyur[17] te /[18] 'dɨ ni rnam par shes pa 'ɨ[19] rkyen gyɨ s[20] myɨng[21] dang

---

[1]e *ba'i*.

[2]bc *ba'ɨ*.

[3]c *la*.

[4]c omits */*.

[5]bc *ba'ɨ*.

[6]e *pa'i*.

[7]c *//*.

[8]b adds *dag*.

[9]b *nɨ*.

[10]ab *gyɨs*; c *kyɨs*; e *kyis*.

[11]b *bya'o*.

[12]c omits *nye bar*.

[13]bc *ba'ɨ*.

[14]c omits *las /*.

[15]bce omit *ma*.

[16]e *pa* written below the line.

[17]c *gyur*.

[18]c *//*.

[19]bc *pa'ɨ*.

[20]a *gyɨ s*; b *kyɨs*; c *gyɨs*; e *gyis*.

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gzugs shes bya 'o //

CLASSICAL EDITIONS: ... shes pa nyid du 'gyur ba dang[1] / bsod <J 137a> nams[2] ma yin par[3] nye bar[4] 'gro <C 139b> ba'i 'du byed rnams las[5] bsod nams ma yin par[6] nye bar[7] 'gro ba'i rnam par shes pa nyid du 'gyur ba dang[8] / mi g.yo bar[9] nye bar[10] <F 193a> 'gro[11] ba'i 'du <H 187b> byed rnams las[12] mi g.yo bar nye bar[13] 'gro ba'i rnam par shes pa <N 198b> nyid du 'gyur ba[14] 'di ni[15] 'du byed kyi rkyen gyis[16] rnam par shes pa zhes bya'o //

---

[21]C *myíng*.

[1]ABCDFHJKNQ *ba dang*; LRT omit *ba dang*.

[2]A *namsu*.

[3]JLT *bar*.

[4]T omits *nye bar*.

[5]A adds */*.

[6]ABCDFHKNQ *par*; J *bar*; LRT *ba*.

[7]A omits *nye bar*.

[8]ABCDFHJKNQ *ba dang*; LRT omit *ba dang*.

[9]A *ba'i*.

[10]F *bar* with *ra* written below the line (end of line).

[11]N *'bro*.

[12]LT add */*.

[13]T omits *nye bar*.

[14]ABCDFHJKNQ *ba*; LR *te /*; T *'te /* with the *'a chung* crossed out.

[15]A adds */*.

[16]A *gyi*.

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rnam par shes pa dang[1] lhan cig skyes pa[2] phung po[3] gzugs can ma yin pa[4] bzhi dang /[5] gzugs gang yin pa[6] de[7] ni **<A 319a>** rnam par shes pa'i[8] rkyen gyis ming dang gzugs shes[9] bya'o //[10]

[COLLATION OF DUNHUANG WITH CLASSICAL EDITIONS RESUMES]

myɨng dang gzugs rnam par 'pheld[11] pas[12] skye mched drug gɨ[13] sgo nas[14] /[15] bya ba byed pa rnams 'byung ste /[16] de[17] ni[18] myɨng[19] dang gzugs kyɨ rkyen gyɨs[20] skye mched[21] drug

---

[1]BFKQ add /.

[2]A *pa'i*.

[3]A adds //.

[4]ACDFHKNQ *pa*; B *par* with three dots over *ra* indicating it is an error; J *ba*.

[5]BFKQ omit /.

[6]LRT omit *rnam par shes pa dang lhan cig skyes pa phung po gzugs can ma yin pa bzhi dang / gzugs gang yin pa*.

[7]LRT *'di*.

[8]F *pa'i* with subscribed *'a chung* (end of line).

[9]ABCFJKQT *shes*; DHLNR *zhes*.

[10]J omits the second /.

[11]bc *'phel*.

[12]a *pas*; bceBCDFHJKNQR *bas*; AT *bas /*; L *ba /*.

[13]e *gyis*.

[14]N *zhes*.

[15]aeLT /; bcABCDFHJKNQR omit.

[16]c //.

[17]LRT *'di*.

[18]aeBCDFHJKLNQRT *ni*; bc *nɨ*; A *ltar*.

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ces[1] bya 'o[2] //[3] skye mched[4] drug po dag las[5] /[6] reg pee'[7] tshogs drug 'byung[8] ste /[9] de[10] ni skye mched drug gɨ[11] rkyen gyis reg ba[12] zhes bya 'o[13] //

jɨ[14] lta[15] bur[16] reg pa 'byung ba[17] /[18] de lta[19] 'bur[20]

19c *mying*.

20a *gyɨs* with *sa* below the line; bc *kyɨs*; e *kyis*; A *gyi*; BCDFHJKLNQRT *gyis*.

21c *tshor ba* for *skye mched*.

1A *zhes*.

2bc *bya'o* (omit the *tsheg*).

3J omits the second /.

4KQ *mche da* (a misplaced *tsheg*).

5abceRT *las*; ABCDFHJKLNQ *la*.

6aLRT /; bceABCDFHJKNQ omit.

7a *pee'* (*pa, greng bu, greng bu, 'a chung*); bc *pa'ɨ*; eABCDFHJKLNQRT *pa'i*.

8L *'gyur*.

9cA //.

10BFKLQRT *'di*.

11a *gɨ*; bc *kyɨs*; eCDHJLNRT *gi*; ABFKQ *gis*.

12a *ba*; bceABCDFHJKLNQRT *pa*.

13bc *bya'o* (omit the *tsheg*).

14ab *jɨ*; c *cɨ*; e *ci*; ABCDFHJKLNQRT *ji*.

15eT *ltar* (T with the *ra* crossed out).

16cA *bu*.

17A *bas*.

18aA /; bceBCDFHJKLNQRT omit.

19CHJN *ltar*.

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tshor ba 'byung ste[1] /[2] de nɨ[3] reg[4] pa 'ɨ[5] rkyen[6] gyɨs[7] tshor[8] ba zhes bya 'o[9] //[10]

tshor ba 'ɨ[11] bye brag <KQ 128a> de dag[12] myong ba dang /[13] mngon bar[14] dga' ba dang / lhag par zhen[15] pa dang[16] /[17] lhag par[18] zhen[19] nas /[20] 'dug pa de nɨ[21] tshor ba 'ɨ[22] rkyen

---

[20]a *'bur*; beBCDFHJKLNQRT *bur*; cA *bu*.

[1]T *te*.

[2]c *//*.

[3]b *ni*.

[4]T *rig*.

[5]bc *pa'ɨ* (omit the *tsheg*).

[6]b omits *rkyen*.

[7]a *gyɨs*; b *kyɨs*; c omits; eABCDFHJKLNQR *gyis*; T *gyi*.

[8]L *chos*.

[9]bc *bya'o* (omit the *tsheg*).

[10]J omits the second /.

[11]bc *ba'ɨ* (omit the *tsheg*).

[12]b omits *dag*.

[13]cBFKQ omit /.

[14]abceJLT *bar*; ABCDFHJKNQR *par*.

[15]c *zhan*.

[16]ALRT omit *lhag par zhen pa dang*.

[17]bALRT omit /; c *//*.

[18]A *pa'i*.

[19]cA *zhan*.

[20]a /; beABCDFHJKLNQRT omit; c *//*.

[21]b adds /.

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gyɨs[1] sred[2] pa zhes bya 'o[3] //[4] myong ba dang[5] mngon bar[6] dga'[7] ba dang /[8] lhag par zhen[9] nas /[a] 'dug[10] pa las[11] bdag sdug pa 'ɨ[12] ngo bo dang / bde[13] ba 'ɨ[14] ngo bo[15] dang /[16] 'bral[17] <B 161a> bar ma gyurd[18] cɨg /[19] snyam du yongs su[20]

---

[22]bc *ba'ɨ* (omit the *tsheg*).

[1]bc *kyɨs*.

[2]L *srid*.

[3]c *bya'o* (omits the *tsheg*).

[4]J omits the second /.

[5]abA *dang*; ceBCDFHJKLNQRT *dang /*.

[6]abceJLT *bar*; ABCDFHJKNQR *par*.

[7]A omits *dga'*.

[8]acLRT /; beBCDFHJKNQ / *lhag par zhen pa <e 27a> dang /*; A *lhag par zhan pa dang /*.

[9]cA *zhan*.

[10]c *'dus*.

[11]LRT add /.

[12]a *pa 'ɨ*; b *pa'ɨ*; c *pa*; eABCDFHJKLNQRT *pa'i*.

[13]B *de*.

[14]bc *ba'ɨ* (omit the *tsheg*).

[15]A adds *nyid*.

[16]abeT /; c //; ABCDFHJKLNQR omit. T repeats *bde ba'i ngo bo dang*.

[17]abeACFHJKNQ *'bral*; cDLRT *bral*; B *'brel*.

[18]a *gyurd*; beABCDFHJKLNQRT *gyur*; c *'gyur*.

[19]ab /; ceABCDFHJKLNQRT omit.

[20]cAL *yongsu*; e *yongssu* (no *tsheg*).

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myɨ gtong bar[1] phyɨr zhɨng[2] smond[3] pa[4] 'dɨ ni[5] /[6] sred pa 'ɨ[7] rkyen gyɨs[8] <b *tha*-b> lend[9] pa[10] zhes bya 'o[11] //[12] <a 61b>

de ltar <F 193b> smon cɨng[13] yang[14] <L 250a> srɨd[15] pa skyed[16] pa 'ɨ[17] las[18] lus[19] dang /[20] ngag dang /[21] yɨd gyɨs[22]

---

[1]AT *ba'i*.

[2]a *zhɨng* written below the line.

[3]bc *smon*.

[4]c *ba*.

[5]A *na*.

[6]aLRT /; bceABCDFHJKNQ omit.

[7]a *pa 'ɨ*; bc *pa'ɨ*; eACDFHJKLNQRT *pa'i*; B *pa*.

[8]a *gyɨs*; b *kyɨs* / (end of page); c *kyɨs*; e *kyis*; A *gyi*; BCDFHJKLNQRT *gyis*.

[9]bc *len*.

[10]c *ba*.

[11]bc *bya'o* (omit the *tsheg*).

[12]J omits the second /.

[13]ab *cɨng*; c *zhɨng*; eACDHJLNRT *cing*; BFKQ *zhing*.

[14]c omits *yang*.

[15]c *srid*.

[16]abceCDJLRT *skyed*; AHN *bskyed*; BFKQ *skyes*.

[17]bc *pa'ɨ* (omit the *tsheg*).

[18]LNRT add /.

[19]c adds *pa*.

[20]c //; ABFKLQT omit /.

[21]bBFKLQT omit /.

[22]ab *gyɨs*; c *kyɨ*; eACDFHJKLNQRT *kyis*; B *kyis kyis* with

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kun nas slong[1] ba de ni[2] /[3] lend[4] pa 'ɨ[5] rkyen gyɨs[6] <T 252b> srɨd[7] pa zhes bya 'o[8] // las de <c 8; H 188a; N 199a; R 290a> las[9] skyes pa 'ɨ[10] phung po lnga[11] rnams grub[12] pa[13] gang yɨn ba[14] de nɨ[15] /[16] srid[17] pa 'ɨ[18] rkyen gyɨs[19] skye ba zhes bya 'o[20] //[21] skyes nas mngon du[22] grub[23] pa 'ɨ[24] phung po rnams

---

dots over the second *kyis* indicating it is an error.

[1]A *stong*.

[2]b *nɨ*.

[3]abLRT /; ceABCDFHJKNQ omit.

[4]bc *len*.

[5]a *pa 'ɨ*; b *pa'ɨ*; c *ba'ɨ*; eABCDFHJKLNQRT *pa'i*.

[6]ab *gyɨs*; c *kyɨs*; e *kyis*; A *kyi*; BCDFHJKLNQRT *gyis*.

[7]c *srid*.

[8]bc *bya'o* (omit the *tsheg*).

[9]A *la*.

[10]bc *pa'ɨ* (omit the *tsheg*).

[11]cT omit *lnga*.

[12]aLRT *grub*; bceABCDFHJKNQ *'grub*.

[13]abcABDFHJKNQRT *pa*; eL *ba*; C is illegible.

[14]abceJT *ba*; ABCDFHKLNQR *pa*.

[15]bc *ni*.

[16]aA /; bceBCDFHJKLNQRT omit.

[17]c *srɨd*.

[18]bc *pa'ɨ* (omit the *tsheg*).

[19]ab *gyɨs*; c *kyɨs*; e *kyis*; ABCDFHJKLNQRT *gyis*.

[20]bc *bya'o* (omit the *tsheg*).

[21]J omits the second /.

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kyɨ 'pheld[1] pa[2] yongs su[3] smyɨnd[4] pa dang / 'jɨg[5] par 'gyur[6] pa[7] de <C 140a> nɨ /[8] skye ba 'ɨ[9] rkyen gyɨs[10] rga shɨ zhes bya 'o[11] //[12]

de ltar rten cɨng 'breld[13] par[14] 'byung ba 'ɨ[15] yan lag[16]

---

[22]A *par*.

[23]abceLRT *grub*; ABCDFHJKNQ *'grub*.

[24]bc *pa'ɨ* (omit the *tsheg*).

[1]bc *'phel*.

[2]a *pa*; bceABCDFHJKLNQR *ba*; T *bar*.

[3]cL *yongsu*.

[4]bc *smyɨn*.

[5]c *'jɨgs*.

[6]c *gyur*.

[7]a *pa*; bcdABCDFHJKLNQRT *ba*.

[8]aAR */*; bcdBCDFHJKLNQT omit.

[9]bc *ba'ɨ* (omit the *tsheg*).

[10]a *gyɨs*; bc *kyɨs*; eBCDFHJKLNQRT *gyis*; A *gyi*.

[11]c *bya'o* (omits the *tsheg*).

[12]J omits the second */*.

[13]bc *'brel*.

[14]ABCKQ *bar*.

[15]bc *ba'ɨ* (omit the *tsheg*).

[16]e erased a *ga* before *lag*.

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bcu gnyɨs po 'dɨ[1] ni /[2] rgyu gzhan[3] dang /[a] gzhan las <J 137b> byung[4] ba /[5] rkyen gzhan dang[6] gzhan las <A 319b> byung[7] ba[8] / rtag pa ma yɨn /[9] myɨ[10] rtag[11] pa ma yin[12] /[13] <e 27b; D 121a> 'dus[14] byas[15] ma yɨn /[16] 'dus[17] ma byas ma yɨn[18] /[19] rgyu myed pa ma yɨn / rkyen myed pa ma yɨn /[20] myong ba po[21]

---

[1]abce *'dɨ*; ABCDFHJKLNQRT *'di dag*.

[2]aALRT /; bceBCDFHJKNQ omit.

[3]A *bzhan*.

[4]ce *'byung*.

[5]c omits /.

[6]bc add /.

[7]e *'byung*.

[8]T omits *ba*.

[9]BFKLQT omit /.

[10]c *myi*.

[11]T *rtog*.

[12]T adds *no*.

[13]c omits /.

[14]L *'du*.

[15]c omits *byas*.

[16]BFKQ omit /.

[17]L *'du*.

[18]c *yin*.

[19]c //.

[20]c //.

[21]abcR *ba po*; e omits; ABCDFHJKNQT *ba*; L *bo*.

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yod pa[1] ma[2] yɨn / zad pa 'ɨ[3] chos ma yɨn /[4] 'jɨg[5] pa 'ɨ[6] chos ma yɨn[7] /[8] 'gog[9] pa 'ɨ[10] chos ma yɨn te[11] /[12] thog ma[13] myed pa 'ɨ[14] dus nas[15] /[16] zhugs pa[17] rgyun ma chad par klung[18] gi rgyun bzhin du[19] rjes su[20] zhugs pa 'o[21] //[22]

---

[1]e adds *po*.

[2]b *ma* written below the line.

[3]b *pa'ɨ* (omits the *tsheg*).

[4]c *//*.

[5]c *'jɨgs*.

[6]bc *pa'ɨ* (omit the *tsheg*); e *pa'i* with *pa* at the end of one line and *'i* at the beginning of the next line (no *tsheg*).

[7]b *'jɨg pa'ɨ chos ma yɨn* is written below the line.

[8]b omits */*; c *//*.

[9]R *'gag*.

[10]bc *pa'ɨ* (omit the *tsheg*).

[11]A omits *te*.

[12]c *//*.

[13]a *ma* written below the line.

[14]bc *pa'ɨ* (omit the *tsheg*).

[15]bA *na*.

[16]abcLT */*; eABCDFHJKNQR omit.

[17]ace *pa*; bABCDFHJKLNQRT *pa /*.

[18]BFKQ *rlung*; J is illegible.

[19]abceABCDFHJKNQ *zhugs pa rgyun ma chad par klung gɨ rgyun bzhɨn du* [FKQ omit *du*] (see just above for other variants); LRT *klung gi rgyun bzhin du / rgyun ma chad par* [L omits */*].

[20]cAL *rjesu*; e *rjessu* (no *tsheg*).

[21]ae *pa 'o* (a *pa* is illegible); bcABCDFHJKLNQRT *pa'o*.

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rten cɨng 'breld[1] par[2] <d **begins**> 'byung ba 'ɨ[3] yan lag bcu gnyɨs po[4] 'dɨ[5] ni /[6] rgyu gzhan dang[7] gzhan las byung[8] ba[9] /[10] rkyen gzhan dang gzhan las byung[11] ba[12] /[13] rtag pa ma yɨn[14] /[15] <b *da*–a> myɨ rtag pa ma yɨn /[16] 'dus byas ma yɨn[17] /[18] 'dus ma byas ma yɨn /[19] rgyu myed pa ma yɨn /[20] rkyen myed

---

[22]J omits the second /.

[1]b *'brel.*

[2]ACKQ *bar.*

[3]bc *ba'ɨ* (omit the *tsheg*); d is illegible.

[4]abcdeBCDFHJLNQR *po*; A *pa*; T *bo.*

[5]abcde *'dɨ dag*; ABCDFHJKLNQRT *'di dag.*

[6]abdeLT /; bABCDFHJKNQR omit.

[7]c adds //.

[8]ce *'byung.*

[9]b *ba'.*

[10]c //.

[11]ce *'byung.*

[12]d *ba'.* Instead of *rgyu gzhan dang gzhan las byung ba / rkyen gzhan dang gzhan las byung ba*: L *gcig gi rgyu gcig gi rkyen gcig*; R *gcig tu rgyu gcig / gcig gi rkyen gcig*; T *gcig gi rgyu gcig / gcig gi rkyen gcig.*

[13]cBKQT omit /; de //.

[14]d adds *ba dang.*

[15]c //.

[16]c //.

[17]d *yin*; A omits *'dus byas ma yin.*

[18]c //; A omits /.

[19]cd //.

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pa **<F 194a>** ma yɨn[1] /[2] myong ba po[3] yod pa[4] ma yɨn[5] /[6] zad pa 'ɨ[7] chos ma yɨn[8] / 'jɨg[9] pa 'ɨ[10] chos ma yɨn[11] / 'gog pa 'ɨ[12] chos ma yɨn[13] te[14] /[15] thog ma myed pa 'ɨ[16] dus nas[17] /[18]

---

[20]c *//*.

[1]d *yin*.

[2]cd *//*.

[3]abcde *po*; ABCDFHJKLNQRT omit.

[4]e *yod pa* written below the line.

[5]d *yid*. Instead of *rgyu myed pa ma yɨn / rkyen myed pa ma yɨn / myong ba po yod pa ma yɨn*, LRT has *myong ba yod pa ma yin / rgyu med pa ma yin / rgyu med pa las byung ba ma yin*.

[6]c omits */*.

[7]cd *pa'ɨ* (omit the *tsheg*); d is illegible.

[8]d *yin*.

[9]c *'jɨgs*; e *'zjig* with *za* erased.

[10]bcd *pa'ɨ* (omit the *tsheg*).

[11]d *yin*.

[12]bcd *pa'ɨ* (omit the *tsheg*).

[13]d *yin*.

[14]cdA omit *te*.

[15]d *//*.

[16]bcd *pa'ɨ* (omit the *tsheg*).

[17]A *na*.

[18]abcLT */*; deABCDFHJKNQR omit.

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zhugs pa[1] /[2] <B 161b; H 188b; N 199b> rgyun ma chad par[3] klung[4] gɨ[5] rgyun <e 28a> bzhɨn[6] du[7] rjes su[8] zhugs[9] mod gyɨ[10] /[11] 'on kyang[12] yan lag bzhɨ po 'dɨ[13] dag[14] nɨ[15] /[16] rten cɨng 'breld[17] par[18] <R 290b> 'byung ba 'ɨ[19] yan lag bcu gnyɨs[20] po[21] de[22] bsdu <KQ 128b> bar[23] bya ba 'ɨ[24] rgyur[25] 'gyur ro[26]

---

[1]b *pa'*.

[2]cdA omit /.

[3]d *par* is illegible; e erased a letter after *par*; A *pa*.

[4]A *rlung*.

[5]d *gi*.

[6]d *bzhin*.

[7]Instead of *zhugs pa / rgyun ma chad par klung gɨ rgyun bzhɨn du*: LRT *klung gi rgyun bzhin du /* [R omits /] *rgyun ma chad par* [T *pas*].

[8]cAL *rjesu*; d omits *rjes su*.

[9]A *zhugg*.

[10]a *gyɨ*; bc *kyɨ*; deABCDFHJKLNQRT *kyi*.

[11]ce *//*.

[12]d adds */*.

[13]d *de*.

[14]c omits *dag*.

[15]c *ni*.

[16]acLT */*; bdeABCDFHJKNQR omit.

[17]b *'brel*; d is illegible.

[18]ACKQT *bar*.

[19]bcd *ba'ɨ* (omit the *tsheg*).

[20]d *gnyis*.

[21]c adds *//*.

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//[1] <T 253a> bzhɨ gang zhe[2] na /[3] 'dɨ lta[4] ste / ma rɨg[5] pa dang[6] <L 250b> sred pa dang /[7] las[8] dang[9] rnam par shes pa 'o[10] //[11]

de ltar[12] rnam par shes pa[13] nɨ /[a] sa bon gyɨ[14] rang bzhɨn[15] gyɨs[16] rgyu byed do[17] // las[18] nɨ zhing[19] gɨ[20] rang

---

[22]abce *de*; dABCDFHJKLNQRT *de dag*.

[23]abceACDFHJLNRT *bar*; d *bar bar*; BKQ *par*.

[24]bcd *ba'ɨ* (omit the *tsheg*).

[25]abdeBCDHJLNRT *rgyur*; c *rgyun*; A *rgyu ru*; F *rgyu*; KQ *rgyu'i*.

[26]e *'gyurro* (no *tsheg*); L *'gyuro*.

[1]J omits the second /.

[2]A *zhes*.

[3]eA omits /.

[4]e *lta* written below the line.

[5]c *rɨgs*.

[6]aA *dang*; bcdeBCDFHJKLNQRT *dang /*.

[7]A omits /.

[8]c *lam*.

[9]aLT *dang*; bcdeBCDFHJKNQR *dang /*; A omits.

[10]b *pa'o* (omits the *tsheg*); d is illegible.

[11]d omits // (damaged); J omits the second /.

[12]acLRT *de ltar*; beABCDFHJKNQ *de la*; d omits (damaged).

[13]A *pas*.

[14]abc *gyɨ*; deBCDFHJKLNQRT *gyi*; A *kyi*.

[15]A *bzhi na* (misplaced *tsheg*).

[16]a *gyɨs*; b *gyɨ*; cBCDFHJKLNQRT *gyis*; d *kyɨs*; eA *gyi*.

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<a 62a> bzhɨn[1] gyɨs[2] rgyu byed do[3] // ma rɨg[4] pa[5] dang /[6] sred pa[7] nɨ /[a] nyon mongs pa 'ɨ[8] rang bzhɨn gyɨs[9] rgyu[10] byed do[11] //[12] de la[13] las[14] dang[15] nyon mongs pa dag nɨ sa bon rnam par[16] shes pa[17] skyed do[18] // de la[19] las nɨ sa bon[20] rnam par

---

[17]e *byeddo* (no *tsheg*); L *byedo*.

[18]c *lam*.

[19]b *zhɨng*.

[20]abc *gɨ*; deABCDFHJKLNQR *gi*; T *gis*.

[1]d omits *bzhɨn* (damaged).

[2]ac *gyɨs*; b *gyɨ*; d omits (damaged); eBCDFHJKLNQRT *gyis*; A *gyi*.

[3]e *byeddo* (no *tsheg*).

[4]c *rɨgs*.

[5]e erased *ni* after *pa*.

[6]acLRT /; bdeABCDFHJKNQ omit.

[7]A adds *dang*.

[8]bcd *pa'ɨ* (omit the *tsheg*); A omits *pa'i*.

[9]ad *gyɨs*; b *gyɨ*; cBCDFHJKLNQRT *gyis*; eA *gyi*.

[10]e erased *da* after *rgyu*.

[11]e *byeddo* (no *tsheg*); L *byedo*.

[12]d omits the second /.

[13]c *la* written below the line.

[14]d omits *las* (damaged).

[15]c adds /.

[16]F *par* with *ra* written below the line (end of line).

[17]A *par*.

[18]abdBCDFHJKNQRT *skyed do*; cA *bskyed do*; e *bskyeddo* (no

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shes pee'[1] zhɨng[2] gɨ[3] bya ba byed do[4] //[5] sred <C 140b> pa[6] nɨ sa bon[7] rnam par shes pa[8] rland[9] par[10] byed do[11] //[12] ma rɨg[13] pa nɨ <A 320a> sa bon rnam par shes pa 'debs te[14] /[15] rkyen 'dɨ[16] dag myed na /[17] sa bon rnam par shes pa <b *da*-b> mngon bar[18] 'grub par myɨ 'gyur te[19] /[20] <e 28b>

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tsheg) (*ba* written below the line); L *skyedo*.

19d omits *la*; T *las* with *sa* crossed out.

20A omits *bon*.

1a *pee'* (*pa, greng bu, greng bu,* and subscribed *'a chung*); bcd *pa'ɨ*; eABCDFHJKLNQRT *pa'i*.

2cd *zhing*.

3e *gyi*.

4e *byeddo* (no *tsheg*); L *byedo*.

5dN omit the second /.

6A *pas*.

7d omits *sa bon*; A adds *kyi*.

8A *par*.

9a *rland*; bcdeABCDFHJKQR *rlan*; LNT *brlan*.

10bceJT *bar*.

11e *byeddo* (no *tsheg*); L *byedo*.

12de omit the second /.

13abd *rɨg*; c *rɨgs*; eABCDFHJKLNQR *rig*; T *rigs*.

14c *de*.

15cA *//*.

16d *'di*.

17ac /; bdeABCDFHJKLNQRT omit.

18abcdeJLT *bar*; ABCDFHKNQR *par*.

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de la[1] las kyang 'dɨ snyam du bdag gɨs[2] sa bon rnam par shes pa 'ɨ[3] zhɨng[4] gɨ[5] bya ba bya 'o[6] snyam du myɨ[7] sems so[8] //[9] sred[10] pa yang[11] 'dɨ snyam du bdag gɨs[12] sa <F 194b> bon rnam par shes pa[13] rland[14] par[15] bya 'o[16] snyam du myɨ[17] sems so[18] //[19] <J 138a> ma rɨg[20] pa <c 9> yang 'dɨ snyam[21] du bdag

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[19]acd *'gyur te*; bBCDFHJKNQRT *'gyur ro*; e *'gyurro* (no *tsheg*); AL *'gyuro*.

[20]a */*; bcdeABCDFHJKLNQRT *//*.

[1]e erased some letter after la.

[2]d *gis*.

[3]bcd *pa'ɨ* (omit the *tsheg*).

[4]c *zhing*.

[5]d *gɨ* written below the line.

[6]ade *bya 'o*; bcBCDFHJKLNQRT *bya'o*; A *byed do //*.

[7]d *myi*.

[8]e *semsso* (no *tsheg*); L *semso*.

[9]KQ omit the second */*; T omits *//*.

[10]A *srid*.

[11]T *pyang* with *pa* crossed out.

[12]c *bdagɨs*; T adds *//*.

[13]abcdeBCDFHJLNRT *shes pa* (e erased some letters); A omits; KQ *shes ba*.

[14]a *rland*; bcdeABCFJKQ *rlan*; DHLNRT *brlan*.

[15]abBCDFHKNQRT *par*; cdeJL *bar*; A *pa'i bya ba*.

[16]ade *bya 'o*; bc *bya'o* (omit the *tsheg*); A adds *//*.

[17]d *mye*.

[18]e *semsso* (no *tsheg*); L *semso*.

[19]dJ omit the second */*.

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gis[1] sa bon rnam par shes pa gdab[2] bo[3] snyam[4] du myɨ[5] sems so[6] // sa bon rnam par shes pa yang[7] 'dɨ snyam du bdag[8] nɨ[9] rkyen 'dɨ dag gɨs /[a] bskyed do[10] snyam du myɨ[11] sems te[12] /[13] <H 189a>

'on <N 200a> kyang sa bon[14] rnam par[15] shes pa[16] las gyɨ[17] zhɨng[18] la[19] rten[20] pa /[21] sred pa 'ɨ[22] rlan[23] gyɨs[24]

20c *rɨgs*.

21T *snyams*.

1a *bdag gis*; bc *bdag gɨs*; d *bdagɨs* with *sa* illegible; e *bdag gyis*.

2cA *btab*.

3abcdeADHJLNQRT *bo*; BFK *po*; C *do*.

4T *snyams*.

5d *mye*.

6e *semsso* (no *tsheg*); L *semso*.

7d *yang* with *nga* illegible.

8d adds *gis* then crosses it out; T *bdagg* with the second *ga* crossed out.

9e *ni* below the line; A *gi*.

10e *bskyeddo* (no *tsheg*); L *bskyedo*.

11d *myi*.

12aBCDFHJKLNQRT *sems te*; bc *sems ste*; dA *sems so*; e *semsto*.

13cdeA *//*.

14A adds *las*.

15e erased a letter after *par*.

16c *pa'ɨ*.

17a *gyɨ*; bc *kyɨ*; dT *kyis*; eABCDFHJKLNQR *kyi*.

18cd *zhing*.

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brland[1] pa[2] /[3] <d 2> ma rɨg[4] pa 'ɨ[5] lud[6] kyɨs[7] brand[8] pa[9] /[10] skye ba na[11] skye ba 'ɨ[12] gnas[13] nying[14] <D 121b> mtshams[15] sbyor ba[16] /[17] ma 'ɨ[18] mngal[19] de dang[20] der[21] <B 162a>

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[19]c omits *la*.

[20]cHNR *brten*.

[21]c omits */*.

[22]bcd *pa'ɨ* (omit the *tsheg*).

[23]T *brlan*.

[24]ab *gyɨs*; ce *kyis*; d *kyɨs*; ABCDFHJKLNQRT *gyis*.

[1]ad *brland*; bceCDHJLNRT *brlan*; ABFKQ *rlan*.

[2]c omits *pa*; L *ba*.

[3]c omits */*.

[4]c *rɨgs*.

[5]a *pa 'ɨ*; bcd *pa'ɨ*; eABCDFHJLQRT *pa'i*; N *pa*.

[6]de *lus*.

[7]abd *kyɨs*; ceBCDFHJKLNQRT *kyis*; A *kyi*.

[8]bcd *bran*.

[9]JKLQT *ba*.

[10]bdeBFKQ omit */*.

[11]aABCDFHJKLNQRT *na*; be *na /*; c *nas /*; d *nas*.

[12]bcd *ba'ɨ* (omit the *tsheg*).

[13]A adds *der*.

[14]acACHJR *nying*; bd *nyɨng*; eBDFKLNQT *nyid*.

[15]A *'tsham*.

[16]c *pa'ɨ*.

[17]bceLRT omit */*.

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myɨng[1] dang[2] gzugs kyɨ myu[3] gu mngon bar[4] 'grub[5] ste[6] /[7] <R 291a> myɨng dang gzugs kyɨ myu[8] gu de yang /[9] bdag gɨs ma <e 29a> byas /[10] gzhan gyɨs[11] ma byas /[12] gnyis[13] kas[14] ma byas / <T 253b> dbang phyug gɨs[15] ma byas / dus kyɨs[16] ma[17] bsgyurd[18] / rang bzhɨn las[19] ma byung /[20] byed pa la[21] rag las

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18a *ma 'ɨ*; bd *ma'ɨ*; ceABCDFHJKLNQRT *ma'i*; e *ma 'i*.

19abcdeABCDFHJLNRT *mngal*; KQ *mang la*.

20c adds *//*; d adds */*.

21A omits *der*; LT add */*.

1A omits *ming*.

2eT add */*; A omits *dang*.

3abABCDFHJKLNQRT *myu*; ce *myi*; d *myɨ*.

4abdeJLT *bar*; c omits; ABCDFHKNQR *par*.

5A *bsgrubs pa*.

6T *te*.

7cd *//*.

8c *myɨ*; e *myiu* (*mya* with *gi gu* and *zhabs kyu*).

9abe */*; cdABCDFHJKLNQRT omit.

10A omits */*.

11d *kyis*.

12dLT omit */*.

13bc *gnyɨs*.

14abdeBCDFHJKLNQRT *kas*; c *ka*; A *gas*.

15A *gi*.

16ac *kyɨs*; b *gyɨs*; deBCDFHJKLNQRT *kyis*; A *kyi*.

17b *ma* written below the line.

18a *bsgyurd*; bdeBCDFHJKLNQRT *bsgyur*; cA *sgyur*.

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pa[1] ma yɨn / rgyu[2] myed pa las[3] kyang[4] ma skyes te /[5] 'on kyang[6] pha dang[7] ma phrad[8] pa[9] dang / dus[10] dang[11] ldan ba[12] dang / rkyen[13] <L 251a> gzhan[14] yang tshogs[15] na[16] <b *na*-a> bdag po myed pa 'ɨ[17] chos[18] bdag gɨ[19] myed pa[20] /[21] 'dzɨn pa[22]

---

[19]bLR *la*.

[20]d *//*.

[21]cA *las*.

[1]abdBCDFHJKLNQRT *rag las pa*; c *rag lus pa*; e *reg las pa*; A omits.

[2]e adds *ma*.

[3]A *la*.

[4]b omits *kyang*.

[5]abABCDFHJKLNQRT *skyes te* (a is illegible); c *skyes de /*; d *skyeste*; e *skyes ste /*.

[6]b adds */*; A omits *kyang*.

[7]A omits *dang*.

[8]C *bral*.

[9]c *ba*.

[10]acdLRT *dus*; beABCDFHJKNQ *zla mtshan*.

[11]c adds *ga*.

[12]abcdeJ *ba*; ABCDFHKLNQR *pa*; T *ba ba* with the second *ba* crossed out.

[13]e erased some letter just before *rkyen*.

[14]d omits *gzhan*.

[15]abcdeALRT *tshogs*; BCDFHJKNQ *'tshogs*.

[16]aeBCFJKNQRT *na*; b *na //*; cdADHLQ *na /*.

[17]a *pa 'ɨ*; b *pa*; cd *pa'ɨ*; eABCDFHJKLNQRT *pa'i*.

[18]abdeBFKQ *chos*; cACDHJLNQRT *chos /*.

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myed pa[1] / nam mkha[2] dang[3] mtshungs pa[4] /[5] sgyu[6] ma 'ɨ[7] mtshan nyɨd gyɨ rang bzhɨn[8] dag la[9] rgyu dang[10] rkyen ma tshang[11] ba[12] myed pa 'ɨ[13] phyir /[14] skye ba 'ɨ[15] gnas nyɨng[16] mtshams[17] sbyor ba /[18] ma 'ɨ[19] mngal[20] de dang[21] der /[22] myong

---

[19]c omits *gɨ*; d *gi*.

[20]A omits med pa.

[21]bcA omit /.

[22]c *ba*; e *pa* (below the line).

[1]A omits *pa*.

[2]a *nam mkha*; be *nam ka*; c *nam kha*; d *naṃ ka'*; ABCDHJKNQR *nam mkha'*; F *naṃ mkha'*; L *namkha'*; T *namkhan* where the final *na* is actually a *ma* lacking its final downward stroke.

[3]c adds /.

[4]d *pa'*.

[5]c adds *dang* and omits /.

[6]abdBCDFHJKLNQRT *sgyu*; c *sgyur*; eA *rgyu*.

[7]a *ma 'ɨ*; bd *ma'ɨ*; c *ba'ɨ*; eABCDFHJKLNQRT *ma'i*.

[8]ab *mtshan nyɨd gyɨ rang bzhɨn*; c *mtshan nyɨd kyi rang bzhɨn*; d *rang bzhɨn*; eBCDFHJKNQ *mtshan nyid kyi rang bzhin*; A *mtshan nyid kyis rang bzhin*; LRT *rang bzhin gyi mtshan nyid*.

[9]A adds /.

[10]c adds /.

[11]c *tshangs*.

[12]c *pa*.

[13]bcd *pa'ɨ* (omit the *tsheg*).

[14]abdeALRT /; cBCDFHJKNQ omit.

[15]bcd *ba'ɨ* (omit the *tsheg*).

[16]abd *nyɨng*; c *nyɨd*; eBFKNQ *nyid*; ACDHJLRT *nying*.

[17]abdeBCDFHJKLNQRT *mtshams*; c *'tshams*; A *'tsham*.

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ba dang[1] ldan ba 'ɨ[2] /[3] <a 62b> sa bon rnam par <KQ 129a> shes pa[4] /[5] myɨng dang gzugs gyɨ[6] myu[7] gu <A 320b> mngon <F 195a> bar[8] grub bo[9] //[10]

'dɨ lta ste /[11] myig[12] gɨ[13] rnam par shes pa nɨ[14] /[a] rgyu lngas[15] 'byung[16] ste /[17] lnga gang zhe[18] na / myɨg[19] la

---

[18]abeA /; cdBCDFHJKLNQRT omit.

[19]bcd *ma'ɨ* (omit the *tsheg*).

[20]abcdeABCDFHJLNQRT *mngal* (Q is illegible); K *mang la*.

[21]c adds //; d adds /.

[22]aLT /; bcdeABCDFHJKNQR omit.

[1]c adds /; A *deng*.

[2]a *ba 'ɨ*; bc *ba'ɨ*; deJT *ba'i*; ABCDFHKLNQR *pa'i*.

[3]ac /; bdeABCDFHJKLNQRT omit.

[4]b *pa'*.

[5]adA /; bceBCDFHJKLNQRT omit.

[6]ac *gyɨ*; b *kyɨ*; deABCDFHJKLNQRT *kyi*.

[7]abABCDFHJKLNQRT *myu*; c *myɨ*; de *myi*.

[8]abcdeCJLT *bar*; ABDFHKNQR *par*.

[9]abc *grub bo*; dCDHNRT *'grub bo*; e *'grubbo* (no *tsheg*); BFKQ *'grub pa*; A *bsgrub po*; J *'grub po*; L *'grubo*.

[10]dBF omit the second /.

[11]bceA omit /.

[12]bc *myɨg*.

[13]cd *gi*.

[14]d *na*.

[15]adeABCDFHJKLNQRT *lngas*; b *lnga las*; c *lngar*.

[16]cd *byung*; e adds *'a*.

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rtend[1] pa[2] da[ng][3] /[4] <e 29b> gzugs[5] <C 141a> dang /[6] snang ba[7] dang / nam ka[8] dang[9] /[10] de skyed[11] pa 'ɨ[12] yid[13] la byed pa / la yang[14] brten[15] nas[16] myɨg[17] gɨ[18] rnam[19] par shes[20] pa

---

[17]d omits /.

[18]A *zhes*.

[19]abc *myɨg*; de *myig*; BCDFHJKLNQRT *mig*; A *mi'i*.

[1]a *rtend*; beNR *brten*; c *rnen*; dABCDFHKLQT *rten*; J *rte na* (misplaced *tsheg*).

[2]c *ba*.

[3]a *da* with final *nga* missing.

[4]d *//*.

[5]A adds *la rten pa*.

[6]LT omit /.

[7]B *pa*.

[8]abe *nam ka*; c *nam kha*; d omits; ALT *namkha'*; BCDFHJKNQR *nam mkha'*.

[9]d omits *dang*.

[10]bdA omit /.

[11]A *skyid*.

[12]a *pa 'ɨ*; be *pa*; cd *pa'ɨ*; ABCDFHJKLNQRT *pa'i*.

[13]b *yɨd*.

[14]a *pa / la yang*; bcdeABCDFJKLQT *pa la yang*; HN *pa la'ang*; R *pa'ang*.

[15]abdeCDHJLNRT *brten*; cABFKQ *rten*.

[16]ALRT add /.

[17]d *myig*.

[18]c *gi*.

[19]J *rna ma* (misplaced *tsheg*).

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'byung ngo[1] // de la[2] myɨg ba[3] nɨ myig[4] gɨ[5] <N 200b> rnam par <H 189b> shes[6] pa 'ɨ[7] rten gyɨ[8] bya ba byed do[9] //[10] gzugs nɨ myig[11] gɨ[12] rnam par[13] shes pa 'ɨ[14] dmyigs[15] pa 'ɨ[16] bya ba byed do[17] //[18] snang ba nɨ /[a] mngon[19] ba 'ɨ[20] bya ba byed do[21]

---

[20]a *shes* with *sa* below the line.

[1]L *'byungo.*

[2]d omits *la.*

[3]a *ba*; bcdeABCDHJKLNQRT omit.

[4]b *myɨg.*

[5]ab *gɨ*; c *gis*; deABCDHJKLNQRT *gi.*

[6]F omits *pa 'byung ngo // de la mig ni mig gi rnam par shes.*

[7]a *pa 'ɨ*; bcd *pa'ɨ*; eABCDFHJKLNQ *pa'i*; RT *pa.*

[8]a *gyɨ*; b *kyɨ*; c *kyɨs*; dBCDFHJKNQ *gyi*; e *gyis*; A *kyi*; LRT *pa'i.*

[9]e *byeddo* (no *tsheg*); L *byedo.*

[10]d omits the second /.

[11]acd *myig*; b *myɨg*; e *dmyig*; A *ming*; BCDFHJKLNQRT *mig.*

[12]A *dang.*

[13]F *par* with *ra* below the line (end of line).

[14]bcd *pa'ɨ* (omit the *tsheg*).

[15]A omits *dmigs.*

[16]bcd *pa'ɨ* (omit the *tsheg*); A omits *pa'i.*

[17]e *byeddo* (no *tsheg*); L *byedo.*

[18]d omits the second /.

[19]e *mngon* with *ma* ending one line and *ngon* beginning the next.

[20]a *ba 'ɨ*; bcd *ba'ɨ*; eJLT *ba'i*; ABCDFHKNQR *pa'i.*

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//[1] nam ka[2] nɨ[3] myi[4] sgrɨb[5] pa 'ɨ[6] bya ba[7] byed do[8] //[9] de skyed pa 'ɨ[10] yid[11] la byed pa nɨ /[a] bsam[12] ba'ɨ[13] bya[14] ba byed do[15] //[16] rkyen de dag myed na[17] myɨg[18] gɨ[19] rnam par shes pa 'byung bar myɨ 'gyur gyɨ[20] /[21] nam[22] nang gɨ skye[23]

---

[21]e *byeddo* (no *tsheg*); L *byedo*.

[1]d omits the second /.

[2]abde *nam ka*; c *nam kha*; ALT *namkha'*; BCDFHJKNQR *nam mkha'*.

[3]d *ni*.

[4]c *myɨ*.

[5]cd *sgrib*.

[6]bcd *pa'ɨ* (omit the *tsheg*).

[7]e *ba* below the line.

[8]e *byeddo* (no *tsheg*); L *byedo*.

[9]L omits the second /.

[10]a *de skyed pa 'ɨ*; bcd *de skyed pa'ɨ*; e *de skyed pa*; ABCDFHJKNQ *de dang 'byung ba*; L *de skyed ba'i*; RT *de skyed pa'i*.

[11]b *yɨd*.

[12]c *bsa*.

[13]abd *ba'ɨ* (no *tsheg*); c *pa'ɨ*; eJLT *ba'i*; A omits; BCDFHKNQR *pa'i*.

[14]a has extra *bya* that may have been crossed out.

[15]L *byedo*.

[16]e omits the second /.

[17]cLT add /.

[18]d *myig*.

[19]c *gi*.

[20]d *kyi*.

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mched[1] myɨg[2] ma tshang bar[3] ma[4] gyur[5] la /[6] <R 291b> de bzhin[7] du gzugs <J 138b> dang[8] <B 162b> snang ba <b ***na***-b> dang /[9] nam ka[10] dang /[11] de[12] skyed pa 'ɨ[13] yid[14] la[15] byed pa dag kyang[16] /[a] ma[17] tshang bar[18] ma[19] gyur[20] te /[21] thams cad 'dus

---

[21]c //.

[22]abcdeLRT *nam*; ABCDFHJKNQ *gang gi tshe*.

[23]e *skye* below the line.

[1]c *ched*.

[2]d *myig*.

[3]AB *par*.

[4]d adds *'a*.

[5]d *gyurd*.

[6]cBFKQ omit /.

[7]J *bzhi na* (misplaced *tsheg*).

[8]abALT *dang*; ceBCDFHJKNQR *dang /*; d *dang //*.

[9]b omits /.

[10]abcd *nam ka*; e *nam kha*; AL *namkha'*; BCDFHJKQRT *nam mkha'*.

[11]BFKQ omit /.

[12]a has an illegible mark following *de*.

[13]a *de skyed pa 'ɨ*; be *de skyed pa*; cdLRT *de skyed pa'i*; ABCDFHJKNQ *de dang 'byung ba*.

[14]b *yɨd*.

[15]c adds /.

[16]abcdeLRT *kyang*; ABCDFHJKLNQ omit.

[17]A omits *ma*.

[18]c adds // (end of line).

[19]b *ma* written below the line; A omits *ma*.

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pa de las /[1] myɨg[2] gɨ[3] <e 30a> rnam par shes pa 'byung bar 'gyur ro[4] //[5] de la[6] <T 254a> myɨg[7] nɨ 'di[8] snyam du[9] bdag gɨs[10] /[a] myɨg[11] gɨ[12] rnam par shes pa 'ɨ[13] rten[14] gyɨ[15] bya ba bya 'o[16] snyam du myɨ[17] sems so[18] //[19] <c 11> gzugs kyang

---

[20]d *'gyurd*.

[21]c //; d omits /.

[1]abcd /; eABCDFHJKLNQRT omit.

[2]bd *myig*; c *dmyɨg*. From this point until the end of page <b *na*-b>, the writing in b is sloppy and the reverse *gi gu* is used less often than the classical *gi gu*.

[3]b *gi*.

[4]abdABCDFHJKNQRT *'gyur ro*; c *gyur ro*; e *'gyurro* (no *tsheg*); L *'gyuro*.

[5]d omits // (illegible).

[6]a *la* is illegible.

[7]a *myɨg*; bde *myig*; c *dmyɨgi* /; ABCDFHJKLNQRT *mig*.

[8]cd *'dɨ*.

[9]e added *gu* and then erased it.

[10]A *gi*.

[11]ad *myɨg*; be *myig*; c *dmyig*; ABCDFHJKLNQRT *mig*.

[12]abd *gɨ*; ceABCDFHJKLNQR *gi*; T *gis*.

[13]a *pa 'ɨ*; bd *pa'ɨ*; ceABCDFHJKLNQRT *pa'i*;

[14]c *rkyen*; J *rte na* (misplaced *tsheg*).

[15]a *gyɨ*; bA *kyi*; c *gyɨs*; d *pa'ɨ*; e *gyis*; BCDFHJKLNQRT *gyi*.

[16]ace *bya 'o*; bABCDFHJKLNQRT *bya'o*; d *byed do*.

[17]bd *myi*.

[18]abdABCDFHJKNQRT *sems so*; c *sems stso*; e *semsso* (no *tsheg*); L *semso*.

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'dɨ[1] snyam du bdag gɨs[2] myɨg[3] gi[4] rnam par shes pa 'ɨ[5] dmyɨgs[6] pa 'ɨ[7] bya ba bya 'o[8] snyam du[9] myɨ[10] sems so[11] // snang ba yang[12] 'dɨ snyam du[13] bdag gɨs[14] myɨg gɨ[15] rnam[16] par shes pa 'ɨ[17] mngon ba 'ɨ[18] bya ba[19] bya 'o[20] /[a] snyam du myɨ[21] sems

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[19]d omits the second /.

[1]bd *'di*.

[2]ad *bdag gɨs*; bABCDFHJKLNQRT *bdag gis*; c *bdagɨs /*; e *bdag gyis*.

[3]bd *myig*.

[4]bc *gɨ*.

[5]bcd *pa'ɨ* (omit the *tsheg*).

[6]bc *dmyigs*.

[7]a *pa 'ɨ*; bdeABCCDFHJKLNQRT *pa'i*; c *pa'ɨ*.

[8]ace *bya 'o*; bABCDFHJKLNQRT *bya'o*; d *bya'o /*.

[9]c adds / (end of line often has *shad*).

[10]bcd *myi*.

[11]abdABCDFHJKNQRT *sems so*; c *sems stso*; e *semsso* (no *tsheg*); L *semso*.

[12]c adds /.

[13]J *snya mdu* (misplaced *tsheg*).

[14]a *bdag gɨs*; bABCDFHJKLNQRT *bdag gis*; c *bdag gɨ*; d *bdagis*; e *gdag gis*.

[15]a *myɨg gɨ*; be *myig gi*; c *dmyɨgi*; d *myig gɨ*; ABCDFHJKLNQRT *mig gi*.

[16]T *rnaṃ*.

[17]bcd *pa'ɨ* (omit the *tsheg*).

[18]a *ba 'ɨ*; bd *ba'ɨ*; c *bar*; eJLT *ba'i*; ABCDFHKNQR *pa'i*.

[19]c adds // (end of line).

[20]acde *bya 'o*; bABCDFHJKLNQRT *bya'o*.

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so[1] //[2] nam ka yang[3] 'dɨ[4] snyam du bdag gɨs[5] myɨg[6] gi[7] <F 195b> rnam par[8] shes pa 'ɨ[9] bya ba bya 'o[10] snyam du myɨ[11] sems[12] so[13] //[14] <L 251b> de skyed pa[15] yɨd[16] la byed pa[17] yang[18] 'dɨ[19] snyam[20] du <D 122a> bdag gɨs[21] myig gɨ[22] rnam par

---

[21]bd *myi.*

[1]abdABCDFHJKNQRT *sems so*; c *sems stso*; e *semsso* (no *tsheg*); L *semso.*

[2]d omits the second /.

[3]abde *nam ka yang*; c *nam ka 'i khams kyang /*; A *namkha' yang*; BCDFHJKNQ *nam mkha' yang*; LT *namkha'i khams kyang*; R *nam mkha'i khams kyang.*

[4]b *'di.*

[5]ab *gɨs*; ceBCDFHJKLNQRT *gis*; d *gɨs /*; A *gi.*

[6]a *myɨg*; bde *myig*; c *dmyɨg*; ABCDFHJKLNQRT *mig.*

[7]d *gɨ.*

[8]c adds / (end of line); J *pa'i.*

[9]a *pa 'ɨ*; b *pa'ɨ myi sgrib pa'ɨ*; c *pa'ɨ myɨ sgrib pa'ɨ*; d *pa'i myi sgrib pa'ɨ*; e *pa'i myi sgrib pa'i*; A *pa'i dmig sgrib pa'i*; BCDFHJKLNQRT *pa'i mi sgrib pa'i.*

[10]acde *bya 'o*; bABCDFHJKLNQRT *bya'o.*

[11]bc *myi.*

[12]c *myi sems* written below the line.

[13]abdeABCDFHJKNQRT *sems so*; c *sems stso*; L *semso.*

[14]d omits the second /.

[15]ac *de skyed pa*; b *de skyed pa'ɨ*; deLRT *de skyed pa'i*; ABCDFHJKNQ *de dang 'byung ba'i.*

[16]b *yid.*

[17]abcdABCDFHJKLNQRT *la byed pa*; e *la byed 'a pa la* written below the line with some letters erased on the line.

[18]c adds *shad.*

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shes pa 'ɨ[1] bsam ba'ɨ[2] bya ba bya 'o[3] snyam du myɨ[4] sems so[5] // myɨg gɨ[6] rnam <e 30b> par shes pa yang[7] <A 321a> 'dɨ[8] snyam[9] du bdag[10] nɨ[11] rkyen 'dɨ[12] dag gis[13] bskyed do[14] snyam[15] du <H 190a; N 201a> myɨ[16] sems ste[17] //[18] 'on kyang[19]

---

[19]b *'di*.

[20]c adds *shad* (end of line).

[21]ad *gɨs*; bceBCDFHJKLNQRT *gis*; A *gi*.

[22]ad *myig gɨ*; b *myigi*; c *dmyɨg gɨs*; e *myig gi*; ABCDFHJKLNQR *mig gi*; T *dmigs gis*.

[1]a *pa 'ɨ*; beABCDFHJKLNQRT *pa'i*; c *pa'i //*; d *pa'ɨ*.

[2]abc *bsam ba'ɨ*; d *bsam ba*; eKLQT *bsam ba'i*; A omits; B *bsam pa'o*; CDFHNR *bsam pa'i*; J *bsa mba'i* (misplaced *tsheg*).

[3]bd *bya'o* (omit the *tsheg*); A adds *//*.

[4]bc *myi*.

[5]abdBCDFHJKNQRT *sems so*; c *sems stso*; e *semsso* (no *tsheg*); AL *semso*.

[6]a *myɨg gɨ*; bde *myig gi*; c *dmyig gɨ*; A *migi*; BCDFHJKLNQRT *mig gi*.

[7]c adds a *shad*.

[8]b *'di*.

[9]J *snya ma* (misplaced *tsheg*).

[10]e *bdag* below the line.

[11]ad *nɨ*; beABCDFHJKLNQRT *ni*; c *gɨs*.

[12]bcd *'di*.

[13]c adds a *shad*; d *gɨs*.

[14]cAL add *//*; L *bskyedo*.

[15]c adds / (end of line); J *snya ma* (misplaced *tsheg*).

[16]b *myi*.

[17]a *sems ste*; bcdBCDFHJKNQRT *sems te*; e *semssto*; A *sems*

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rkyen 'dɨ[1] <b *pa*-a>[2] dag yod pa las /[3] myɨg[4] gɨ[5] rnam par shes pa[6] skye bar[7] 'gyur ro[8] // de bzhɨn[9] du dbang[10] po[11] <a 63a> lhag ma rnams[12] kyang[13] cɨ[14] rigs su[15] bya 'o[16] //

de la chos[17] gang[18] yang[19] 'jɨg[20] rten[21] <C 141b> 'dɨ[22]

---

so; L *semso*.

[18]aALT //; bcdeBCDFHJKNQR /.

[19]c adds *shad*.

[1]b *'di*.

[2]b's writing returns to normal with a preponderance of reverse *gi gus*.

[3]aALRT /; bcdeBCDFHJKNQ omit.

[4]c *dmyɨg*.

[5]cd *gi*.

[6]c adds /.

[7]abdeABCDFHJKLNQT *skye ba*; c *skye ba* // (end of line); R *skyed par*.

[8]e *'gyurro* (no *tsheg*); L *'gyuro*.

[9]d *bzhin*.

[10]c *bdag*.

[11]K *bo*.

[12]b *rnam*.

[13]abcdeBCDFHJKLNQRT *kyang*; A *la yang*.

[14]d *ji*.

[15]eL *rigsu*.

[16]a *bya 'o*; bABCDFHJKNQRT *sbyar ro*; c *byagya'o* with the *gya* crossed out; d *bya'o*; e *sbyarro* (no *tsheg*); L *sbyor ro*.

[17]b *chos* is illegible.

[18]c adds / (end of line).

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nas /[1] 'jɨg rten[2] pha rol du[3] myɨ 'pho[4] mod gyɨ[5] /[6] rgyu dang[7] rkyen ma tshang ba[8] myed pa 'ɨ[9] phyir[10] /[11] las kyɨ 'bras bur[12] mngon bar[13] yang[14] yod do[15] //[16] 'dɨ[17] lta ste /[18] dper na[19] rab du[20] phyɨs[21] pa 'ɨ[22] <KQ 129b> mye long[23] <d 3> gɨ[24]

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[19]ce add /.

[20]c *'jig*.

[21]J *rte na* (misplaced *tsheg*).

[22]d *'di*.

[1]acLT /; bdeABCDFHJKNQR omit.

[2]d omits *rten*.

[3]abdeBCDFJKQ *du*; cAHLNRT *tu*.

[4]A *pho*.

[5]a *gyɨ*; bc *kyɨ*; deABCDFHJKLNQRT *kyi*.

[6]bBFKQ omit /.

[7]H adds /.

[8]A *pa*.

[9]a *pa 'ɨ*; bd *pa'ɨ*; ceABCDFHJKLNQRT *pa'i*.

[10]b *phyird*.

[11]acLRT /; b // (end of line); deABCDFHJKNQ omit.

[12]cdeR *bu*.

[13]acde *bar*; bJ *ba*; ACDFHKNQRT *pa*; B *par*; L omits.

[14]d omits *yang*.

[15]e *yoddo* (no *tsheg*); L *yodo*.

[16]d omits second /.

[17]c *'di*.

[18]acCDHJNR /; bdeABFKLQT omit.

[19]beAHLT add /.

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dkyil[1] 'khor la /[2] bzhɨn gyɨ gzugs brnyan[3] snang ba yang[4] /[5] bzhɨn[6] mye long gɨ[7] dkyɨl[8] 'khor du ma 'phos mod kyɨ[9] /[10] rgyu dang[11] rkyen[12] ma tshang ba myed pa 'ɨ[13] phyir[14] /[15] bzhɨn[16] du mngon bar yang[17] yod <R 292a> do[18] // de bzhin[19] du 'dɨ[20]

---

[20]abde *du*; cABCDFHJKLNQRT *tu*.

[21]c *phyis*.

[22]bcd *pa'ɨ* (omit the *tsheg*).

[23]d *long* is illegible.

[24]cd *gi*.

[1]bc *dkyɨl*; J *da kyil* (misplaced *tsheg*).

[2]acA /; bdeBCDFHJKLNQRT omit.

[3]e *brnyan* with *ba* below the line; J *brnya nȧ* (misplaced *tsheg*).

[4]cd omit *yang*.

[5]aeLT /; bcdABCDFHJKNQR omit.

[6]cd *bzhin*.

[7]b adds /; c *gi*.

[8]cd *dkyil*.

[9]cd *kyi*.

[10]dC //; A omits /.

[11]H adds /.

[12]J *rkye na* (misplaced *tsheg*).

[13]a *pa 'ɨ*; bcd *pa'ɨ*; eBCDFHKLNQRT *pa'i*; A omits; J *ba 'i*.

[14]d *phyɨr*.

[15]aLRT /; beABCDFHJKNQ omit; c / *de* (*de* below the line); d *de*.

[16]d *bzhin*.

[17]ad *bar yang*; bceJ *ba yang*; ABCDFKQ *pa yang*; HN *pa'ang*;

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nas kyang[1] su yang shɨ 'phos pa[2] myed <B 163a> la[3] /[4] gzhan du yang[5] ma skyes te / rgyu dang[6] rkyen rnams[7] ma tshang ba myed[8] pa 'ɨ[9] phyir[10] /[11] <T 163a> las gyɨ[12] 'bras bur[13] <e 31a> mngon bar 'grub bas so[14] //

'dɨ lta ste /[15] dper na[16] zla ba 'ɨ[17] dkyil[18] 'khor nɨ[19]

LT *bar snang ba yang*; R *par snang ba'ang*.

[18]e *yoddo* (no *tsheg*).

[19]d *bzhin*.

[20]c *'dɨ* / (end of line) *'dɨ*.

[1]c adds /; A omits *kyang*.

[2]be add *yang*.

[3]A *las*.

[4]abcdeALRT /; BCDFHJKNQ omit.

[5]c omits *yang*.

[6]cH add /.

[7]bcde omit *rnams*; F *rnams* with *sa* subscribed and abbreviated.

[8]c adds // (end of line).

[9]bcd *pa'ɨ* (omit the *tsheg*).

[10]bd *phyɨr*.

[11]abdeLRT /; c //; ABCDFHJKNQ omit.

[12]a *gyɨ*; bc *kyɨ*; deABCDFHJKLNQRT *kyi*.

[13]abALRT *bur*; cdeBCDFHJKNQ *bu*.

[14]a *mngon bar 'grub bas so*; bJLRT *mngon ba yang yod do*; c *mngon bar 'grub pa'o*; d *mngon bar 'grub pas so*; e *mngon ba yang yoddo* (no *tsheg*); A *mngon par yod do*; BCDHNQ *mngon pa yang yod do*.

[15]beABFKLQT omit /.

[16]eHLT add /.

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/[a] dpag tshad[1] bzhɨ[2] khri[3] nyɨ[4] stong[5] nas 'gro ste / 'on kyang snod[6] chung[7] ngu[8] chus[9] gang[10] bar[11] zla ba 'ɨ[12] dkyil[13] 'khor[14] gyɨ[15] gzugs brnyan[16] snang ba yang /[17] zla ba 'ɨ[18] dkyil[19] 'khor nɨ[20] gnas de nas[21] ma 'phos[22] te[23] /[24] <J 139a>

---

[17]bcd *ba'ɨ* (omit the *tsheg*).

[18]aeABCDFHKLNQRT *dkyil*; bcd *dkyɨl*; J *da kyil* (misplaced *tsheg*).

[19]d *ni*.

[1]b adds / (end of line).

[2]c *bzhi*.

[3]b *khrɨ*.

[4]ab *nyɨ*; cA *nyi*; deCDFHJKLNQRT *nyis*; B *nyis ston* with dots over *ston* indicating it is an error.

[5]c adds / and a crossed out *'a chung*.

[6]T *snong*.

[7]J *chu*.

[8]A *ngus*.

[9]A omits *chus*.

[10]A *bskang*.

[11]c adds // (end of line); T *bas*.

[12]bcd *ba'ɨ* (omit the *tsheg*).

[13]aceABCDFHKLNQRT *dkyil*; bd *dkyɨl*; J *da kyil*.

[14]d omits *'khor*.

[15]abd *gyɨ*; cBCDFHJKLNQRT *gyi*; eA *kyi*.

[16]e *brnyan* has *ba* below the line.

[17]abce /; dABCDFHJKLNQRT omit.

[18]bcd *ba'ɨ* (omit the *tsheg*).

[19]bcd *dkyɨl*.

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snod[1] chus[2] gang <F 196a> ba 'ɨ[3] nang du song ba yang myed mod[4] gyɨ[5] /[6] rgyu dang[7] rkyen[8] <c 11> ma[9] tshang ba[10] <b *pa*-b> myed pa 'ɨ[11] phyir /[12] zla ba 'ɨ[13] dkyil[14] 'khor du[15] mngon ba[16] yang[17] yod do // de bzhin du 'dɨ[18] nas[19] kyang su yang

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[20]cd *ni*; A omits.

[21]c adds / (end of line).

[22]c *'pho*.

[23]c *ste*.

[24]c *//*.

[1]ad *snod*; bceBCDFHJKLNQRT *snod chung ngu*; A *snod chung ngus*.

[2]c omits *chus*; A adds *yongsu*.

[3]bcd *ba'ɨ* (omit the *tsheg*).

[4]e *myod*.

[5]a *gyɨ*; b *kyɨ*; cdeABCDFHJKLNQRT *kyi*.

[6]bde add *'on kyang*; c adds *'on kyang /*.

[7]c *dang* written below the line; H adds */*.

[8]c adds *//* (end of page).

[9]A *dang*.

[10]b adds / (end of page); A *bar*.

[11]a *pa 'ɨ*; b *pa'ɨ*; c *ba'ɨ*; deBCDFHJKLNQRT *pa'i*; A *pa'i pa'i* (duplication).

[12]abcdeLRT */*; ABCDFHJKNQ omit.

[13]bcd *ba'ɨ* (omit the *tsheg*).

[14]b *dkyɨl*.

[15]d adds *yang*.

[16]abceJLRT *ba*; d *bar*; ABCDFHKNQ *pa*.

[17]dA omit *yang*.

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shɨ 'phos pa[1] myed[2] la[3] /[4] gzhan du[5] yang[6] ma[7] skyes[8] mod gyɨ[9] /[10] rgyu[11] <N 201b> dang[12] rkyen <H 190b> rnams[13] ma tshang ba myed pa 'ɨ[14] phyir[15] /[16] las kyɨ 'bras bu[17] mngon ba[18] yang[19] yod do //[20]

---

[18]c *'di*.

[19]F *nas* has *sa* subscribed and abbreviated.

[1]c omits *pa*.

[2]AB add *pa*; L *mod*.

[3]B omits *la*.

[4]abceLRT */*; dABCDFHJKNQ omit.

[5]e *u* without *da* (below the line).

[6]abdeBCDFHJKLNQRT *yang*; c *'ang*; A omits.

[7]b *ma* is scratched out.

[8]b adds *pa myed*; c *bskyed*.

[9]a *gyɨ*; bcd *kyɨ*; eABCDFHJKLNQRT *kyi*.

[10]c *//*.

[11]A *las*.

[12]H adds */*.

[13]cd omit *rnams*.

[14]bcd *pa'ɨ* (omit the *tsheg*).

[15]bd *phyɨr*.

[16]abeLRT */*; c *//*; dABCDFHJKNQ omit.

[17]abceBCFHJKNQ *bu*; d *bu yang*; ADLRT *bur*.

[18]abeJT *ba*; cd *bar*; ABCDFHKLNQR *pa*.

[19]d omits *yang*.

[20]aABCDHJNRT *yod do //*; bc *yod ste /*; d *yod do /*; e *yoddo //* (no *tsheg*); FKQ *yod de /*; L *yodo //*.

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'dɨ lta ste[1] dper na[2] mye ni[3] /[a] rgyu dang[4] rkyen[5] ma tshang[6] na myɨ 'bar gyɨ[7] /[8] rgyu <L 252a> dang[9] rkyen tshogs[10] <A 321b> pa las 'bar ro[11] // de bzhɨn du bdag po myed pa 'ɨ[12] chos[13] bdag gɨ[14] myed pa[15] /[16] 'dzɨnd[17] pa[18] myed pa[19] / nam mkha[20] dang[21] mtshungs pa'[22] /[23] sgyu[24] ma'ɨ mtshan nyɨd[25]

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[1]a *'dɨ lta ste*; bc *'dɨ lta ste /* (bc at end of line); d omits; eBFKLQT *'di lta ste*; ACDHJNR *'di lta ste /*.

[2]eHLT add */*.

[3]ade *mye ni*; bc *mye nɨ*; A *me'i*; BCDFHJKLNQRT *me ni*.

[4]H adds */*.

[5]A adds *rnams*.

[6]B adds *ba* with dots over it indicating it is an error.

[7]ab *na myɨ 'bar gyɨ*; c *na myɨ 'bar gyi*; d *myɨ 'bar gyɨ*; e *na myi 'bar gyi*; A *ba me 'bar ste* (*me* is a *mi* with the hook to the *gi gu* scratched off); BFHJKLNQRT *na mi 'bar gyi*; C *bar mi 'bar gyi*; D *na mi 'bar kyi*.

[8]abcdeALRT */*; BCDFHJKNQ omit.

[9]H adds */*.

[10]abcdALRT *tshogs*; eBCDFHJKNQ *'tshogs*.

[11]e *'barro* (no *tsheg*); AL *'baro*.

[12]bcd *pa'ɨ* (omit the *tsheg*).

[13]adALRT *chos*; bceBCDFHJKNQ *chos /* (c at end of line).

[14]b omits *gɨ*; e adds *ba*.

[15]b *pa'*.

[16]d omits */*.

[17]bcd *'dzɨn*.

[18]L *par*.

[19]b *pa'*.

[20]a *nam mkha*; be *nam ka*; c *nam kha*; d *naṃ ka*; ALT

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gyɨ[1] rang bzhɨn[2] dag la /[3] <e 31b> rgyu dang[4] rkyen[5] ma tshang ba[6] myed pa 'ɨ[7] phyir[8] /[9] skye ba 'ɨ[10] gnas nyɨng[11] mtshams[12] sbyor ba[13] /[14] ma 'ɨ[15] mngal[16] de dang[17] der[18] sa bon rnam par

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namkha'; BCDFHJKNQR *nam mkha'*.

[21]d adds /.

[22]ab *pa'*; bceABCDFHJKLNQRT *pa*.

[23]cd omit /.

[24]eA *rgyu*.

[25]B *nyis*.

[1]ab *gyɨ*; cABCDFHJKLNQRT *kyi*; de omit.

[2]d *bzhin*; e omits (there is also an erasure).

[3]ac /; bdeABCDFHJKLNQRT omit.

[4]H adds /; A omits *dang*.

[5]acd *rkyen*; beABCDFHJKLNQRT *rkyen rnams*.

[6]A *pa*.

[7]bcd *pa'ɨ* (omit the *tsheg*).

[8]b *phyɨr*.

[9]abdeALRT /; c //; BCDFHJKNQ omit.

[10]bcd *ba'ɨ* (omit the *tsheg*).

[11]abcd *nyɨng*; eBFKLNQR *nyid*; ACDHJT *nying*.

[12]abeBCDFHJKLNQRT *mtshams*; c *'tshams*; d is illegible; A *'tsham*.

[13]c *ba'ɨ*.

[14]aLRT /; bcdeABCDFHJKNQ omit.

[15]bcd *ma'ɨ* (omit the *tsheg*).

[16]K *mang la* (misplaced *tsheg*); T *mnga'*.

[17]cH add /.

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shes pa[1] /[2] las dang[3] nyon mongs pa[4] rnams[5] gyis[6] bskyed[7] pa[8] /[9] myɨng[10] dang[11] gzugs gyɨ[12] myu[13] gu mngon bar[14] 'grub[15] ste[16] /[17] de[18] ltar[19] nang gɨ[20] rten cɨng[21] 'breld[22] par[23]

18A adds /.

1c *pa'ɨ*.

2aLRT /; bcdeABCDFHJKNQ omit.

3H adds /.

4F omits *pa*.

5d *rnams*.

6a *gyis*; bcd *kyɨs*; eBCDFHJKLNQRT *kyis*; A *kyi*.

7A *skyed*.

8acdABCDFHJKLNQRT *pa*; b *pa'ɨ*; e *pa'i*.

9aALRT /; bcdeBCDFHJKNQ omit.

10c *myɨ*.

11H adds /.

12a *gyɨ*; bcd *kyɨ*; eABCDFHJKLNQRT *kyi*.

13ce *myi*.

14abcdeJLT *bar*; ABCDFHKNQR *par*.

15abBCDFHJKNQ *'grub*; cdLRT *bsgrubs*; eA *sgrub*.

16cdAT *te*.

17bc *//*.

18cd *'dɨ*.

19D adds *na*.

20d *gɨ* is illegible.

21d *cing*.

22ad *'breld*; bceACDFHJKLNQRT *'brel*; B *'bres*.

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'byung ba rkyen dang <C 142a> 'brel[1] par[2] <a63b>[3] blta 'o[4] //

de la nang gɨ rten cɨng 'breld[5] par[6] 'byung ba rnam pa[7] lngar[8] <R 292b> blta[9] ste /[10] lnga gang <D 122b> zhe na / rtag par[11] ma yɨn ba[12] dang[13] / chad[14] par[15] ma yɨn ba[16] dang[17] /[18] 'pho bar[19] ma yɨn[20] ba[21] dang[22] / rgyu chung[23] ngu[24] las 'bras

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[23]abcdeDFHJLNR *par*; ABCKQT *bar*.

[1]c *'breld*.

[2]abcdeDFHJLT *par*; ABCKNQR *bar*.

[3]a added *'byung ba rkyen dang 'breld par* then scratched it out.

[4]ad *blta 'o*; bcCDFHJLNRT *blta'o*; eA *lta'o*; BKQ *blta ba'o*.

[5]ac *'breld*; bdeABCDFHKLNQRT *'brel*; J *'bral*.

[6]abcdeBDFHJKLNQR *par* (KQ are illegible); ACT *bar*.

[7]abcdeBCDFHJNQRT *rnam pa*; A omits; L *rnam par*; K *rnam ba*.

[8]A *lnga*.

[9]abcdBCDFHJKLNQRT *blta*; e *lta*; A *'di lta*.

[10]c *//*.

[11]cA *pa*.

[12]abceJT *ba*; d omits; ABCDFHKLNQR *pa*.

[13]d omits *dang*.

[14]c *char*; B added *sa* then indicated it was an error (dot method).

[15]cAL *pa*.

[16]abceJT *ba*; d omits; ABCDFHKLNQR *pa*.

[17]d omits *dang*.

[18]cL omit */*.

[19]A *ba*.

[20]d *yin*.

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bu[1] chen **<T 255a>** po[2] 'byung[3] ba dang / de dang 'dra[4] ba 'ɨ[5] rgyud du 'o[6] //[7]

jɨ[8] ltar[9] **<b *pha*-a>** rtag par[10] ma[11] **<B 163b>** yɨn zhe[12] na / gang gɨ[13] phyir[14] tha[15] ma[16] 'chɨ ba 'ɨ[17] phung po[18]

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[21]abceJLT *ba*; d omits; ABCDFHKNQR *pa*.

[22]d omits *dang*.

[23]c *chu*.

[24]B *du*.

[1]d omits *bu*.

[2]d added *mngon bar* then crossed it out.

[3]e *'byung* with *nga* below the line.

[4]A *'dra'*.

[5]bcd *ba'ɨ* (omit the *tsheg*).

[6]e omits *'o*.

[7]deJ omit the second /; A omits //.

[8]ab *jɨ*; c *cɨ*; dABCDFHJKLNQRT *ji*; e *ci*.

[9]b adds / (end of page).

[10]eA *pa*.

[11]T omits *ma*.

[12]A *zhes*.

[13]abd *gɨ*; c *gɨs*; eABCDFHJKLNQR *gi*; T *gis*.

[14]b *phyɨr*.

[15]c *mtha*.

[16]abcde *ma*; ABCDFHJKLNQRT *ma'i*.

[17]a *ba 'ɨ*; bd *ba'ɨ*; c *ba'i*.

[18]d adds /.

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rnams kyang[1] gzhan la /[2] skye ba'ɨ[3] char <F 196b> gtogs[4] pa[5] rnams[6] kyang gzhan te /[7] tha[8] ma 'ɨ[9] 'chɨ[10] ba 'ɨ[11] phung po gang yɨn ba[12] de nyid[13] skye ba 'ɨ[14] char gtogs[15] pa[16] rnams[17] ma <KQ 130a> yɨn gyɨ[18] /[19] tha[20] ma 'ɨ[21] 'chɨ[22] ba'ɨ[23] phung

[1]c adds /; e omits *kyang*.

[2]c omits /.

[3]d *ba'i*.

[4]A *btogs*.

[5]abeABCDFHJKNQR *pa*; c omits; d *pa'*; LT *pa'i*.

[6]d *rnams*.

[7]c //.

[8]c *'tha*.

[9]a *ma 'ɨ*; bcdeBCDFHJKNQ *ma*; ALRT *ma'i*.

[10]d *chɨ*.

[11]a *ba 'ɨ*; bd *ba'ɨ*; cABCDFHJKLNQRT *ba'i*; e *ba*.

[12]abcdeJLT *ba*; ABCDFHKNQR *pa*.

[13]bd *nyɨd*; LT add /.

[14]a *ba 'ɨ*; bc *ba'ɨ*; d *ba 'i*.

[15]A *btogs*.

[16]A *pa'i*.

[17]abceBCDFHJKLNQRT *rnams*; d *rnams*; e *skye ba'i char gtogs pa rnams* (below the line), some words erased and *char gtogs pa* repeated on the line; A *rnam pa*.

[18]abd *gyɨ*; ceBCDFHJKLNQR *gyi*; A *kyi*; T *gyis*.

[19]cd omit /; A //.

[20]c *'tha*.

[21]a *ma 'ɨ*; bcdeBFKQ *ma*; ACDHJLNRT *ma'i*.

[22]d *chɨ*.

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<e 32a> po rnams kyang 'gag[1] la /[2] skye ba 'ɨ[3] char gtogs[4] pa 'ɨ[5] phung po[6] rnams[7] kyang 'byung bas[8] de 'ɨ[9] phyir[10] rtag par[11] ma yin <N 202a> no[12] //

jɨ[13] ltar chad[14] par[15] <H 191a> ma yɨn zhe[16] na /[17] tha[18] ma 'ɨ[19] 'chɨ[20] ba 'ɨ[21] phung po rnams[22] sngon 'gags[23] pa las[24]

---

[23]cd *ba'i*.

[1]eT *'gags*.

[2]abdeALRT */*; cBCDFHJKNQ omit.

[3]a *ba 'ɨ*; bcd *ba'ɨ*; eBCDFHJKLNQRT *ba'i*; A *ba*.

[4]A *btogs*.

[5]bcd *pa'ɨ* (omit the *tsheg*); e *pa'i* with *'i* over *pa*, not beside it.

[6]e *phung po* below the line.

[7]d *rnaṃs*.

[8]cALRT add */*; BFK *ba'i*.

[9]d *de'ɨ* (omits the *tsheg*); BFK omit *de'i*; Q has squeezed in *bas de'i* where *ba'i* used to be.

[10]Q *phyiur*.

[11]b *pa*.

[12]L *yino*.

[13]abd *jɨ*; c *cɨ*; e *ci*; ABCDFHJKLNQRT *ji*.

[14]c *char*.

[15]A *pa*.

[16]A zhes.

[17]c omits */*.

[18]c *'tha*.

[19]a *ma 'ɨ*; bcde *ma*; ABCDFHJKLNQRT *ma'i*.

[20]abc *'chɨ*; d *chɨ*; eBCDFHJKLNQRT *'chi*; A mchi.

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skye ba 'ɨ[1] char gtogs[2] pa 'ɨ[3] phung po rnams 'byung ba[4] ma yɨn /[5] ma 'gags[6] pa las kyang[7] ma yɨn[8] gyi[9] / tha[10] ma 'ɨ[11] 'chɨ ba 'ɨ[12] phung po rnams kyang[13] /[a] 'gags[14] la / de nyɨd[15] kyɨ[16] tshe skye ba 'ɨ[17] char gtogs[18] pa 'ɨ[19] phung po rnams

---

[21]a *ba 'ɨ*; b *ba'ɨ*; cd *ba'i*; F *ba'i* with the *gi gu* over and the *'a chung* under the *ba* (end of line).

[22]c adds */*.

[23]abceBCDFHJKNQR *'gags*; dAL *'gag*; T *'grags*.

[24]aABCDHJKNQ *las*; bcdRT *las /*; L *la /*.

[1]bcd *ba'ɨ* (omit the *tsheg*).

[2]A *btogs*.

[3]a *pa 'ɨ*; bc *pa'ɨ*; d *pa'i*.

[4]A adds *rnams*.

[5]d omits */*.

[6]abceBCDFHJKLNQR *'gags*; dA *'gag*; T *'grags*.

[7]b adds / (end of line).

[8]d *yin*.

[9]aeBCDFHJKLNQRT *gyi*; bc *gyɨ*; dA *kyi*.

[10]c *'tha'*.

[11]a *ma 'ɨ*; bcde *ma*; ABCDFHJKLNQRT *ma'i*.

[12]a *ba 'ɨ*; b *ba'ɨ*; cdeABCDFHJKLNQRT *ba'i*.

[13]BCFJKNQ omit *kyang*.

[14]beAL *'gag*.

[15]d *nyid*.

[16]c *kyi*.

[17]bcd *ba'ɨ* (omit the *tsheg*).

[18]A *btogs*.

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/[1] srang[2] mda'ɨ[3] <J 139b> mthon[4] dman[5] bzhɨn[6] 'byung[7] bar[8] 'gyur[9] te[10] /[11] de 'ɨ[12] phyir[13] chad[14] par[15] ma yɨn no[16] //[17]

jɨ[18] ltar 'pho bar[19] ma yɨn[20] <A 322a> zhe[21] na / sems

---

[19]bcd *pa'ɨ* (omit the *tsheg*).

[1]ab /; cdeABCDFHJKLNQRT omit.

[2]B *srad.*

[3]ac *mda'ɨ*; b *mda' 'ɨ*; deABCDFHJKLNQRT *mda'i.*

[4]abcdABFKLT *mthon* (e *ma* without an *'a chung* ends one line and *thon* begins the next); CDHJNQR *mtho* (Q has space where *na* could be).

[5]CHJN *dma'.*

[6]a has a *zhabs kyu* unattached to any letter; bcde add *du*; ABCDFHJKLNQRT omit.

[7]d *byung.*

[8]A *pa.*

[9]e *'gyur* with an erased letter between *'gyu* and *ra.*

[10]d *de.*

[11]c *//*; d omits.

[12]d *de'i.*

[13]b *phyɨr.*

[14]c *char.*

[15]cA *pa.*

[16]L *yino.*

[17]e omits the second /; T adds *ji ltar rgyu chung ngu las* (three dots over each of the words indicates this passage is an error).

[18]ab *jɨ*; c *cɨ*; deABCDFHJKLNQRT *ji.*

[19]A *ba.*

[20]A adds */.*

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can gyɨ[1] ris[2] myɨ[3] 'dra ba[4] nas[5] /[6] ska'[7] ba[8] mnyam **<L 252b>** ba 'ɨ[9] skye bar[10] skye[11] ba[12] mngon bar[13] 'grub pas[14] /[15] de 'ɨ[16] phyir[17] 'pho[18] bar[19] ma yɨn no[20] //[21]

---

[21]A *zhes.*

[1]abc *gyɨ*; d *kyɨ*; eBCDFHJKLNQRT *gyi*; A *ma*.

[2]abdeBCDFHJKNQRT *ris*; c *rigs*; AL *rig*.

[3]ab *myɨ*; cde *myi*; A *ma*; BCDFHJKLNQRT *mi*.

[4]abABCDFHJKLNQRT *ba*; ce *bas*; d *bar*.

[5]ce *na*.

[6]abceALRT /; dBCDFHJKNQ omit.

[7]a *ska'*; bcdeABCDFHJLNQRT *skal*; K *skab*.

[8]abcdeJT *ba*; ABCDFHKLNQR *pa*.

[9]a *ba 'ɨ*; bcd *ba'ɨ*; eJLT *ba'i*; ABCDFHKNQR *pa'i* (F has *'a chung* below and *gi gu* above *pa* (end of line)).

[10]abcdeBCDFHJKLNQRT *bar*; A *ba nas*.

[11]T omits *skye*.

[12]RT omit *ba*.

[13]abcdeJLT *bar*; ABCDFHKNQR *par*.

[14]abcdeA *'grub pas*; BCFJKQ *sgrub pas*; DH *sgrub pa*; L *bsgrubs pa*; N *sgrubs pas*; R *bsgrubs pas*; T *bsgrugs pa*.

[15]ac /; bdeABCDFHJKLNQRT omit.

[16]d *de'i*.

[17]d *phyɨr*.

[18]A *'cho*.

[19]ART *ba*.

[20]L *yino*.

[21]J omits second /.

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jɨ[1] ltar rgyu chung ngu[2] las 'bras[3] <e 32b> bu chen po 'byung zhe na /[4] las chu ngu[5] byas pa[6] las[7] 'bras bu chen po'e[8] rnam par smyɨnd[9] pa[10] myong ste / de 'ɨ[11] phyɨr[12] rgyu chung[13] ngu[14] las[15] <d 4> 'bras bu[16] <b *pha*-b> chen po[17] mngon bar[18] 'grub bo[19] //

jɨ[20] ltar myong bar 'gyur ba 'ɨ[21] las byas pa[22] de <R

---

[1]c *cɨ*.

[2]abdeCDFHJKLNQRT *chung ngu*; c *chungu*; A *chu ngu*; B *chung du*.

[3]e *'bras* with *sa* below the line (end of page).

[4]c *//*.

[5]a *chu ngu*; bcdeBCDFHJKLNQRT *chung ngu*; A *chen po*; B *chung du*.

[6]dA *ba*.

[7]A *la*.

[8]a *po'e* with subscribed *'a chung*; be *po*; cdABCDFHJKLNQRT *po'i*.

[9]a *smyɨnd*; bc *smyɨn*; de *smyin*; ABCDFHJKLNQRT *smin*.

[10]d omits *pa*.

[11]d *de'ɨ* (omits the *tsheg*).

[12]bcd *phyir*.

[13]A *chu*.

[14]B *du*.

[15]c adds */*.

[16]b adds *//* (end of page).

[17]d omits *po*.

[18]abcdeJLT *bar*; ABCDFHKNQR *par*.

[19]ABFKQ *po*.

[20]abd *jɨ*; c *cɨ*; e *ci*; ABCDFHJKLNQRT *ji*.

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293a> ltar myong bar[1] 'gyur[2] <c 12> ba 'ɨ[3] /[a] rnam par[4] smyɨnd[5] pa[6] myong bas[7] de 'ɨ[8] phyir[9] de dang 'dra ba 'ɨ[10] rgyud du 'o[11] //[12]

btsun[13] ba[14] sha[15] rɨ 'i[16] bu[17] rten cɨng[18] 'breld[19]

---

[21]bcd *ba'ɨ* (omit the *tsheg*).

[22]B *ba*.

[1]A omits *bar*.

[2]A omits *'gyur*.

[3]bcd *ba'ɨ* (omit the *tsheg*).

[4]A adds *shes*.

[5]bcd *smyɨn*.

[6]c *ba'i*.

[7]acdBDFHJN *bas*; b *ba'ɨ*; e *ba'i*; AC *ba*; KQ *pas*; LRT *bas /*.

[8]ac *de 'ɨ*; be omit; d *de'ɨ* (omits the *tsheg*).

[9]b adds */*.

[10]a *ba 'ɨ*; bc *ba'ɨ*; deABCDFHJKLNQRT *ba'i*.

[11]ad *du 'o*; bc *do*; e *du*; ABCDFHJKLNQRT *du'o*.

[12]Candrakīrti's long ŚS quote in Pp ends here.

[13]d *btsan*.

[14]abcdeJLT *ba*; ABCDFHKNQR *pa*.

[15]abdeA *sha*; c *shɨ* was changed to *sha* by crossing out the reverse *gi gu*; BCDFHJKLNQRT *shā*.

[16]ab *rɨ 'i*; c *ri*; d *rɨ'ɨ* with the *'ɨ* crossed out; eABCDFHJKLNQRT *ri'i* (e has *'i* above the line),

[17]dH add */*.

[18]d *cing*.

[19]b *'brel*.

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par[1] 'byung <T 255b> ba /[2] <F 197a> bcom ldan 'das gyis[3] yang dag par <C 142b> gsungs[4] pa ste[5] /[6] gang[7] la la zhɨg[8] gis[9] /[10] yang dag pa 'ɨ[11] shes rab gyis[12] /[13] de ltar yang dag[14] <B 164a> jɨ[15] lta[16] ba bzhin[17] du[18] <a 64a> rtag par rgyun du /[a] srok[19] myed[20] ba[21] dang / srog dang bral ba dang /[22] jɨ[23] lta

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[1] abcdeDFHJLNR *par*; ABCKQT *bar*.

[2] aA /; be //; cdBCDFHJKNQRT omit; L *dang*.

[3] a *gyis*; b *kyɨs*; c *kyɨs /*; d *gyɨs*; eABCDFHJKLNQRT *kyis*.

[4] A *gsung*.

[5] acdLRT *ste*; b *'dɨ*; eABCDFHJKNQ *'di*.

[6] aeALRT /; bBCDFHJKNQ omit; cd //.

[7] b adds *gang zag*.

[8] d *zhig*.

[9] b *gɨs*; d omits.

[10] ac /; bdeABCDFHJKLNQRT omit.

[11] a *pa 'ɨ*; b *pa'ɨ*; cd *par*; eABCDFHJKLNQRT *pa'i*.

[12] a *gyis*; bc *kyɨs*; deABCDFHJKLNQRT *kyis*.

[13] acLRT /; bdeABCDFHJKNQ omit.

[14] a *yang dag*; bcdeBCDFHJKLNQRT *yang dag pa*; A *yang dag pa'i*.

[15] c *cɨ*.

[16] c adds *bu*.

[17] bc *bzhɨn*.

[18] acdABCDFHJKNQ *du*; beLRT *du /*.

[19] a *srok*; bcdeABCDFHJKLNQRT *srog*.

[20] N *mad*.

[21] a *ba*; bcdeABCDFHJKLNQRT *pa*.

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bu[1] nyɨd dang / ma nord[2] pa[3] nyɨd[4] dang / **<N 202b>** ma skyes pa[5] dang / ma byung[6] **<H 191b>** ba dang /[7] ma byas pa dang / 'dus ma byas[8] pa[9] dang / **<e ends>** thogs[10] pa[11] myed pa dang / dmyigs[12] pa[13] myed pa dang / zhɨ ba dang /[14] 'jɨgs[15] pa[16] myed pa dang / myɨ 'phrogs pa dang / myɨ zad pa[17] dang / rnam par zhɨ ba ma yɨn ba rang bzhɨn du mthong ba dang /[18] myed pa

---

[22]b omits */*.

[23]c *cɨ*.

[1]c *biu* (*ba* with a *zhabs kyu* and *gi gu*).

[2]bd *nor*.

[3]abcdeJ *pa*; ABCDFHKLNQRT *ba*.

[4]ac *nyɨd*; beABCDFHJKLNQRT omit; d *nyid*.

[5]d adds *nyɨd*.

[6]d *'byung*.

[7]d omits */*.

[8]b adds / (end of line).

[9]L *ba*.

[10]d *thog*.

[11]d *ma*.

[12]cd *dmyɨgs*.

[13]F omits *pa*.

[14]c omits */*.

[15]d *'jigs*.

[16]d *pa'*.

[17]abcd *myɨ zad pa*; ABCDFHJKNQ *zad pa med pa*; LRT *mi zad pa*.

[18]a *rnam par zhɨ ba ma yɨn ba rang bzhɨn du mthong ba dang /*; bcd *rnam par zhɨ ba ma yɨn ba'ɨ rang bzhɨn du mthong*

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dang /[1] gsog dang /[2] gsob[3] dang /[4] snyɨng po myed pa dang / nad[5] dang /[6] <D 123a> 'bras[7] dang / zug rngu dang / sdig[8] pa dang /[9] myɨ rtag[10] pa dang / sdug[11] bsngal ba[12] dang / stong[13] pa[14] dang / bdag myed par[15] yang dag par[16] rjes su[17] mthong ba de ni[18] jɨ[19] bdag[20] 'das pa 'ɨ[21] dus[22] na[23] byung[24] ba zhɨg

---

ba /; ABCDFHJKNQ *rnam par zhi ba ma yin pa'i rang bzhin du mthong ba dang /*; LRT rnam par zhi ba'i rang bzhin du mthong ba. LRT seems to combine this phrase with the next.

[1]BFKQ omit /.

[2]b omits /.

[3]cdFKQT *gso ba* (misplaced *tsheg*).

[4]d omits /.

[5]FKQ *nas*.

[6]a *dang /* is illegible; bBFKQ omit /.

[7]b adds / (end of line).

[8]bcd *sdɨg*.

[9]b omits /.

[10]KQ *rtog*.

[11]d *sdu*.

[12]c omits *ba*.

[13]A *rtog*.

[14]L *ba*.

[15]cA *pa*.

[16]A omits *yang dag par*.

[17]cL *rjesu*.

[18]bALRT add /; c *nɨ*.

[19]ad *jɨ* (a has *jɨ* below the line); b *cɨ*; cABCDFHJKLNQRT *ci*.

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gam / 'on te bdag 'das pa 'ɨ[1] dus na /[a] ma[2] byung[3] ba zhig[4] /[5] bdag 'das pa 'ɨ[6] dus na[7] jir[8] gyurd[9] pa[10] zhɨg /[11] <b *ba-a*> bdag[12] <KQ 130b> 'das pa 'ɨ[13] dus na jɨ[14] lta[15] bur 'gyurd[16] pa[17] zhɨg[18] snyam du[19] sngon gyɨ[20] mtha[21] la myɨ rtog

---

[20]A *ba dag* (misplaced *tsheg*).

[21]bcd *pa'ɨ* (omit the *tsheg*).

[22]d *du*.

[23]bcA add /.

[24]abcdAL *byung*; BCDFHJKNQRT *'byung*.

[1]bcd *pa'ɨ* (omit the *tsheg*).

[2]BKQ *mi*; F omits.

[3]BFKQ *'byung*.

[4]bcd *zhɨg*.

[5]BFKQ omit /.

[6]cd *pa'ɨ* (omit the *tsheg*).

[7]A *nas*.

[8]a *jir*; bc *cɨr*; d *jɨr*; A *rten cing yang*; BCDFHJKLNQR *cir*.

[9]a *gyurd*; bBCDFHJKLNQR *gyur*; cdA *'gyur*.

[10]cADHKQR *ba*.

[11]BFKQ omit /; T omits *bdag 'das pa'i dus na cir gyur pa zhig /*.

[12]KQ *ba dag* (misplaced *tsheg*).

[13]bcd *pa'ɨ* (omit the *tsheg*).

[14]ab *jɨ*; c *cɨ*; dABCDFHJKLNQRT *ji*.

[15]d *ltu*; L *ltar*; T *ltar* with three dots over the *ra* indicating it is an error.

[16]a *'gyurd*; bcdABCDFHJKLNQRT *gyur*.

[17]AKQ *ba*.

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go[1] /[2] jɨ[3] ma[4] 'ongs pa'ɨ[5] dus na[6] /[a] 'byung bar <A 322b> 'gyur ram / 'on te[7] ma 'ongs pa 'ɨ[8] dus na /[a] 'byung bar[9] myɨ 'gyur /[10] ma 'ongs pa 'ɨ[11] dus na jir[12] 'gyurd[13] /[14] ma 'ongs <L 253a> pa 'ɨ[15] dus na[16] /[a] jɨ lta bu zhig[17] du[18] 'gyur[19] /[20]

---

[18]a *zhɨg*; b *zhɨg //*; c *zhɨg /*; dALRT *zhig*; BCDFHJKNQ *zhig gu*.

[19]A adds *ma*.

[20]c *kyɨ*.

[21]a *mtha*; bcdABCDFHJKLNQRT *mtha'*.

[1]abcdBCDFHJKLNQRT *la mi rtog go*; A *lam yin no*.

[2]adBCFKNQT */*; bcDHJLR *//*; A *// ma*.

[3]ab *jɨ*; c *cɨ*; d *ji*; ABCDFHJKLNQRT *ci*.

[4]b *ma* written below the line.

[5]d *pa'i*.

[6]F omits *na*.

[7]a *te* is illegible.

[8]a *pa 'ɨ*; bc *pa'ɨ*; dABCDFHJKLNQRT *pa'i*.

[9]A omits *bar*.

[10]BFKQ omit */*.

[11]bcd *pa'ɨ* (omit the *tsheg*).

[12]a *jir*; bc *cɨr*; d *jɨr*; ABCDFHJKLNQRT *cir*.

[13]a *'gyurd*; b *gyur*; cdABCDFHJKLNQRT *'gyur*.

[14]d omits */*.

[15]bc *pa'ɨ* (omit the *tsheg*).

[16]b *nɨ*.

[17]b *zhɨg*.

[18]abcdT *du*; ABCDFHJKLNQR *tu*.

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<F 197b> snyam du phyɨ ma 'ɨ[1] mtha[2] <R 293b> la[3] myɨ[4] rtog go //[5] 'dɨ <J 140a> ji[6] zhig[7] /[8] 'dɨ[9] ji[10] lta bu zhɨg / cɨ zhig[11] yod / cir[12] 'gyur[13] /[14] sems can 'dɨ[15] gang nas[16] 'ongs /[17] 'dɨ nas shɨ 'phos nas gang du 'gro bar 'gyur[18] zhes /[19]

---

[19]c *gyur.*

[20]ab / (b end of line); cABCDFHJKLNQRT omit /; d omits *ma 'ongs pa 'ɨ dus na / jɨ lta bu zhig du 'gyur /.*

[1]a *ma 'ɨ*; b *ma'ɨ*; cdACDFHJKLNQRT *ma'i*; B *ma'i ma'i.*

[2]a *mtha*; bcdABCDFHJKLNQRT *mtha'.*

[3]abABCDFHJKLNQT *la*; c *la'*; d *las*; R *ma la.*

[4]d *myi.*

[5]ABCFNT omit the first /. Śāntideva's Śis quotation of the ŚS ends here.

[6]a *ji*; b *cɨ*; cABCDFHJKLNQR *ci*; d *jɨ*; T *cig.*

[7]bc *zhɨg.*

[8]dBFKLQT omit /.

[9]bA omit *'dɨ.*

[10]aABCDFHJKLNQRT *ji*; bd *jɨ*; c *ci.*

[11]b omits */ cɨ zhig.*

[12]aBCDFHJKLNQRT *cir*; bc *cɨr*; d *jɨr*; A *ci.*

[13]b *gyur.*

[14]c omits /.

[15]ab *'dɨ*; c *'dɨ dag*; dT *'di*; ABCDFHJKLNQR *'di dag.*

[16]c adds *kyang*; d *nas* is written below the line.

[17]AC //.

[18]a *'gyur* is written below the line.

[19]aLRT /; bcdABCDFHJKNQ omit.

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da[1] ltar byung ba la yang[2] myɨ rtog[3] go //[4]

'jɨg rten na[5] /[6] dge sbyong[7] dang /[8] bram[9] ze[10] dag <N 203a> gɨ[11] lta bar song ba[12] tha dad pa gang[13] dag yod pa[14] 'dɨ lta ste /[15] bdag <T 256a> du[16] smra ba[17] dang[18] ldan ba 'am[19] / <B 164b; H 192a>[20] srog du[21] smra ba[22] dang[23] ldan ba

---

[1]abcdJT *da*; ABCDFHKLNQR *de*. Neither the Sanskrit nor the context agrees with "*de*" (that).

[2]d omits *yang*.

[3]KQT *rtag*.

[4]BCFKLNQT omit the first /.

[5]c omits *na*; A *'di*.

[6]ac /; bdABCDFHJKLNQRT omit.

[7]A *sbyod*.

[8]acdA *dang /*; bLRT *dang*; BCDFHJKNQ *ngam /*.

[9]B *bran*.

[10]c omits *ze*.

[11]d *gi*.

[12]b adds / (end of line).

[13]Q *gad*.

[14]H adds /; L omits *pa*; A adds *de yang*.

[15]c omits /.

[16]abcdA *du*; BCDFHJKLNQRT *tu*.

[17]d *smra ba* is illegible.

[18]c adds /.

[19]ab *ba 'am*; cd *ba dang*; ABFKLQ *pa 'am*; CDHNR *pa'am*; JT *ba'am*.

[20]acdLRT /; bABCDFHJKNQ / *sems can du* **<B 164b>** *smra ba dang* **<H 192a>** *ldan pa 'am* [bJ *ba 'am*; CDHN *pa'am*] / (belief

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'am[1] / gang zag du[2] smra ba dang ldan ba 'am[3] / dge mtshan dang /[4] bkra shɨs su[5] smra ba dang[6] ldan ba[7] dag kyang rung[8] ste[9] /[10] lhag par <C **143a**> g.yo ba[11] dang /[12] bral[13] bar[14] g.yo ba[15] de dag de 'ɨ[16] tshe /[a] na[17] des[18] spangs[19] par[20]

---

in a being). Pp omits the Sanskrit for this phrase.

[21]abcd *du*; ABCDFHJKLNQRT *tu*.

[22]T added *sna*, then crossed it out.

[23]c adds */*.

[1]abJT *ba 'am*; c *ba'am*; d *ba dang*; ABFKLQ *pa 'am*; CDHNR *pa'am*.

[2]abcdA *du*; BCDFHJKLNQRT *tu*.

[3]abcdJLT *ba 'am* (d has *'am* written below a crossed out *dang*); ABFKQ *pa 'am*; CDHNR *pa'am*.

[4]acd */*; bABCDFHJKLNQRT omit.

[5]c *shɨsu*; L *shisu*.

[6]c adds */*.

[7]abcdJT *ba*; ABCDFHKLNQR *pa*.

[8]d *rungs*.

[9]d *te*.

[10]cd *//*.

[11]KQ *pa*.

[12]abdA */*; c *//*; BCDFHJKLNQRT omit.

[13]b adds / (end of line); c *brald*.

[14]abdBCDFHJKLNQRT *bar*; c *par*; A *ba*.

[15]K *pa*.

[16]a *de 'ɨ*; bc *de'ɨ*; d *de'i*.

[17]bc add */*; LRT omit *na*.

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'gyur te / yongs su[1] shes nas[2] rtsa ba nas bcad de[3] / ta la 'ɨ[4] mgo[5] bzhɨn[6] myɨ[7] snang ba 'ɨ[8] rang <a 64b> bzhɨn du phyis[9] myɨ[10] skye[11] /[12] myɨ 'gag[13] pa 'ɨ[14] chos can du 'gyur ro[15] //

btsun ba[16] shɨ[17] ri 'i[18] bu[19] gang la la[20] chos la[21] bzod

---

[18]d omits *des*.

[19]A *bcng*.

[20]A *bar*.

[1]abABCDFHJKNQRT *yongs su*; cL *yongsu*; d *yos su*.

[2]c adds */*.

[3]abcdABCDFHKLNQR *de*; J *da*; T *te*.

[4]cd *la'ɨ* (omit the *tsheg*).

[5]A adds *bo bcad pa*.

[6]ac *bzhɨn*; b *bzhɨn du*; d *bzhin du*; ABCDFHJKLNQRT *bzhin*.

[7]cd *myi*.

[8]bcd *ba'ɨ* (omit the *tsheg*).

[9]ad *rang bzhɨn du phyis*; b *rang bzhɨn du phyɨs*; c *rang bzhin du phyɨs*; A *rang bzhin du phyi*; BFK omit; CDHJLNQRT *rang bzhin du phyis* (Q has inserted the phrase).

[10]cd *myi*.

[11]B repeats *mi skye*.

[12]ab */*; cdABCDFHJKLNQRT omit.

[13]T *'gags*.

[14]c *pa'ɨ* (omits the *tsheg*); d *pa'i*.

[15]L *'gyuro*.

[16]abcdJT *ba*; ABCDFHKLNQR *pa*.

[17]a *shɨ*; bcdA *sha*; BCDFHJKLNQRT *shā*.

[18]a *ri 'i*; b *rɨ'i*; c *rɨ*; d *ri*; ABCDFHJKLNQRT *ri'i*.

[19]H adds */*.

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pa 'dɨ[1] lta bu dang[2] ldan te[3] /[4] <b *ba*-b> rten cɨng[5] 'breld[6] par[7] 'byung ba[8] /[a] 'dɨ[9] yang dag par khong[10] du chud[11] na /[12] de la de[13] bzhɨn[14] gshegs pa[15] dgra bcom[16] ba[17] yang dag par rdzogs pa 'ɨ[18] sangs rgyas[19] rɨg pa <c 13> dang[20] zhabs su[21]

---

[20]c adds *zhɨg*.

[21]T *kyi*.

[1]d *'di*.

[2]d omits *dang*.

[3]AR *ste*.

[4]d *//*.

[5]d *cing*.

[6]bd *'brel*.

[7]abcdFJLT *par*; ABCDHKNQR *bar*.

[8]abdABFKLQRT *ba*; c omits *ba*; CDHN *ba'ang*; J *ba 'ang*.

[9]abd *'dɨ*; c *'dɨ ni*; ABFKQ *'di*; CDHJLNRT omit.

[10]B *khung*.

[11]B *chung*.

[12]abcdLT */*; ABCDFHJKNQR omit.

[13]d omits *de*.

[14]d *bzhin*.

[15]CDHJNR add */*; T omits *pa*.

[16]B added *ldan* then put dots over it to indicate it is an error.

[17]abcdJT *ba*; ABCDFJKLNQRT *pa*; H *pa /*.

[18]a *pa 'ɨ*; bc *pa'ɨ*; d *pa'i*.

[19]ACHJN add */*.

[20]cH add */*.

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ldan ba[1] /[2] bde bar gshegs pa[3] /[4] 'jɨg[5] rtend[6] mkhyend[7] pa[8] /[9] skyes bu 'dul ba 'ɨ[10] kha[11] lo sgyur[12] ba[13] /[14] bla na myed pa'[15] /[16] lha dang[17] myɨ rnams[18] kyɨ[19] stond[20] pa[21] /[22] sangs

---

[21]adBCDFHJKNQRT *zhabs su*; b *zhab su*; cAL *zhabsu*.

[1]abcdJT *ba*; ABCDFHKLNQR *pa*.

[2]bcd omit /.

[3]T adds *dang*.

[4]abcdCHJLNT /; ABDFKQR omit.

[5]d *'jig*.

[6]a *rtend*; bcdABCDFHJKLNQR *rten*; T *rte*.

[7]a *mkhyend*; b *mkhyed*; cdABCDFHJKLNQRT *mkhyen*.

[8]c *ba*.

[9]d omits /.

[10]bcd *ba'ɨ* (omit the *tsheg*).

[11]N *kha kha*.

[12]abcdAJLT *sgyur*; BCDFHKNQR *bsgyur*.

[13]A *ba'i*.

[14]acABDHKLQRT /; b // (end of line); dCDJN omit /.

[15]a *pa'*; bdABCDFHJKLNQRT *pa*; c *pa'ɨ*.

[16]cdABFKLQ omit /.

[17]T adds /.

[18]d *rnams*.

[19]acd *kyɨ*; b *gyɨ*; BFKQ *kyis*; ACDHJLNRT *kyi*.

[20]ad *stond*; bcABCDFHJLNQRT *ston*; K *stan*.

[21]c *ba*.

[22]bF omit /.

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rgyas bcom ldan 'das gyɨs[1] /[2] yang dag par rdzogs pa 'ɨ[3] **<F 198a>** sangs rgyas su[4] 'gyur ro[5] zhes /[6] bla na myed **<A 323a>** pa[7] yang dag par[8] rdzogs pa 'ɨ[9] byang chub[10] du[11] lung[12] ston[13] to // <d 5>

byang chub[14] sems dpa' sems dpa[15] chen **<R 294a>** po[16] byams pas de[17] skad ces smras nas /[18] tshe dang ldan ba[19] sha

---

[1]a *gyɨs*; bc *kyɨs*; dABCDFHJKLNQRT *kyis*.

[2]a /; bcABCDFHJKLNQRT omit; d //.

[3]bcd *pa'ɨ* (omit the *tsheg*); F *pa'i* with the *'a chung* below and the *gi gu* above the *pa* (end of line).

[4]cAL *rgyasu*.

[5]abcdBCDFHJKNQRT *'gyur ro*; A *'gyuro /*; L *'gyuro*.

[6]ab /; cdABCDFHJKLNQRT omit.

[7]d *pa'i*.

[8]B repeated *par* then dotted the second one to indicate it is an error.

[9]bc *pa'ɨ* (omit the *tsheg*); d omits *pa 'ɨ*.

[10]cd *cub*.

[11]abcd *du*; ABCDFHJKLNQRT *tu*.

[12]B *long*.

[13]abcdA *ston*; BCDFHJKLNQRT *bstan*.

[14]cd *cub*.

[15]a *dpa*; bcdABCDFHJKLNQRT *dpa'*.

[16]b adds / (end of line).

[17]d *'dɨ*.

[18]c //.

[19]abcdJT *ba*; ABCDFHKLNQR *pa*.

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ra dwa tɨ bu 'ɨ bu[1] <N 203b> dang[2] lha dang /[3] myɨ dang / lha ma yɨn dang[4] /[5] drɨ zar[6] bcas[7] pa 'ɨ[8] 'jɨg[9] <D 123b> rten yɨ rang ste[10] /[11] byang chub[12] sems <L 253b> dpa' sems[13] dpa' chen po byams[14] pas[15] bshad pa la /[a] mngon bar[16] bstod do[17] // //[18]

---

[1]a *sha ra dwa tɨ bu 'ɨ bu*; b *sha rɨ'i bu*; c *sha ra dwa te 'i bu*; d *sha rɨ bu dwa tɨ bu* (the first *bu* is crossed out); A *sha ri bu*; BCDFHJKNQ *shā ri'i bu*; L *shā radwā ti'i bu*; RT *shā ra dwa ti'i bu*.

[2]a *dang*; bcdACDFHJKLNQRT *dang /*; B */*.

[3]bdA omit */*.

[4]CJ omit *dang*.

[5]bd omit */*.

[6]c *za*.

[7]d *bca's*.

[8]bcd *pa'ɨ* (omit the *tsheg*).

[9]cd *'jig*.

[10]ab *yɨ rang ste*; c *yɨ rangs ste*; d *yɨd rangste*; A *yid rang ste*; BFKL *yid rangs te*; CDHJNQRT *yi rangs te* (Q has a space where the *da* in *yid* used to be).

[11]b omits */*; c *//*.

[12]cd *cub*.

[13]T omits *sems*.

[14]b *byamss*.

[15]c *dpas /*.

[16]abcdJLT *bar*; ABCDFHKNQR *par*.

[17]A *bstodo*.

[18]a *// //*; b *///////*; c */:/*; d */*; ABCDFHJKLNQRT *//*.

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//[1] 'phags <H 192b> pa[2] sa[3] lu[4] ljang ba[5] zhes bya ba theg pa chen po 'ɨ[6] mdo[7] rdzogs soha[8] // //[9]

//[10] ban de ye shes sdes bsgyurd[11] cɨng[12] zhus[13] te / skad gsar chad kyis kyang bcos nas /[14] gtan la phab pa' // // //[15]

---

[1]abdL //; c // *bod skad du*; ABCDFHJKNQRT omit.

[2]c adds /; d omits *'phags pa*.

[3]abcdABFK *sa*; CDHJLNQRT *sā*.

[4]abcdLRT *lu*; A *lus*; BCDFHJKNQ *lu'i*.

[5]aALT *ba*; bcdBCDFHJKNQR *pa*.

[6]a *po 'ɨ*; b *po'ɨ*; cABCDFHJKLNQRT *po'i*; d omits.

[7]d omits *zhes bya ba theg pa chen po 'ɨ mdo*; B adds //; K adds /.

[8]aABFKQT *rdzogs soha*; bcdCDHJNR *rdzogs so*; L *rdzogsoha*.

[9]a // //; b / / /; c / :: /; d /; ABCDFHKLNQRT //; J // // // //.

[10]d omits the second /.

[11]d *bsgyur*.

[12]d *cang*.

[13]d *pa*.

[14]d omits /.

[15]a // // //; d //; bcABCDFHJKLNQRT do not have translator colophons.

F.A. Bischoff, *Der Kanjur und seine Kolophone*, (Bloomington: Selbstverlag Press, 1968) Band II, p. 465, says that the Indian teachers Jinamitra, Dānaśīla, and Munivarma along with the Tibetan translator Ye-shes-sde had translated and corrected this sūtra.

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Chapter 8

Kamalaśīla's

Śālistamba-ṭīkā

Transcription

and

Variorum

of the

Tibetan Translation[1]

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[1]The letter codes for the editions of the ŚṬ-K are:

Dunhuang manuscripts (none are complete texts):
w = PT 554
x = IOL 189
y = PT 553
z = PT 2105

Classical editions:
C = Co-ne
D = Derge
G = Golden Manuscript
N = Narthang
P = Peking

For the first half of the ŚṬ-K, the transcribed text is IOL 189 (= x), for the second half it is PT 2105 (= z).

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[1]//[2] 'phags pa sa[3] lu ljang pa[4] rgya cher 'grel[5] pa'[6] //[7]

'jam[8] dpal gzho nur[9] gyurd pa la phag 'tshal lo[10] //

gang gis dngos po brten[11] 'byung bstan pa yis //
yang dag mchog dang mchog myin[12] bka' stsald pa'[13] //[14]

---

[1]At the beginning of the text, CDGNP add:

CD: *// rgya gar skad du / ārya sā li stam ba sya ṭī kā / bod skad du.*

G: *// sā lu ljang pa'i mdo sde rgya cher bshad pa slob dpon ka ma la shī las mdzad pa bzhugs //* <G 213b> // rgya gar skad du / ārya sā li stam bha sya ṭī kā / bod skad du.

NP: *// // sā lu ljang pa'i mdo sde rgya cher bshad pa slob dpon ka ma la shī las mdzad pa bzhugs so* [N *bzhugso*] *// // rgya gar skad du /* [N omits /] *ārya sā li stam bha sya ṭī kā / bod skad du.*

[2]CDGNP omit the second /.

[3]CDGNP *sā*.

[4]xyDG *pa*; CNP *ba*.

[5]y *'greld*.

[6]xy *pa'*; CDGN *pa*; P *ba*.

[7]yCDGNP omit the second /.

[8]y adds *'phags pa* before *'jam*.

[9]x *gzho nur*; y *gzhonur*; CDGNP *gzhon nur*.

[10]x *phag 'tshal lo*; y *phyag 'tsal lo*; CDP *'phyag 'tshal lo*; GN *phyag 'tshalo*.

[11]CDGNP *rten*.

[12]x *myin*; y *myɨn*; CDGNP *min*.

[13]x *pa'*; yCDGN *pa*; P *ba*.

[14]NP omit the second /.

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chos kyɨ rgyal po de la phyag 'tshal[1] te //[2]
sa[3] lu ljang pa'ɨ[4] don nɨ ji[5] nus bshad //[6] **<w begins>**

mdo sde 'chad[7] 'dod pas[8] thog mar thams cad du[9]
[1] bsdus pa'ɨ[10] don dang /
[2] dgos pa dang /[11]
[3] tshig gi don dang /[12]
[4] mtshams sbyar[13] ba dang /
[5] brgal[14] pa'ɨ[15] lan
brjod par bya'o //

---

[1]y *'tsal.*

[2]NP omit the second /.

[3]CDGNP *sā.*

[4]C *ba'i.*

[5]x *ji*; y *jɨ*; CDGNP *ci.*

[6]P omits *//*; this *śloka* is the *rtsom par dam bca'* (promise to compose).

[7]CDGN add *par*; P adds *bar.*

[8]y *mdo sde 'chad 'dod pas* is unclear.

[9]wxCDNP *cad du*; y *chad du*; G *cadu.*

[10]wxy *pa'ɨ*; CDGN *pa'i*; P *ba'i.*

[11]P omits /.

[12]w omits /.

[13]w *sbyor.*

[14]y *brgald.*

[15]CDGNP *ba'i.*

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[1. bsdus pa'ɨ don]

de la mdo sde 'dɨ'i bsdus pa'ɨ[1] don nɨ[2] rnam[3] pa bdun te /[4]

[1.1] gleng gzhɨ dang /

[1.2] gleng bslang ba dang /

[1.3] yongs su[5] shes par[6] bya ba'ɨ dngos po dang /

[1.4] **<D 146a>** yongs su[7] shes pa dang /

[1.5] yongs su[8] shes pa'ɨ **<y 18a>** 'bras bu dang /[9]

[1.6] de ji ltar yongs su[10] shes par bya ba dang /

[1.7] mdo sde'ɨ[11] dgos pa'o // **<C 146a>**

[1.1. gleng gzhi]

de la gleng gzhɨ[12] ni[13] mdo sde 'byung ba'ɨ rgyu ste / de[14] yang yang dag par[15] sdud par[16] byed pas[17] bdag la yid

---

[1] wCGN *pa'i*; xy *pa'ɨ*; DP *ba'i*.

[2] wCDGNP add */*.

[3] w *rnaṃ*.

[4] w *//*; P omits */*.

[5] wGN *yongsu*; xyCDP *yongs su* (y *yongs* is unclear).

[6] P *bar*.

[7] wGN *yongsu*.

[8] wGN *yongsu*.

[9] w *dang /* is unclear.

[10] wGN *yongsu*.

[11] w *sde*.

[12] w *gzhi*.

[13] wy *nɨ*.

[14] y *rgyu ste / de* is unclear.

[15] P *bar*.

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ches par[1] bya ba'ɨ phyir[2] thams cad du[3] smos so[4] //

[1.2. gleng bslang ba]

gleng bslang ba nɨ[5] mdo sde bshad pa'ɨ[6] **<x 1b>** phyir skabs dang sbyar ba ste / skabs su[7] ma bab par[8] smras na /[9] tshig thams cad[10] 'chald[11] par[12] 'gyur te / de'ɨ phyir[13] tshig ma[14] 'chal[15] bar[16] bya ba'ɨ phyir[17] thams cad du[18] yang skabs

---

16P *bar*.

17wCDGN *pas /*; xy *pas*; P *bas /*.

1DP *bar*.

2wx *phyir*; y *phyɨr*; CDGNP *phyir /*.

3wxCDNP *cad du*; y *chad du*; G *cadu*.

4wGN *smoso*.

5w *ni*.

6wGN *pa'i*; xy *pa'ɨ*; CDP *ba'i*.

7wGN *skabsu*.

8G *par* with *ra* below the line.

9w *//*; N omits */*.

10wy *chad*.

11wy *'chal*.

12wCDGNP *bar*.

13w *phyɨr*.

14y */ de'ɨ phyɨr tshig ma* is unclear.

15w *chal*.

16y *par*.

17CDGNP add */*.

18wy *chad du*; xCDP *cad du*; GN *cadu*.

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dang sbyar ba'o //

[1.3. yongs su shes par bya ba'ɨ dngos po]

yongs su[1] shes par[2] bya ba'ɨ dngos po[3] gang zhe na /[4] rtend[5] cing[6] 'brel par[7] 'byung ba lugs su[8] 'byung ba dang / lugs su[9] myɨ[10] 'byung ba ste / **<N 171b>** de yang shes rab kyis shes par[11] bya ba yin bas[12] yongs su[13] shes par[14] bya ba **<G 214a>** zhes bya ste / 'dis kun nas nyon mongs pa'ɨ de kho **<P**

[1]wGN *yongsu*.

[2]P *bar*.

[3]w adds *ni*.

[4]w omits */*.

[5]wy *rten*.

[6]y *chɨng*.

[7]CDNP *bar*.

[8]wGN *lugsu*.

[9]wGN *lugsu*.

[10]w *myi*.

[11]C *par* is unclear.

[12]wx *bas*; y *bas //*; C *bas /*; D *pas /*; GNP *pas*.

[13]wGN *yongsu*.

[14]CN *bar*.

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175a> na /[1] nyon mongs pa[2] dang[3] las dang[4] tshe'ɨ[5] mtshan nyid dang / rnam par byang ba'ɨ de kho na rten cing[6] 'brel par[7] 'byung ba lugs su[8] myi 'byung ba'ɨ mtshan nyɨd[9] kyang bstan to[10] //

[1.4. yongs su shes pa]

lam[11] 'dɨ[12] nyid kyis de kho na yongs su[13] shes pas lam[14] kyɨ[15] rang <y 19a>[16] bzhɨn kyɨ[17] chos ni[18] yongs su[19] shes

---

[1]wyCDGNP omit /.

[2]DP *ba*.

[3]w adds /.

[4]w adds /.

[5]w *tshe'i*.

[6]w *ching*; xCDGNP *cing*; y *chɨng*.

[7]wCDGNP *bar*.

[8]wGN *lugsu*.

[9]w *nyid*.

[10]wx *bstan to*; y *bstand to*; C *bstan na*; DGP *bstan no*; N *bstano*.

[11]w *laṃ*.

[12]w *'di*.

[13]wGN *yongsu*.

[14]w *laṃ*.

[15]wCDGNP *gyi*; x *kyɨ*; y *gyɨ*.

[16]**<y 19ab>** is missing.

[17]wCDGNP *gyi*.

[18]wy *nɨ*.

[19]wGN *yongsu*.

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pa'o[1] //

[1.5. yongs su shes pa'i 'bras bu]

yongs su[2] shes pa'ɨ[3] 'bras bu nɨ[4] rnam pa gnyis te[5] / bla na yod pa[6] dang /[7] bla na myed pa'o[8] //[9] de la bla na yod pa ni[10] nyan thos rnams kyɨ[11] dge sbyong gɨ[12] 'bras bu bzhi dang / mya ngan las 'das pa'o[13] // bla na myed pa nɨ sangs rgyas nyid de / de gnyis kyis ni <x 2a> blang[14] bar bya ba'ɨ de[15] kho na thabs dang bcas pa bstand to[16] //

[1.6. de ji ltar yongs su shes par bya ba]

ji ltar de yongs su[17] shes par[18] bya zhe na /[19] don dam[20]

---

[1] P *ba'o.*

[2] wGN *yongsu.*

[3] wCDGN *pa'i*; x *pa'ɨ*; P *ba'i.*

[4] w *ni.*

[5] w *gnyiste.*

[6] P *ba.*

[7] P omits */.*

[8] CP *ba'o.*

[9] w omits the second */*; G adds *da la bla na mad pa' //.*

[10] w *nɨ.*

[11] w *kyi.*

[12] CDGNP *gis.*

[13] P *ba'o.*

[14] C *slad.* C's reading is an obvious mistake.

[15] wx *de*; CDGNP *yan lag.*

[16] w *bstan pa'o*; x *bstand to*; CDGNP *bstan to.*

[17] wGN *yongsu.*

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pa dang /[1] kun rdzob du[2] ste / de nɨ yongs su[3] shes par bya ba'ɨ don to zhes /[4] 'phags pa dgongs pa nges[5] par 'grel pa'[6] las gsungs so[7] // de yang yongs su[8] shes par bya ba'ɨ[9] rang gɨ[10] 'bras bu rnam[11] gnyis[12] thob par[13] bya ba'ɨ thabs bstan pa'ɨ phyir bshad do[14] //

[1.7. mdo sde'i dgos pa]

dgos pa nɨ sgrib[15] pa[16] spang ba dang /[17] myi gnas pa'ɨ

---

[18]C *bar*.

[19]w omits /.

[20]w *daṃ*.

[1]CDGNP omit /.

[2]CDGNP *tu*.

[3]wGN *yongsu*.

[4]wCD omit /.

[5]w *ngas*.

[6]wGNP *pa*; x *pa'*; CD *ba*.

[7]wGN *gsungso*. x notes: chos thams cad bden gnyis kyɨ tshul du shes pas bya'o zhes.

[8]wGN *yongsu*.

[9]wx *par bya ba'ɨ*; C *ba'i*; DGNP *pa'i*.

[10]w *gis*.

[11]w omits *rnam*.

[12]w omits *gnyis*.

[13]wxDG *par*; CP *bar*; N *pang*.

[14]w *bshado*.

[15]w *bsgrib*.

[16]P *ba*.

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mya[1] ngan las 'da's[2] pa'ɨ lam[3] du 'jug pa ste / myi gnas pa'ɨ[4] mya[5] ngan las 'das pa'ɨ lam[6] nɨ[7] mdor na[8] byang cub sems dpa' rnams kyɨ[9] shes rab dang snying rje'o // **<w ends>**[10] shes rab kyis nɨ 'khor bar myi ltung /[11] snying rjes ni 'khor ba[12] myɨ gtong **<D 146b>** zhing[13] mya ngan las 'das par[14] myi ltung ba'i phyir te / byang cub sems dpa' rten cing 'brel par[15] 'byung ba la[16] **<G 214b>** gnas pa[17] **<C 146b>** shes rab kyis 'phel bar 'gyur ba dang / 'jug pa la rmongs pa'ɨ sems can rnams la snying rje chen po 'byung ba'ɨ phyir myɨ gnas pa'ɨ mya ngan

---

[17]N omits /.

[1]w *myang.*

[2]w *'das.*

[3]w *laṃ.*

[4]wx *pa'ɨ*; C *ba'i*; DGNP *pa'i.*

[5]w *myang.*

[6]w *laṃ.*

[7]w *ni*; x *nɨ*; CDGNP *ni /.*

[8]GN add /.

[9]w *kyi.*

[10]w briefly resumes at the end of the prologue.

[11]P *//.*

[12]CDGNP *bar.*

[13]CDGNP add /.

[14]P *bar.*

[15]CDP *bar.*

[16]xCDGP *ba la*; N *bar.*

[17]CDGNP add /.

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las 'das pa'ɨ lam la 'jug pa ni ' /[1] de'i **<x 2b>** dgos pa'o // lam des[2] kyang byang cub sems dpa' rnams kyi sgrib pa gnyis yang dag par bde blag tu spong[3] bar 'gyur bas de yang de'i dgos[4] pa'o[5] //

[2. dgos pa]

dgos[6] **<N 172a>** pa[7] brjod pa de yang nyan[8] pa[9] dag gus par[10] nyan **<P 175b>** pa dang / lend pa las stsogs pa[11] la gzud pa'ɨ phyir te / dgos pa nɨ 'dɨr[12] bsdus pa'ɨ don kyɨ[13] nang du 'dus pas[14] log[15] shig du[16] ma bshad do[17] //

---

[1] x *pa ni ' /*; CDGP *pa ni*; N *pa ni /* (all squeezed together).

[2] C *das*.

[3] CD *spang*.

[4] G *dgos* with *sa* subscribed and abbreviated.

[5] P *ba'o*.

[6] G *dgos* with *sa* subscribed and abbreviated.

[7] xCDG *pa*; N *so // dgos pa*; P *ba*. N is an obvious mistake.

[8] N *gnyan*.

[9] C *ba*.

[10] C *bar*.

[11] C *ba*.

[12] G *'dir* with *ra* barely visible.

[13] CDGNP *gyi*.

[14] xCDG *pas*; N *pa* (unclear); P *bas*.

[15] x *log*; CDGP *logs*; N *la gs* (space between *la* and *gs*).

[16] CDGNP *tu*.

[17] GN *bshado*.

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[3-5. tshig gɨ don, mtshams sbyar ba, brgal pa'ɨ lan]

tshig gɨ don dang /[1] mtshams sbyar ba dang / brgal pa'ɨ[2] lan brjod par[3] bya ste / de dag thams cad ni gzhung dang 'og nas sbyar ro[4] //

[1.1. gleng gzhi]

de la **'dɨ skad** zhes[5] bya ba 'dis nɨ[6] /[7] gsol ba[8] btab nas yang dag par sdud par[9] byed pas[10] mdo sde'i don 'og nas 'byung ba mtha' dag stond te /[11] skur pa[12] dang /[13] sgro 'dogs pa[14] spang pa'ɨ[15] phyir ro[16] //

---

[1]NP omit /.

[2]CDGNP *ba'i*.

[3]DP *bar*.

[4]GN *sbyaro*.

[5]CDGNP *ces*.

[6]x *nɨ*; CD *ni*; GNP *na*. GNP's reading is a mistake.

[7]GNP omit /.

[8]G *ba* is tiny and written below the line.

[9]xCDG *sdud par*; N *sdud bar*; P *sdus bar*. P's reading is a mistake.

[10]CD add /.

[11]xCD *te /*; GNP *to //*. One does not expect the end of a sentence here.

[12]C *ba*.

[13]CDGNP omit /.

[14]P *ba*.

[15]CDGNP *ba'i*.

[16]GN *phyiro*.

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bdag gis thos pa' zhes bya ba 'dɨ gnyis kyis ni /[1] bdag gis mngon sum du thos pa[2] dang / <y 20a> rtogs pa ma yin bar[3] ston te / bdag nyid kyis[4] thos kyɨ[5] thos pa gcig nas gcig du[6] brgyud pa las 'ongs pa ni ma yɨn no // thos su[7] zad kyɨ rtogs pa ma yin te / sangs rgyas[8] ma gtogs par[9] gzhand[10] kyis[11] 'di <x 3a> lta bu'ɨ don rtogs myɨ srid pa'ɨ phyir ro[12] // de yang yɨd ces[13] par bya ba'ɨ rgyu yin te / gzhan du na myɨ srid pa'ɨ don smras na yɨd ches par myɨ 'gyuro[14] //

dus gcig[15] **na'**[16] zhes bya ba[17] nɨ thos pa zhes bya ba gong ma dang sbyar[18] te / <G 215a> dus nɨ dus sam /[19] 'khor

---

[1]CDGNP omit /.

[2]P *ba*.

[3]CDGNP *par*.

[4]xCD *kyis*; y *kyɨs*; GNP *kyi*. GNP are in error.

[5]xy *thos kyɨ*; CD omit; GNP *thos kyi*.

[6]CDGNP *tu*.

[7]GN *thosu*.

[8]G *sang[s rg]yas*.

[9]N *bar*.

[10]y *gzhan*.

[11]x *kyis*; y *gyɨs*; CDGNP *gyis*.

[12]GN *phyiro*.

[13]yCDGNP *ches*.

[14]xGN *'gyuro*; yCDP *'gyur ro*.

[15]xCDGN *gcig*; y *gcɨg*; P *gcag*.

[16]x *na'*; y *na /*; CDGNP *na*.

[17]CDGNP *bas*. The instrumental is inappropriate.

[18]G *sbar*.

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'dus pa[1] ste / thams cad du /[2] thams cad[3] na /[4] mdo sde dkon mchog 'di lta bu dag shin du[5] thos par dka' ba'ɨ phyir ro[6] // yang na dus gcig[7] na bcom ldan 'das bzhugs so[8] zhes 'og du[9] sbyar te /[10] 'dis nɨ 'dul ba'ɨ bya ba mtha' yas pa'ɨ[11] phyir gzhan kyɨ[12] tshe na ni /[13] bcom ldan 'das[14] gzhan na bzhugs so[15] zhes stond to //

bcom ldan 'das[16] shes[17] bya ba nɨ bdud bzhɨ bcom ba[18] dang / dbang phyug las stsogs pa'ɨ[19] yon tan[20] dang ldan[21]

---

[19]CDGNP omit /.

[1]P *ba.*

[2]x *cad du /*; CDGP *cad du*; y *chad du*; N *cadu.*

[3]y *chad.*

[4]yCDGNP omit /.

[5]CDGNP *tu.*

[6]G *phyiro.*

[7]y *gchɨg.*

[8]GN *bzhugso.*

[9]CDGNP *tu.*

[10]y *//.*

[11]xy *pa'ɨ*; CDGN *pa'i*; P *ba'i.*

[12]x *kyɨ*; y *gyɨ*; CDGNP *gyi.*

[13]yCDGNP omit /.

[14]y *'da's.*

[15]GN *bzhugso.*

[16]y *'da's.*

[17]CDGNP *zhes.*

[18]DGN *pa.*

[19]xy *pa'ɨ*; CDGP *pa'i*; N *ba'i.*

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baʼɨ[1] phyir ro[2] // <D 147a>

rgyal po'i khab <y 20b> ces bya ba nɨ grong khyer[3] kyɨ[4] bye brag gɨ[5] mying ste / de na sngon rgyal po'i mying btags pa'ɨ khang khyim dag la myɨ <C 147a> ma yin ba[6] rnams myɨ 'tshe bas[7] /[8] de dag la de skad btags <N 172b; P 176a> shes[9] grag ste[10] / de'ɨ phyir grong khyer de la de skad ces bya'o // <x 3b> grong khyer de yang[11] grong khyer mtha' dag gi nang na gtso bo yin[12] la / de bzhɨn du mdo sde 'dɨ yang gsung rab mtha' dag[13] la khyab par byed pas[14] /[15] gtso bor bstan pa'ɨ

---

[20]G *yo[n]tan* with *ta* below the line.

[21]C *ldar*.

[1]xy *ba'ɨ*; C *ba'i*; DGNP *pa'i*.

[2]GN *phyiro*.

[3]C *cher*.

[4]x *kyɨ*; y *gyɨ*; CDGNP *gyi*.

[5]xy *brag gɨ*; CDGP *brag gi*; N *bragi*.

[6]CDGNP *pa*.

[7]N *btaṭ pa'i* (subscribed *'a-chung*) *khang khyim* (*ma* written below the line) *dag la mi ma yin pa rnaṃs mi 'cher bas* (*sa* written below the line); this phrase is squeezed in.

[8]CDGNP omit /.

[9]CDGNP *zhes*.

[10]xy *grag ste*; CDGNP *grags te*.

[11]C *khyer de la de skad ces bya'o // grong khyer de yang* is unclear.

[12]y *yin* (no *ɨ*).

[13]y has been corrected to have the reading *mtha' dag*.

[14]C *bas*.

[15]yCDGNP omit /.

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phyir de nyid du bshad do[1] //

rgyal po'i khab[2] rgya che ste[3] rgyal po'i khab kyi gang na bzhugs gtol myed pas[4] de'ɨ phyir[5] **bya rgod[6] phung po'i ri[7] la'[8]** zhes bya ba smos to //[9] bya rgod 'dra bar rɨ'i rtse mo sdog sdog[10] por[11] 'dug pas[12] bya rgod kyi[13] phung po'o // gnas 'di gnyis brjod pa ni[14] khyim na gnas pa dang /[15] rab du[16] byung ba'ɨ 'jig rten la phan gdags[17] par bstand[18] pa 'am[19] / bdag dang gzhan kyɨ[20] don phun sum tshogs par[21] bstand pa'ɨ[22]

[1]N *bshado*.

[2]CD add *ni*.

[3]CDGNP add */*.

[4]P *bas*.

[5]x omits; yP *//*; CDGN */*.

[6]CDGNP add *kyi*.

[7]y *ri* (no *ɨ*).

[8]y adds */*.

[9]x *to //*; y *te //*; CDGNP *te /*.

[10]CDGNP *rdog rdog*.

[11]NP *bor*.

[12]P *bas*.

[13]xGNP *kyi*; y *kyɨ*; CD omit.

[14]CDGNP add */*.

[15]CDGNP omit */*.

[16]CDGNP *tu*.

[17]CDGNP *btags*.

[18]CDGNP omit *par bstand*.

[19]xyGNP *pa 'am*; CD *pa'am* (no *tsheg*).

[20]x *kyɨ*; y *gyɨ*; CDGNP *gyi*.

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phyir ro // bya rgod kyɨ phung po'i ri zhes bya ba 'dis ni /[1] de ltar mdo sde 'dɨ khong du chud par <G 215b>[2] dka' bar ston[3] te[4] /[5] <y 21a> mtho[6] bar bsthan[7] passo[8] // rɨ zhes bya ba 'dis ni[9] mu stegs can kyɨ[10] rlung gis myɨ sgul[11] pa[12] ste / myɨ g.yo bar bstand pas so[13] //[14]

chen po[15] zhes bya ba nɨ grangs dang mthu gnyis te / nyon mongs pa[16] bcom zhing /[17] phyir rgol bas myɨ phyed pa'ɨ[18]

---

[21]CP *bar*.

[22]xy *pa'ɨ*; CDGN *pa'i*; P *ba'i*.

[1]CDGNP omit /.

[2]G 215b and 216b are in reverse order on the page.

[3]y *stond*.

[4]N *to*.

[5]N //.

[6]C *mthong*.

[7]x *bsthan*; y *bstand*; CDGNP *bstan*.

[8]x *passo* (no *tsheg*); yD *pas so*; CP *bas so*; GN *paso*.

[9]CDG add /.

[10]x *kyɨ*; y *gyɨ*; CDGN *gyi*; P *gyis*.

[11]CDGNP *bsgul*.

[12]CDGNP *ba*.

[13]GN *paso*.

[14]N omits the second /.

[15]y adds /.

[16]P *ba*.

[17]CDGNP omit /.

[18]xy *pa'ɨ*; CDGN *pa'i*; P *ba'i*.

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phyir /[1]

dge slong gɨ dge 'dun[2] zhes bya[3] ste /[4] 'dis ni **<x 4a>** mthu che ba bstand to //

grangs phal che bar bstand pa ni /[5] **stong nyis brgya'**[6] **lnga bcu**[7] zhes bya ba ste /[8] de'ɨ tshe na ni de snyed cig yod de /[9] 'di ltar bcom ldan 'das kyis lteng rgyas 'od srung[10] g.yog lnga brgya[11] dang / chu klung 'od srung[12] g.yog nyis brgya' lnga bcu dang / ga ya 'od srung[13] g.yog nyis brgya'[14] lnga bcu[15] dang / 'phags pa sha rɨ[16] bu dang / meu dgal[17] kyɨ[18] bu g.yog[19] nyis brgya'[20] lnga bcu[21] dang /[22] btuld[23] nas

---

[1]x *phyir /*; y *phyɨr /*; CDGNP *phyir ro //*.

[2]y adds /.

[3]CDGNP add *ba*.

[4]CDGNP omit /.

[5]yCDGNP omit /.

[6]y *brgya*.

[7]xCDGNP *bcu*; y *bcu'a /*.

[8]P *//*.

[9]CDGNP omit /.

[10]CDGNP *srungs*.

[11]y *brgya'*.

[12]CDGNP *srungs*.

[13]CDGNP *srungs*.

[14]y *brgya*.

[15]y *bchu*.

[16]xy *sha rɨ*; CDGNP *shā ri'i*.

[17]xy *meu dgal*; CD *maud gal*; GNP *maudgal*.

[18]x *kyɨ*; y *gyɨ*; CDGNP *gyi*.

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/[1] thog mar rgyal po'i khab du[2] bzhugs so[3] //

theg pa chen po'i mdo sde bshad pa la /[4] jɨ'ɨ[5] phyir nyan thos rnams smos[6] shing /[7] gang gɨ phyir de gong du smos she na //[8] yang dag par[9] sdud par[10] byed **<P 176b>** pas[11] bdag la yid ches par[12] **<y 21b>** bya bar bstand pa dang / nyan thos rnams kyang theg pa chen po la 'dzud[13] par 'gyur bar bstand **<D 147b>** pa dang / 'khor **<N 173a>** kyɨ[14] gtso bo rnams 'dul zhing sgo de nas / de'ɨ[15] 'khor theg pa chen po[16] la **<C 147b>**

---

[19]CDGNP add *'khor*.

[20]y *brgya*.

[21]y *bchu*.

[22]x *dang /*; y *dang*; CDP omit; GN /.

[23]y *btul*.

[1]CDGNP omit /.

[2]CDGNP *tu*.

[3]GN *bzhugso*.

[4]CDGNP omit /.

[5]CDGNP *ci'i*.

[6]xyDGNP *smos* (y below the line); C *smros*.

[7]y omits /.

[8]CDGNP omit the second /.

[9]P *bar*.

[10]D *bar*.

[11]P *bas*.

[12]P *bar*.

[13]P *'jud*. The tail is missing from the *dza*.

[14]x *kyɨ*; y *gyɨ*; CDGNP *gyi*.

[15]x */ de'ɨ*; y *de'ɨ*; CD *de'i*; GNP omit.

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gzud pa[1] dang / rten cing 'brel par[2] 'byung ba la sgom[3] ba[4] nɨ thun mong bas de dag brjod pa[5] rigs pa nyid do //

gong du jɨ'ɨ[6] phyir smos she na /[7] de dag **<x 4b>** rang gɨ don lhur lend pas[8] rtag par[9] bcom ldan 'das[10] kyɨ zham[11] 'bring byed par[12] bstand pa[13] dang / rab du[14] byung ba la gus par bya bar bstand **<G 216a>** pa'ɨ phyir ro[15] //

dge slong gɨ dge 'dun bas[16] byang cub[17] sems dpa' dag mang[18] ba nɨ /[19] theg pa chen po'ɨ mdo sde bstand pa la /[20]

---

[16]C *pa*.

[1]N *ba*.

[2]xy *par*; CDGN *bar*; P is unclear.

[3]CD *bsgom*.

[4]CDGNP *pa*.

[5]CDGNP *par*.

[6]CDGNP *ci'i*.

[7]P omits */*.

[8]CDGNP add */*.

[9]CP *bar*.

[10]y *'da's*.

[11]xy *zham*; CD *zhabs*; GNP *zha*.

[12]G *bar*.

[13]N *ba*.

[14]CDGNP *du*.

[15]N *phyiro*.

[16]xy *bas*; CD *las*; GNP *pas*.

[17]y *chub*.

[18]C *mdo*.

[19]CDGNP omit */*.

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de dag gtso bo yin ba'ɨ[1] phyir ro[2] // de dag ni byang cub du[3] sems dpa' bas[4] **byang cub sems dpa''o**[5] //[6]

nyan thos rnams kyang rang gɨ byang cub la[7] sems dpa' yod pas de rnam par gcad[8] pa'ɨ phyir /[9] **sems dpa' chen po**[10] zhes bya ba smos te /[11] chen po rnam pa bdun dang ldan ba'ɨ[12] phyir /[13] byang cub **<y 22a>** sems dpa' sems dpa' chen po dag ces bya'o //

[chen po rnam pa bdun]

[i] de la[14] chos chen po ni de dag la shes rab kyɨ pha rol du[15] phyin pa[16] stong phrag brgya pa[17] las stsogs pa bstan

---

[20] yCDGNP omit /.

[1] CDGNP *pa'i*.

[2] GP *phyiro*.

[3] x *du*; y omits; CDGNP *tu*.

[4] x *dpa' bas* (with subjoined *'a chung*); y *dpa's*; CDGNP *dpas*.

[5] x *dpa''o*; y *dpa' 'o*; CDGNP *pa'o*.

[6] G omits the second /.

[7] x *la* below the line.

[8] CDGNP *bcad*. The Dunhuang texts have the future form, CDGNP have the past form of the verb.

[9] yCDGNP omit /.

[10] CDGNP *po'o*.

[11] y //.

[12] CDGNP *pa'i*.

[13] y omits /.

[14] P *pha*.

[15] CDGNP *tu*.

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pa ste /[1] shɨn du[2] rgya che ba'ɨ phyir ro[3] //[4] [ii] sems bskyed pa chen po ni bla na myed pa yang dag par[5] rdzogs pa'ɨ byang cub du[6] sems bskyed pa'ɨ phyir ro[7] // [iii] mos pa chen po ni chos zab cing rgya che ba de dag nyid la mos pa'ɨ phyir ro // [iv] bsam ba[8] chen po ni sems **<x 5a>** can[9] thams chad[10] la phan ba[11] dang[12] bde ba bskyed[13] par[14] sems pa'ɨ phyir ro[15] [v] tshogs chen po ni bsod nams dang ye shes kyɨ tshogs

---

[16]N *ba*.

[17]N *ba*.

[1]y omits /.

[2]CDGNP *tu*.

[3]G *phyiro*.

[4]D omits the second /.

[5]N *bar*.

[6]xy *du*; CDGN *tu*; P omits.

[7]GP *phyiro*.

[8]CDGNP *pa*.

[9]y *chan*.

[10]y *chad*.

[11]CDGNP *pa*.

[12]CDGNP add /.

[13]GNP *skyed*.

[14]P *bar*.

[15]GN *phyiro*.

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dpag du[1] myed pa'ɨ phyir ro[2] // [vi] dus chen po ni bskal[3] pa grangs myed pa gsum kyis[4] byang cub 'thob pa'ɨ phyir ro[5] // [vii] yang dag par[6] 'grub pa[7] chen po ni[8] bla na myed[9] pa yang dag par rdzogs pa'ɨ byang cub[10] yang dag par[11] 'grub **<P 177a>** pa'ɨ phyir ro[12] // **<w resumes>**

bzhugs[13] shes[14] bya ba nɨ[15] rnam pa gsum[16] kyis[17] bzhugs pa[18] ste /[19] spyod lam kyis[20] bzhugs pa[21] dang /[22] chos 'chad

---

[1]CDGNP *tu*.

[2]G *phyiro*.

[3]y *bskald*.

[4]x *kyis*; y *gyɨs*; CDGNP *gyis*.

[5]N *phyiro*.

[6]N *bar*.

[7]N *ba*.

[8]CDGN add /.

[9]xy *myed*; CDGN *med*; P mad.

[10]y *chub*.

[11]N *bar*.

[12]N *phyiro*.

[13]y adds /.

[14]CDGNP *zhes*.

[15]w *ni* /; xy *nɨ*; C *na*; DGNP *ni*.

[16]w *gsuṃ*.

[17]wCDGNP *gyis*; x *kyis*; y *gyɨs*.

[18]N *ba*.

[19]w adds a second /.

[20]wCDGNP *gyis*; x *kyis*; y *gyɨs*.

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cing[1] bzhugs pa[2] dang /[3] <y 22b> nang du yang dag 'chog[4] pa /[5] tshangs pa[6] dang / lha dang /[7] <G 216b> 'phags pa[8] gnas pa'ɨ mtshan nyid kyis[9] bzhugs <N 173b> pa'o[10] //[11] **<w ends>**[12]

te[13] zhes bya bas nɨ bzhugs par gyurd zin[14] par bstan[15] to //

gang gɨ tshe /[16] gang zhig /[17] gang[18] na /[19] gang dang[20]

---

[21]N *ba.*

[22]w adds a second /.

[1]w *ching; xCDGNP* cing; y *chɨng.*

[2]N *ba.*

[3]w adds a second /.

[4]wyCDGNP *'jog;* x *'chog.*

[5]w *pa dang //;* x *pa /;* y *pa' / / /;* CDGNP *la.*

[6]N *ba.*

[7]wCDGNP omit /.

[8]N *ba.*

[9]w *gyis.*

[10]N *ba'o.*

[11]CDGNP omit //.

[12]w skips to the beginning of the introduction.

[13]x *te;* y *te /;* CDGNP omit.

[14]y *zɨnd.*

[15]y *bstand.*

[16]CDGNP omit /.

[17]CDGNP omit /.

[18]CD omit *gang.*

[19]CDGNP omit /.

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lhan gcig[1] bzhugs pa[2] de smos pas ni gleng gzhɨ bstan[3] to / / /[4] **<w resumes>**

[1.2 gleng bslang ba]

da[5] ni **<D 148a> de'ɨ[6] tshe[7] na[8]** zhes[9] bya ba[10] las stsogs[11] pas[12] gleng bslang[13] ba bshad do[14] // **<w ends>**

de'ɨ tshe na zhes bya ba ni gang gɨ tshe na **<C 148a>** bcom ldan 'das[15] bzhugs **<x 5b>** pa'o //

chos rnam par gtan la dbab pa'ɨ[16] phyir skye bo dag gang du lhags nas nye bar 'gro ba de ni de'i **bgrod par bya ba'ɨ**

---

[20]GNP omit *dang*.

[1]x *gcig*; y *cɨg*; CDGNP *cig*.

[2]N *ba*.

[3]y *bstand*.

[4]x / / / (with squiggles between the three /); y // // (with a drawing between the two //); CD //; GNP // //.

[5]N *de*.

[6]w *de'i*.

[7]w *tse*.

[8]w omits *na*; y adds /.

[9]w *zhes* is written below the line.

[10]w adds *ni*.

[11]w *lastsogs*.

[12]wy *pa*.

[13]w *bslangs*.

[14]w *pa'o*.

[15]y *'da's*.

[16]xy *pa'ɨ*; CDGP *pa'i*; N *ba'i*.

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sa'o //[1]

ga la ba zhes bya ba ni[2] phyogs gang na ba zhes bya ba 'ɨ[3] tha tsig go[4] //[5]

yang dag pa'ɨ[6] bsgrub[7] pa[8] brjod pa'ɨ phyir[9] mchog du'[10] dga' ba bskyed[11] pa'ɨ gtam gang yin ba[12] de nɨ[13] dga' ba 'o //[14]

byas nas[15] shes[16] bya ba ni mjug[17] brtul pa'o[18] // byang

---

[1]D omits the second / (end of line).

[2]CDGN add /.

[3]x *ba 'ɨ*; y *ba'ɨ*; CDGNP *ba'i*.

[4]x *tsig go*; y *tshɨg go*; CDGP *tshig go*; N *tshigo*.

[5]CGN omit the first /.

[6]xy *pa'ɨ*; CDGP *pa'i*; N *ba'i*.

[7]CDGNP *sgrub*.

[8]N *ba*.

[9]y *phyir* (no *ɨ*).

[10]x *du'*; y *du*; CDGNP *tu*.

[11]y *skyed*.

[12]CDGNP *pa*.

[13]CDGNP add *kun*.

[14]xy *ba 'o //*; CD *bar*; GNP *bo*.

[15]y adds /.

[16]CDGNP *zhes*.

[17]G *'jug*.

[18]xCG *brtul pa'o*; y *brtuld pa'o*; DNP *brtul ba'o*.

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cub sems dpa'[1] dang / rab du[2] byung ba gnyis ka yang bla mar brjod pa'ɨ[3] phyir kun dga' ba'ɨ gtam nyid byas kyɨ[4] gcig la gcig phyag las stsogs pa[5] nɨ ma byas so[6] // gcig la gcig phyag <y 23a>[7] byed na ni ri mo[8] ma yin ba[9] dang / thug pa med par[10] 'gyur ro[11] /[12]

'dus te zhes bya ba ni 'dus nas ha cang yang myi ring ba zhes bya ba'ɨ tha tsig[13] go //[14]

rdo leb la 'khod do //[15] zhes bya ba nɨ de'ɨ tshe rdo leb dang yang nye la /[16] chos rnam par[17] gtan la dbab pa la yang sems shin du[18] 'dun pas[19] de nyid du 'khod kyi /[20] stan bzang

---

[1]x *dpa'* is below the line with subjoined *'a chung*.

[2]CDGNP *tu*.

[3]xy *pa'ɨ*; CDGN *pa'i*; P *ba'i*.

[4]CDGNP add /.

[5]N *ba*.

[6]GN *byaso*.

[7]<y 23ab> is missing.

[8]x *ri mo*; CDGNP *bla*.

[9]CDGNP *ba*.

[10]N *bar*.

[11]GN *'gyuro*.

[12]x /; CDGNP //.

[13]CDGNP *tshig*.

[14]GN omit the first /.

[15]CDGNP omit //.

[16]P //.

[17]CN *bar*.

[18]CDGNP *tu*.

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po la[1] ma bsdad do[2] /[3]

de nas shes[4] bya ba ni de'ɨ 'og du'o[5] // 'phags pa[6] sha ri[7] <x 6a> bu nɨ shes rab dang ldan ba'ɨ[8] mchog yin la / byams <G 217a> pa yang byang cub la shin du[9] nye ba ste / de bas na des de la dri bar spro'o //[10] <P 177b>

'dir zhes bya ba nɨ rgyal po'i khab bam /[11] tshig gɨ phrad do[12] //

sa[13] **lu ljang pa' /**[14] zhes bya ba ni sa lu'ɨ[15] ljang bu'o //

de la **gzigs** /[16] pa[17] nɨ phyi'i rten[18] cing 'brel par[19]

---

[19]C *bas*.

[20]N *//*.

[1]CDGNP add *ni*.

[2]GN *bsdado*.

[3]x */*; CDGNP *//*.

[4]CDGNP *zhes*.

[5]x *du'o*; CDGP *tu'o*; N *tu 'o*.

[6]N *ba*.

[7]x *sha ri*; CDGNP *shā ri'i*.

[8]CDGNP *pa'i*.

[9]CDGNP *tu*.

[10]xG *spro'o //*; CD *spro'i /*; NP *sbro'o //* is unclear.

[11]CDGNP omit */*.

[12]GN *phrado*.

[13]CDGNP *sā*.

[14]x *pa' /*; CDG *pa*; NP *ba*.

[15]x *sa lu'ɨ*; CDGNP *sā lu*.

[16]CDGNP omit */*.

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'byung ba dang /[1] nang gɨ gnyis[2] bye brag myed par bstan pa[3] ṡte / gnyis ka yang[4] bdag myed pa dang /[5] rgyu dang rkyen la[6] ltos[7] par 'dra ba'ɨ phyir ro[8] // de'ɨ tshe na dge slong rnams[9] chos de[10] bshad pas[11] 'dul bas na de dag nyid la mdo 'dɨ bshad do[12] //

jɨ'i[13] phyir **bcom ldan 'das cang myɨ gsung bar gyur** /[14] ce na //[15] bdag lta bus bcom ldan 'das kyɨ dgongs pa shes par

---

[17]N *ba*.

[18]P *rtan*.

[19]CDNP *bar*.

[1]C *//*.

[2]CDGNP add *ka*.

[3]N *ba*.

[4]CDGNP omit *yang*.

[5]P omits */*.

[6]GNP *las*.

[7]GNP *bltos*.

[8]GN *phyiro*.

[9]CDGNP add *la*.

[10]C *da*.

[11]P *bas*.

[12]N *bshado*.

[13]CDGNP *ci'i*.

[14]CDGNP omit */*.

[15]CDGNP omit the second */*.

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myɨ nus mod kyɨ / 'on kyang brtags[1] sthe[2] **<N 174a>** brjod na / dge slong gang dag nged nɨ mgo smos pas go ba'o[3] snyam du nga[4] rgyal byed[5] pa de dag gɨ[6] nga rgyal spang ba dang / byang cub sems dpa' rnams shin **<D 148b>** du[7] zab mo'ɨ don gyi dgongs pa yang 'chad pas che[8] ba nyid brjod pa[9] dang / de tsam kyɨs[10] bshad pa'i dgos **<C 148b>** pa' **<x 6b>** yongs su[11] rdzogs pa'ɨ phyir ro[12] //

don cɨ zhes bya ba ni ldem por[13] dgongs pa dang / dgongs pa gang zhes bya ba'ɨ tha tsig go[14] //[15] bcom ldan 'das ni ldem por[16] dgongs pa bzhi dang / dgongs pa bzhis chos[17] bstand

---

[1]CD *rtags*.

[2]x *sthe*; CD *de*; GNP *te*.

[3]G adds *//*.

[4]P *da*.

[5]C *byad*.

[6]x *gɨ*; CD *gis*; GNP *gi*.

[7]CDGNP *tu*.

[8]N *tshe*.

[9]N *ba*.

[10]CDGNP *gyis*.

[11]GN *yongsu*.

[12]N *phyiro*.

[13]CDGP *bor*.

[14]x *tsig go*; CDGP *tshig go*; N *tshigo*.

[15]CGN omit the first */*.

[16]P *bor*.

[17]G *chos* with *sa* below the line (end of line).

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te / gzhug pa la ldem por[1] dgongs pa dang / mtshan nyɨd la ldem por[2] dgongs pa dang / gnyend po la[3] ldem por[4] dgongs pa dang / bsgyur ba la ldem por[5] dgongs pa dang / mnyam ba[6] nyid la dgongs pa dang / don gzhan <G 217b> la dgongs pa dang / dus gzhan la dgongs pa dang / gang zag la dgongs pa ste / de rnams kyɨ nang na 'dir gang la[7] dgongs shes[8] bya ba'ɨ tha tshig go[9] //[10]

'di la 'gal <y 24a> ba[11] ji[12] zhig mthong na ldem por[13] dgongs pa dang / dgongs pa rnams 'drɨ zhe na //[14] 'dɨ snyam du sems te /[15] ma rig pa[16] las stsogs pa[17] rgyu dang 'bras bur gyurd pa / zag pa dang bcas pa'ɨ chos rnams nɨ <P 178a> rten

---

[1]P *bor*.

[2]P *bor*.

[3]GNP omit *la*.

[4]P *por* (or *bor*) is unclear.

[5]P *bor*.

[6]CDGNP *pa*.

[7]CDGNP *las*.

[8]CDGNP *zhes*.

[9]GN *tshigo*.

[10]GNP omit the first /.

[11]G *ba* is tiny and below the line.

[12]x *ji*; y *jɨ*; CDGNP *ci*.

[13]P *bor*.

[14]CDGNP omit the second /.

[15]P omits /.

[16]N *ba*.

[17]N *ba*.

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cing 'brel[1] par[2] 'byung ba 'ɨ[3] sgrar gsungs[4] /[5] zag pa myed pa'ɨ lam dang / 'dus ma byas pa'[6] /[7] mya ngan las 'das[8] pa[9] ni chos kyɨ <x 7a> sgrar gsungs[10] //[11] sangs rgyas su[12] byed pa zag pa myed pa nyid kyɨ chos nɨ sangs rgyas kyɨ sgrar gsungs te //[13] de[14] dag thams cad[15] nɨ phan tshun rang bzhɨn tha dad na[16] ji ltar myi 'dra ba'ɨ rten cing 'brel par[17] 'byung ba mthong bas chos mthong bar gyur //[18] ji ltar myi 'dra ba'ɨ chos mthong bas sangs rgyas mthong bar 'gyurd[19] //[20]

---

[1]y *'breld.*

[2]CDNP *bar.*

[3]x *ba 'ɨ*; y *ba'ɨ*; CDGNP *ba'i.*

[4]xyG omit; C *ba*; DNP *pa.*

[5]y *//.*

[6]yCDGNP *pa.*

[7]CDGNP omit */.*

[8]y *'da's.*

[9]CDGNP add *la.*

[10]CD add *pa.*

[11]CDGNP omit the second */.*

[12]G *rgyasu.*

[13]CDGNP omit the second */.*

[14]x *de*; y *'dɨ*; CDGNP *'di.*

[15]y *chad.*

[16]y adds */.*

[17]CDNP *bar.*

[18]x *gyur //*; y *'gyur //*; CD *'gyur ro //*; GP *'gyur*; N *'gyur /.*

[19]y *'gyur.*

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de'ɨ phyir gzugs dang sgra las stsogs pa[1] mthong ba bzhɨn du /[2] 'dɨ yang tha dad par 'gyur ro[3] snyam du bsams[4] pa'o[5] //

jɨ ste gzhan zhig la 'dɨr rten cing 'brel par[6] 'byung ba las stsogs par bzhed pa[7] lta na nɨ de'ɨ tshe[8] de dag jɨ lta bu zhig du[9] snyam nas //[10] **rten cing <N 174b> 'brel par[11] 'byung ba ni gang /[12] chos nɨ gang / <y 24b> sangs rgyas nɨ gang /[13]** zhes bya ba[14] smos so[15] // rten cing[16] 'brel par[17] 'byung ba las stsogs pa gzhan du bzhed pa[18] nɨ ma yin bas na

---

[20]xy //; CDGNP *te /*.

[1]N *ba*.

[2]CDGNP omit /.

[3]GN *'gyuro*.

[4]P *bsam*.

[5]N *ba'o*.

[6]CDN *bar*.

[7]xy *pa*; CDGN *par*; P *bar*.

[8]xyGNP *tshe*; C *tshed*; D *tshad*.

[9]y *du* below the line; CDGNP omit.

[10]CDGNP omit the second /.

[11]CDP *bar*.

[12]CDGNP omit /.

[13]CDGNP omit /.

[14]G adds *la* but dots over it indicate it is an error.

[15]N *smoso*.

[16]y *chɨng*.

[17]CDNP *bar*.

[18]NP *ba*.

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//[1] de'ɨ phyir //[2] cɨ[3] ltar na rten cing 'brel par[4] 'byung ba mthong bas /[5] chos dang[6] sangs rgyas mthong //[7] <G 218a> zhes dris so[8] // <x 7b> gleng[9] bslang ba bshad <D 149a> zind to // //[10]

[1.3 yongs su shes par bya'i dngos po]

da ni 'phags pa[11] byams pas //[12] 'dɨ la bcom ldan 'das[13] /[14] shes[15] bya ba las stsogs pa[16] /[17] bcom ldan 'das[18] kyis[19]

---

[1]xy *bas na //*; CD *pas na*; GP *pas*; N *bas*.

[2]CDGNP omit the second */*.

[3]y *cɨ*; y *jɨ*; CDGNP *ji*.

[4]CDNP *bar*.

[5]CDGNP omit */*.

[6]y adds */*.

[7]x *//*; y */*; CDGNP omit.

[8]GN *driso*.

[9]P *gled*.

[10]x *// //* with two vertical squiggles in the middle; y *// //   // //* with a drawing of a lotus in the middle and the first, fourth, fifth, and eight *shads* in black and the rest in red; CDGNP *//*.

[11]N *ba*.

[12]CDGNP omit *//*.

[13]y *'da's*.

[14]CDGNP omit */*.

[15]CDGNP *zhes*.

[16]x *pa*; yCDGP *pas*; N *bas*.

[17]CDGNP omit */*.

[18]y *'da's*.

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bka' rnams zlos te //[1] **rten cing 'brel par**[2] **'byung ba gang zhe na'**[3] //[4] zhes bya ba las **<C 149a>** stsogs pas yongs su[5] shes par bya ba las stsogs pa'ɨ don ston te //[6] bcom ldan 'das[7] kyɨ[8] dgongs[9] pa[10] dang / ldem por[11] dgongs pa yang 'chad do[12] //

bcom ldan 'das[13] //[14] shes[15] bya ba nɨ mchod pa'ɨ tshig go[16] //[17]

chos kyɨ bdag po[18] //[19] zhes bya ba nɨ chos thams cad[20]

19y *kyɨ*.

1CDGNP omit the second /.

2CDNP *bar*.

3y *na*.

4CDGNP omit //.

5GN *yongsu*.

6CDGNP omit the second /.

7y *'da's*.

8xy *kyɨ*; CDGNP *kyis*.

9P *gdongs*.

10N *ba*.

11P *bor*.

12N *'chado*.

13y *'da's*.

14CDGNP omit //.

15CDGNP *zhes*.

16xyCDGP *tshig go* (y has no *ɨ*); N *tshigo*.

17x has a vertical squiggle between *shads*; CGN omit the first /.

18N *bo*.

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la[1] mnga' brnyes pa[2] ste / de yang bcom[3] ldan 'das[4] chos thams cad[5] 'chad pa la mnga' brnyes pas na /[6] tshig 'dɨ dag thams cad tshad mar <P 178b> bya bar[7] yin no[8] zhes bstand[9] pa'ɨ[10] phyir gsungs <y 25a> so[11] //

chos kyɨ bdag por bsgrub pa'ɨ[12] phyir //[13] **thams cad mkhyend pa' /**[14] zhes[15] gsungs te /[16] gang gɨ phyir de thams cad[17] mkhyen[18] pa[19] de'ɨ phyir chos kyɨ bdag po ste //[20] de

---

[19]CDGNP omit //.

[20]y *chad.*

[1]G *la* is tiny and under the line.

[2]N *ba.*

[3]y *bchom.*

[4]y *'da's.*

[5]y *chad.*

[6]CDGNP omit /.

[7]yCDGNP *ba.*

[8]G *yino.*

[9]y *bstan.*

[10]xy *pa'ɨ*; CDGP *pa'i*; N *ba'i.*

[11]GN *gsungso.*

[12]xy *pa'ɨ*; CDGP *pa'i*; N *ba'i.*

[13]CDGNP omit //.

[14]y *thams cad mkhyend pa' /* is too faint to read; CDGNP omit /.

[15]CDGNP add *bya ba.*

[16]y //.

[17]y *chad.*

[18]y *mkhyend.*

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bas na de nɨ <x 8a> tshad ma'o //[1]

zhes /[2] bya ba nɨ grags pa[3] stond[4] pa'o[5] //

sus rten cing 'brel par[6] 'byung ba //[7] zhes bya ba ni grags pa[8] yin te / de gang zhe na[9] zhes bya ba'ɨ tha tsig go[10] //[11]

gang 'dɨ[12] ma rig[13] pa'ɨ[14] rkyen kyɨs[15] 'du byed rnams //[16] shes[17] bya ba 'dis ni / gang[18] ma rig pa las stsogs pa'ɨ

---

[19]N *ba*.

[20]yCDGNP omit the second /.

[1]CDG omit //.

[2]CDGNP omit /.

[3]N *ba*.

[4]y *ston*.

[5]N *ba'o*.

[6]CDNP *bar*.

[7]CDGNP omit //.

[8]N *ba*.

[9]GN add /.

[10]x *tsig go*; y *tshɨg go*; CDP *tshig go*; GN *tshigo*.

[11]GN omit the first /.

[12]y *gang 'dɨ* is too faint to read.

[13]x *rigs* with *sa* erased; y *rɨg*; CDGNP *rig*.

[14]xy *pa'ɨ*; CDGP *pa'i*; N *ba'i*.

[15]CDGNP *gyis*.

[16]CDGNP omit //.

[17]CDGNP *zhes*.

[18]CDGNP omit / *gang*.

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mthu nges pas[1] rgyu dang 'bras bu'i dngos po gdon myɨ za ba ste / de nɨ rten cing 'brel[2] par[3] 'byung ba'o // rgyu dang 'bras bur gyurd pa[4] de yang ma rig pa[5] las stsogs pa[6] las gud na myed de / gzhan ma yin no[7] zhes de ston to // ma rig pa[8] las stsogs[9] <G 218b> pa[10] 'di dag gi mtshan nyid ni 'og nas 'chad pas bdag gis 'dir ma brjod do //

'ba' shig /[11] ces bya ba nɨ bdag dang bdag gɨ dang bral ba'o //

sdug <N 175a> bsngal kyɨ[12] **phung po /**[13] ces[14] bya ba nɨ sdug bsngal mang pa'o[15] //[16]

chen po /[17] zhes <y 25b> bya ba nɨ thog ma myed pa'o //

---

[1]xy *pas*; CDGP *par*; N *bar*.

[2]y *'breld*.

[3]CDNP *bar*.

[4]N *ba*.

[5]N *ba*.

[6]N *ba*.

[7]G *yino*.

[8]N *ba*.

[9]G *soḍ*.

[10]N *ba*.

[11]x *'ba' shig /*; y *'ba' shɨg /*; CDGNP *'di 'ba' zhig*.

[12]x *kyɨ*; y *gyɨ*; CDGNP *gyi*.

[13]CDGNP omit /.

[14]yCDGNP *zhes*.

[15]xyG *pa'o* (x is unclear); CDNP *ba'o*.

[16]x // is unclear.

[17]CDGNP omit /.

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ma rig pa las stsogs pa[1] 'gag pa yang rten cing 'brel[2] par[3] 'byung ba zhes jɨ skad du bya //[4]

smras pa[5] / 'dɨ nɨ nyes pa myed do //[6] <x 8b> 'dɨr de myed par dgag pa la[7] nɨ /[8] ma rig pa[9] las stsogs pa dgag[10] pa[11] zhes brjod par[12] byas pa ma yin kyi[13] / sman bcud kyis len[14] zos pa[15] bzhin du /[16] lam goms par byas pa'ɨ stobs kyɨs /[17] ma rig pa dang myɨ 'thun ba'ɨ[18] gnas 'byung <D 149b> ba'[19] //[20] gang rig[21] pa skye ba de nɨ 'dɨr ma rig pa 'gag pa zhes

---

[1]x *pa* below the line.

[2]y *'breld.*

[3]CDP *bar.*

[4]xy *//*; CDGN */*; P omits.

[5]xC *pa*; y *pa'*; DGN *pa /*; P *ba /.*

[6]xy *myed do //*; CDGP *med de /*; N *mede /.*

[7]xyCDG *dgag pa la*; N *dgag ba la*; P *dag pa.*

[8]CDGNP omit */.*

[9]N *ba.*

[10]y *'gag.*

[11]xy *pa*; CD *pa'o*; GN *pa'o //*; P *ba'o //.*

[12]xyCDG *par*; N *bar*; P *pa.*

[13]x *kyi*; y *gyɨ*; CDGNP *gyi.*

[14]N *lan.*

[15]N *ba.*

[16]CDGNP omit */.*

[17]CDGNP omit */*, add *gang.*

[18]xy *'thun ba'ɨ*; CDGNP *mthun pa'i.*

[19]yCDGNP *ba.*

[20]x *//*; y */*; CDGNP omit.

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bya ste[1] / 'dir ram /[2] 'dis ma yin bar[3] gyur[4] pa brjod par byas pa /[5] ma rig pa las stsogs pa <C 149b> 'gag[6] pa'ɨ[7] phyir ro[8] // de bas na[9] gong nas gong du 'du byed las stsogs pa dang /[10] myɨ 'thun ba'ɨ[11] gnas 'byung ba nyid 'dir 'du byed la stsogs[12] pa 'gag par plta'o[13] // gang dag 'khor bar[14] 'jug pa dang /[15] <P 179a> ldog pa la rmongs pa de rnams rmongs pa de dang /[16] bral[17] <y 26a> ba'ɨ phyir lugs su[18] 'byung ba dang / lugs su[19] myɨ 'byung ba /[20] rnam pa[21] gnyis kyis kun nas

---

[21]xCD *rig*; y *rɨg*; GNP *rigs*.

[1]xy *bya ste*; CDGNP *te*.

[2]CDGNP omit */*.

[3]CDGNP *par*.

[4]y *gyurd*.

[5]xy *byas pa /*; CDGP *'dod pa*; N *'dod ba*.

[6]CDGNP *dgag*.

[7]N *ba'i*.

[8]GN *phyiro*.

[9]C *ni*.

[10]x *dang /*; yCDNP *dang*; G omits.

[11]xy *'thun ba'ɨ*; CDGP *mthun pa'i*; N *mthun ba'i*.

[12]x *la stsogs*; y *las stsogs*.

[13]x *plta'o*; yCDGNP *blta'o*. x is in error.

[14]G *'khor bar* with each final *ra* below the line.

[15]P omits */*.

[16]yCDGNP omit */*.

[17]yGNP *dbral*.

[18]GNP omit *lugs su*.

[19]GN *lugsu*.

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nyon mongs pa dang / rnam par[1] byang ba'ɨ phyogs[2] las brtsams te[3] / rten cing 'brel[4] par[5] 'byung ba bstand to /[6]

'dɨ la dang po gsum nɨ 'phen pa'ɨ yang lag go[7] /[8] <x 9a> mying dang[9] gzugs dang skye mched drug dang / reg pa[10] dang /[11] tshor ba rnams nɨ 'phangs[12] pa'ɨ <G 219a> yan lag go //[13] sred pa dang /[14] len pa dang /[15] srid pa[16] dag ni mngon bar[17] sgrub[18] pa'ɨ yan lag go[19] //[20] skye ba nɨ mngon bar[21]

---

[20]yCDGNP omit */*.

[21]N *ba*.

[1]N *bar*.

[2]x erased *pa* after *phyogs*.

[3]x wrote *brtsams te* below some erasure.

[4]y 'breld.

[5]CD *bar*.

[6]yCDGNP *//*.

[7]N *lago*.

[8]yD *//*.

[9]y adds */*.

[10]N *ba*.

[11]CDGNP omit */*.

[12]DP *'phags*.

[13]CGNP omit the first */*.

[14]CDGNP omit */*.

[15]CDGNP omit */*.

[16]xy *pa*; CDGP *pa 'di*; N *ba 'di*.

[17]xy *bar* (x below the line); CDGNP *par*.

[18]y *bsgrub*.

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bsgrubs[1] pa'ɨ[2] yan lag go[3] //[4] rga shɨ nɨ nyes dmyigs kyi yan lag go[5] //[6] de la 'phen <z 1> pa'ɨ[7] yan lag gis[8] ni[9] ring[10] ba'ɨ[11] rgyu bsthan[12] to // mngon bar[13] bsgrub[14] pa'i yan lag gis ni nye ba'ɨ[15] rgyu bsthand[16] to // de gnyis myed na[17] skye ba[18] 'grub par myi[19] 'gyur te / de[20] bas na rnam pa gnyis su[21]

---

[19]N *lago*.

[20]GNP omit the first /.

[21]xy *bar*; CDNP *par*; G *pa*.

[1]xy *bsgrubs*; CDP *sgrub*; GN *bsgrub*.

[2]xy *pa'ɨ*; CDGP *pa'i*; N *ba'i*.

[3]N *lago*.

[4]CGN omit the first /.

[5]N *lago*.

[6]CGNP omit the first /.

[7]z *ba'ɨ*.

[8]yz *gɨs*.

[9]yz *nɨ*.

[10]C *rang*.

[11]z *ba'i*.

[12]x *bsthan*; yCDGNP *bstan*; z *bstad*.

[13]CDGNP *par*.

[14]CD *sgrub*.

[15]z *ba'i*.

[16]yzCDGNP *bstan*.

[17]z *na'*.

[18]z omits *ba*.

[19]yz *myɨ*.

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bshad do // ma rig pa'ɨ[1] rgyu las byung ba'ɨ[2] las kyis rnam par shes pa la bsgos[3] pas /[4] ma 'ongs pa na skye ba **<N 175b>** 'phangs par 'gyur ro[5] // de nas sred[6] pa dang len pa gnyis kyis las de bskul pas[7] skye ba mngon bar[8] 'grub[9] par 'gyur te[10] //[11] **<y 26b>** de bas na gang gis gang 'phen cing 'phangs pa de yang /[12] gang gis grub pa de las nyes dmyigs su[13] 'gyur bas[14] yan lag bcu gnyis kho[15] nar bstan[16] pa'ɨ phyir yan lag bcu gnyɨs[17] nyid du gyurd te //[18] **<x 9b>** myi[19] nyung myi mang

---

[20]D *skye ba 'grub par mi 'gyur te / de* is unclear.

[21]zG *gnyisu.*

[1]z *pa'i.*

[2]z *ba'i.*

[3]z *bsgom.*

[4]CDGNP omit /.

[5]G *'gyuro.*

[6]C *srid.*

[7]CDGNP *bas.*

[8]CDGNP *par.*

[9]z *bsgrub.*

[10]z *the.*

[11]CDGNP omit the second /.

[12]CDGNP omit /.

[13]x *dmyigs su*; y *dmyɨgs su*; z *dmyigsu*; CDP *dmigs su*; GN *dmigsu.*

[14]xyz *bas*; CDGP *bas /*; N *pas /.*

[15]z *'kho.*

[16]xzCDGN *bstan*; y *bstand*; P *bgtan.*

[17]z *gnyis.*

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ngo // gzhan dag ni[1] snga ma dang bar ma dang /[2] phyi[3] ma rnams su[4] gnyis dang brgyad dang gnyis go rims[5] bzhɨnd[6] te[7] /[8] de la rmongs pa rnam par bzlog pa'i[9] phyir[10] bstand[11] par dum bu gsum[12] du[13] rnam par 'jog pas yan lag rnams[14] brjod do //

kha cig na re /[15] ma rig pa'ɨ rgyu ma bstand[16] pas 'khor ba yang thog ma can du 'gyur la /[17] ma rig[18] pa[19] yang rgyu[20]

---

[18]x //; yzCD /; GNP omit.

[19]yz *myɨ*.

[1]yz *nɨ*.

[2]yCDGNP omit /.

[3]yz *phyɨ*.

[4]zGN *rnamsu*.

[5]xzCD *rims*; y *rɨms*; GNP *rim*.

[6]x *bzhɨnd*; y *bzhɨn*; zCDGNP *bzhin*.

[7]z *the*.

[8]z //.

[9]xCDGP *pa'i*; yz *pa'ɨ*; N *ba'i*.

[10]y *phyɨr* is written below the line.

[11]yz *bstan*.

[12]z *gsuṃ* /.

[13]P adds *rnams*.

[14]CDGNP add *rnam par*.

[15]CDGNP omit /.

[16]yz *bstan*.

[17]xyCD /; z //; GNP omit.

[18]yz *rɨg*.

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myed par[1] <D 150a> 'gyur ro[2] zhes zer ro[3] // <P 179b>

de yang myi[4] rigs te / dɨ'i[5] yang gzhan /[6] de'i[7] yang gzhan[8] du brjod dgos pas /[9] gang nas bzungs sthe[10] skye ba'ɨ[11] <G 219b> rim pa[12] bstand[13] par brtsam //[14] ma rig[15] pa rgyu myed par yang <C 150a> myɨ 'gyur te[16] / thog ma myed pa'ɨ dus kyɨ rigs 'thun[17] ba'i[18] rkyen[19] las de 'byung ba'ɨ phyir ro[20]

---

[19]N *ba*.

[20]y *yang rgyu* is unclear.

[1]N *bar*.

[2]GN *'gyuro*.

[3]N *zero*.

[4]yz *myɨ*.

[5]x *dɨ'i*; y *de'ɨ*; z *de 'i*; CDGNP *de'i*.

[6]CDGNP omit /.

[7]yz *de'ɨ*.

[8]z adds /.

[9]CDGNP omit /.

[10]x *bzungs sthe*; yz *bzung ste*; CDGNP *bzung ste /*.

[11]z *ba'i*.

[12]N *ba*.

[13]z *bstan*.

[14]CDGNP omit the second /.

[15]xzCDGN *rig*; y *rɨg*; P *rim*.

[16]z *the*.

[17]CDGNP *mthun*.

[18]x *ba'i*; yz *ba'ɨ*; CDGNP *pa'i*.

[19]z *rkyend*.

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// 'dɨ[1] la yan lag rnams la ni rigs[2] 'thun[3] ba'i[4] rkyen[5] ces[6] <y 27a> brjod par ma zad kyi[7] /[8] rigs ɱyɨ 'thun ba[9] yang gtog so[10] // ma rig[11] pa[12] la nɨ rigs myɨ 'thun ba'ɨ[13] rkyen myed do // tshul bzhɨn[14] ma yɨn[15] ba'ɨ[16] yid la byed pa las stsogs pa[17] yang di[18] rtas par byed pa'i[19] rgyu nyid du mdo las gsungs kyi[20] /[21] dngos kyɨ[22] rgyu nɨ[23] ma yin[24] no // yang na

---

[20]G *phyiro.*

[1]z *'dei* with the *greng bu* crossed out.

[2]N *riḍ* (*log da* = final *gs*).

[3]CDGNP *mthun.*

[4]x *ba'i*; yz *ba'ɨ*; CDGNP *pa'i.*

[5]z *rkyend.*

[6]CD *zhes.*

[7]yz *kyɨ.*

[8]CDGNP omit /.

[9]xyz *'thun ba*; CDGP *mthun pa*; N *mthun ba.*

[10]x *gtog so*; yzCDP *gtogs so*; GN *gtogso.*

[11]xzC *rig*; y *rɨg*; DGNP *rigs.*

[12]N *ba.*

[13]xy *'thun ba'ɨ*; z *'thun ba'i*; C *mthun ba'i*; DGNP *mthun pa'i.*

[14]z *bzhin.*

[15]z *yin.*

[16]CDGNP *pa.*

[17]C *pa la* but is unclear.

[18]yzCDGNP *de.*

[19]yz *pa'ɨ.*

[20]yz *kyɨ.*

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tshul bzhin ma yin ba'ɨ[1] yid la byed pa las stsogs pa yang[2] phyin[3] ci[4] <x 10a> log gi[5] rnam par zhugs pas /[6] ma rig[7] pa'ɨ rang bzhin kho na ste[8] 'gal ba myed do[9] // de lta bas na 'khor ba la thog ma yod par myi[10] 'gyur te[11] /[12] dper na sa bon kyɨ[13] rkyen las myu[14] gu 'byung bar brjod pa'ɨ[15] sa bon la thog ma[16] yod pa 'am / rgyu'[17] myed par[18] myi[19] 'gyur ba de

---

[21]CDGNP omit /.

[22]xy *dngos kyɨ*; z *dngos*; CDGN *dngos kyi*; P omits.

[23]z *ni*.

[24]yz *yɨn*.

[1]xy *ba'ɨ*; z *ba*; CDGNP *pa*.

[2]yCDGNP omit *yang*.

[3]yz *phyɨn*.

[4]yz *cɨ*.

[5]z *gɨs*.

[6]xy *I*; z *//*; CDGNP omit.

[7]yz *rɨg*.

[8]y adds /.

[9]xyz *myed do*; CDNP *med do*; G *medo*.

[10]yz *myɨ*.

[11]z *the*.

[12]z //.

[13]xz *kyɨ*; y *gyɨ*; CDGNP *gyi*.

[14]z *myiu* with the *gi gu* crossed out.

[15]y *ba'ɨ*.

[16]CDGNP add *yang*.

[17]yzCDGNP *rgyu*.

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bzhɨnd[1] du /[2] 'dir[3] yang glan[4] kar myi 'gyur ro[5] // gang gɨ phyir yan lag bcu gnyis[6] kho nar gyurd pa de ni /[7] 'phen pa dang /[8] mngon bar[9] sgrub[10] pa'ɨ **<N 176a>** yan lag brjod pas /[11] bdag gis[12] bshad pa nyid de[13] /[14] mang du myi[15] dgos so[16] // yongs su[17] shes par[18] bya ba bshad zind[19] to // //[20] <w

---

[18]CDGNP add *yang*.

[19]yz *myɨ*.

[1]x *bzhɨnd*; y *bzhɨn*; zCDGNP *bzhin*.

[2]CDGNP omit /.

[3]xGNP *'dir*; y *'dɨr*; zCD *'di*.

[4]CDGNP *klan*.

[5]GN *'gyuro*.

[6]yz *gnyɨs*.

[7]xy /; z //; CDGNP omit.

[8]P omits /.

[9]CDGNP *par*.

[10]CDGNP *'grub*.

[11]CDGNP omit /.

[12]yz *gɨs*.

[13]y *nyɨde*.

[14]yzCDGNP omit /.

[15]yz *myɨ*.

[16]xyCDP *dgos so*; z *dgongs so*; GN *dgoso*.

[17]zGN *yongsu*.

[18]C *bar*.

[19]z *zin*.

[20]x has a double vertical squiggle between the two sets

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resumes>

[1.4 yongs su shes pa &
1.5a de'i 'bras bu bla na yod pa]

da nɨ[1] yongs su[2] shes pa dang / de'ɨ[3] 'bras bu bla na[4] yod pa[5] bstan[6] pa'ɨ[7] phyir ro[8] //[9] **chos gang zhe na**[10] zhes bya ba[11] gsungs **<y 27b>** so[12] // 'dir[13] chos kyang rnam pa

---

of *//*; y has a picture of a flower between the two sets of *//*; CDGNP omit the second set of *//*.

[1]w *ni*.

[2]zGN *yongsu*.

[3]w *de'i*.

[4]z added *myed* then crossed it out.

[5]w *par*.

[6]yz *bstand*.

[7]wz *pa'i*.

[8]w crosses out *ro*; yzCDGNP omit *ro*.

[9]CDGNP omit the second */*.

[10]y adds *//*.

[11]w *ba'i*; xyCDGNP *ba*; z *ba'ɨ*.

[12]wxyCDP *gsungs so*; z *gsus so*; GN *gsungso*.

[13]w *'dis*; xCDGNP *'dir*; yz *'dɨr*.

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gnyis su[1] bshad de /[2] bsgrub[3] pa'ɨ[4] chos dang /[5] 'bras bu'ɨ[6] chos so[7] // bsgrub[8] pa'ɨ chos nɨ[9] 'phags pa'ɨ[10] lam[11] yan lag brgyad pa sthe[12] /[13] de nyid[14] 'dir yongs su[15] shes pa'o /////[16]

'dus byas[17] dang[18] 'dus ma byas kyi[19] bye brag <G 220a> gis[20] 'bras bu'ɨ[21] chos kyang rnam <z 2> pa gnyis su'o[22] //[23]

---

[1]w *gnyis*; xyCDP *gnyis su*; zGN *gnyisu*.

[2]wz *bshad de //*; xy *bshad de /*; CDP *bshad do //*; GN *bshado //*.

[3]CDGNP *sgrub*.

[4]w *pa'i*.

[5]yCDGNP omit /.

[6]w *bu'i*.

[7]GN *choso*.

[8]w *bsgrubs*; xyz *bsgrub*; CDGNP *sgrub*.

[9]wz *ni* (z has it written below the line).

[10]w *pa'i*.

[11]G *phaḍ* (*log da* = final *gs*) *pa'i* (the *'a chung* is subscribed) *laṃ*.

[12]wyzCDGNP *ste*.

[13]w omits /.

[14]yz *nyɨd*.

[15]wzGN *yongsu*.

[16]wCDGNP *//*; x */////*; yz *///////*.

[17]z *bya*.

[18]wz add /.

[19]yz *kyɨ*.

[20]yz *gɨs*.

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de la 'dus byas nɨ[1] dge sbyong gɨ 'bras bu bzhɨ[2] ste /[3] rnam par grol **<x 10b>** ba'ɨ[4] lam kyɨ[5] rang bzhind no[6] // 'dus **<P 180a>** ma byas ni nyon mongs pa spang ba'ɨ[7] mtshan nyid mya ngan las 'das[8] pa'o // bstand[9] bcos[10] las ni[11] 'dus byas dang[12] 'dus ma byas kyi[13] rang bzhin dge sbyong gi[14] 'bras bur[15] rnam par bzhag[16] mod kyi[17] /[18] 'on kyang **<D 150b>** mya

---

[21]wzCDGN *bu'i*; xy *bu'ɨ*; P *bu*.

[22]wz *gnyisu'o*.

[23]N omits the second /.

[1]wz *ni*.

[2]wz *bzhi*.

[3]w adds a second /.

[4]w *ba'i*.

[5]wCDGNP *gyi*; xz *kyɨ*; y *gyɨ*.

[6]wzCDNP *bzhin no*; x *bzhind no*; y *bzhɨn no*; G *bzhino*.

[7]w *spangs ba'i*; x *spang ba'ɨ*; yz *spangs pa'ɨ*; CDGN *spangs pa'i*.

[8]wyz *'da's*.

[9]wy *bstan*.

[10]w *bchos* has *ba* written below the lin; z added *pa* then crossed it out.

[11]yz *nɨ*.

[12]CDGNP add /.

[13]w *gyi*; xCDGNP *kyi*; yz *kyɨ*.

[14]yz *gɨ*.

[15]CDGNP *bu*.

[16]CD *gzhag*.

[17]yz *kyɨ*.

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ngan las 'da's pa[1] log[2] shig[3] du[4] bshad pas /[5] ba lang dang /[6] glang zhes bya ba'ɨ[7] tshul[8] du 'dus byas nyid du[9] gzung ngo[10] // yang na yongs su[11] dag pa'i[12] de bzhɨn[13] nyid[14] gang yin ba[15] 'dir[16] <C 150b> mya ngan[17] las 'da's par[18] 'dod de

---

[18]w adds a second /.

[1]w *'da's pa* is unclear.

[2]CDGNP *logs*.

[3]yz *shɨg*.

[4]CDGNP *tu*.

[5]wCDGNP omit; xy /; z //.

[6]wCDGNP omit /.

[7]w *ba'i*.

[8]w *tsul*.

[9]w *du* is written below the line.

[10]N *gzungo*.

[11]wzGN *yongsu*.

[12]yz *pa'ɨ*.

[13]wz *bzhin*.

[14]CD omit.

[15]CDGNP *pa*.

[16]yz *'dɨr*.

[17]w *ngan* is unclear.

[18]w added *yod de /*, then crossed it out.

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/[1] de la nyon mongs pa myed pa'ɨ[2] phyir ro[3] // 'bras bu 'di brjod pa nɨ[4] nyan thos dang /[5] sangs <y 28a> rgyas rnams lam 'di[6] nyid kyis[7] gang zag dang /[8] chos la bdag myed pa'i[9] tshul du bsgoms na[10] 'bras bu rnyed par 'gyur ro[11] zhes **<w ends>** go rims[12] bzhɨn[13] du bstand pa'ɨ phyir ro[14] // //[15]

de la de kho na[16] ma nor pa'ɨ[17] rang bzhin du rtog pa nɨ[18] /[19] yang dag pa'ɨ lta ba'o[20] //[21]

---

[1]z //.

[2]w *pa'i*.

[3]G *phyiro*.

[4]w *ni*.

[5]wyz / *rang*; x /; CDGNP *rang*.

[6]yz *'dɨ*.

[7]z *gyɨs*.

[8]wP omit /.

[9]yz *pa'ɨ*.

[10]wyz add /.

[11]GN *'gyuro*.

[12]xzCD *rims*; y *rɨms*; GNP *rim*.

[13]z *bzhin*.

[14]G *phyiro*.

[15]xy add flowers between the two sets of //; z omits the flower; CDGNP omit the second set of //.

[16]y *na'*.

[17]CDGNP *ba'i*.

[18]z *ni*.

[19]CDGNP omit /.

[20]z *ba'o* below the line and in red.

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de nyid la tshul[1] bzhɨn[2] rtog cing[3] dpyod pa nɨ[4] **yang dag pa'ɨ rtog pa** 'o //[5]

de yang gzhan dag la ma nor pa'ɨ[6] rang bzhɨn[7] du[8] 'chad cing[9] brdzun las stsogs pa'ɨ nyes pa spangs pa'ɨ tshig ni[10] /[11] **yang dag pa'i**[12] **<x 11a> ngag** go //[13]

de nas srog gcod pa[14] las stsogs pa'i[15] nyes pa spangs shing[16] lus kyɨ[17] las yongs su[18] dag pa ni[19] /[20] **yang dag <N**

---

[21]z omits //.

[1]z *tsul*.

[2]xy *bzhɨn* ; zCDGNP *bzhin du*.

[3]y *chɨng*.

[4]y adds /.

[5]x *pa 'o //*; yCDGNP *pa'o //*; z *pa'o /* (all in red).

[6]CDGNP *ba'i*.

[7]z *bzhin*.

[8]CDGNP omit *du*.

[9]y *chɨng*.

[10]yz *nɨ*.

[11]CDGNP omit /.

[12]yz *pa'ɨ*.

[13]xyzDP *go //* (z in red); CGN *go /*.

[14]y *pa'*.

[15]yz *pa'ɨ*.

[16]yz *shɨng*.

[17]z *gyɨ*.

[18]zGN *yongsu*.

[19]yz *nɨ*.

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176b> pa'i las[1] kyɨ[2] mtha' 'o //[3]

de nas tshul 'chos pa[4] dang[5] gzhog slong[6] las stsogs[7] pa log[8] pas[9] 'cho[10] ba'ɨ nyes pa spangs[11] **<G 220b>** shing[12] yongs su[13] dag pa'ɨ lus dang /[14] ngag gi[15] las kun du[16] spyod pa ni[17] /[18] **yang dag pa'ɨ 'tsho** ba'o //[19]

nyes pa lhag ma rnams[20] spangs ba'i[21] phyir mngon bar[22]

---

[20]z omits /.

[1]P *lam.*

[2]z *gyi.*

[3]xP *mtha' 'o //*; yCDGN *mtha'o //*; z *mtha 'o /* (z all in red).

[4]z *pa* below the line.

[5]CDGN add /.

[6]xyz *gzhog slong*; CD *gzhogs slong*; GNP *gzhog slongs.*

[7]G *soḍ* (*log da* = final *gs*).

[8]P *logs.*

[9]G *pas* with *sa* subscribed and abbreviated.

[10]yzCDGNP *'tsho.*

[11]G *spangs* with final *sa* subscribed and abbreviated.

[12]yz *shɨng.*

[13]zGN *yongsu.*

[14]yCDGNP omit /.

[15]yz *gɨ.*

[16]CDGNP *tu.*

[17]yz *nɨ.*

[18]zCDGNP omit /.

[19]xyCDGN *ba'o //*; z *ba 'o /* (in red); P *ba'o.*

[20]N *rnaṃs.*

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spro ba ni /[1] yang dag pa'ɨ rtsol ba'o //[2]

de kho na de nyid[3] myi[4] brjed[5] pa ni[6] /[7] yang dag pa'ɨ[8] dran ba'o //[9]

gong nas <y 28b> gong du yon tan[10] kyɨ[11] khyad bar[12] rnams mngon bar[13] bsgrub[14] pa'ɨ phyir rtag du[15] mnyam bar[16] bzhag pa nɨ /[17] yang dag pa'ɨ ting nge[18] 'dzind[19] to //

---

[21]x *spangs ba'i* (final *sa* is written below the line); yz *spang ba'ɨ*; CDN *spang ba'i*; G *spang pa'i*; P *spangs pa'i*.

[22]CDGNP *par*.

[1]CDGNP omit /.

[2]xCDGNP *ba'o //*; y *ba 'o //*; z *ba'o /* (all in red).

[3]yz *nyɨd*.

[4]yz *myɨ*.

[5]GNP *brjod*. GNP is in error, obviously.

[6]yz *nɨ*.

[7]zCDGNP omit /.

[8]z *pa'i*.

[9]x *ba'o //*; y *ba 'o //*; z *ba'o /* (z all in red); CDGNP *pa'o //*.

[10]G *yo[n]tan* (*ta* written below *yo*).

[11]x *kyɨ*; yz *gyɨ*; CDGNP *gyi*.

[12]CDGNP *par*.

[13]CDGNP *par*.

[14]CDGNP *sgrub*.

[15]CDGNP *tu*.

[16]CDGNP *par*.

[17]zCDGNP omit /.

[18]N tinge.

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lam la snyoms par zhugs pa la /[1] yang dag pa'i[2] ngag las <P 180b> stsogs pa ji[3] ltar[4] 'byung na /[5] gang gis[6] 'phags pa'ɨ[7] lam yan lag brgyad par 'gyur zhe na //[8]

'di[9] la nyes pa myed de /[10] 'jɨg[11] rten las 'da's pa'ɨ lam kyɨ[12] gnas skabs na /[13] rnal 'byor pa de lta bu'ɨ so so[14] rang gis[15] rig pa'i[16] de kho na myong ba /[17] myong bar yang[18] 'gyur zhing /[19] gnas 'gyur ba yang 'thob la /[20] de nas langs

---

[19]x *dzind*; y *dzɨnd*; zCDGNP *'dzin*.

[1]CDGNP omit /.

[2]yz *pa'ɨ*.

[3]yz *jɨ*.

[4]z *ltar* with *ra* below the line.

[5]GNP omit /.

[6]yz *gɨs*.

[7]xyz *pa'ɨ*; CD *pa'i*; GNP omit.

[8]CDGNP omit the second /.

[9]yz *'dɨ*.

[10]P omits /.

[11]z *'jig*.

[12]xz *kyɨ*; y *gyɨ*; CDGNP *gyi*.

[13]CDGNP omit /.

[14]CDGNP *so'i*.

[15]x *gis*; yz *gɨs*; CDGNP *gi*.

[16]x *pa'i*; yz *pa'ɨ*; CDGNP *pa*.

[17]CDGNP omit /.

[18]G *yang* with *nga* below the line (end of line).

[19]CDGNP omit /.

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pa'ɨ tshe na /[1] yang dag pa'ɨ ngag las stsogs pa'[2] la **<x 11b>** 'jug te /[3] log pa'ɨ ngag las stsogs pa la myɨ 'jug go[4] //[5]

de bas na rgyu la 'bras bu[6] btags te[7] /[8] yang dag pa'ɨ[9] lta ba las stsogs pa yan lag rnam pa brgyad ni[10] rnam par dag pa'ɨ rgyur 'gyur bas /[11] de[12] lam yan lag brgyad pa **<D 151a>** zhes bya ste / de'ɨ tshe na de[13] tshig[14] kyang[15] myi[16] smra la / gos las stsogs pa yang[17] **<z 3>** myɨ tshol bas /[18] de'ɨ gnas[19] skabs na yan lag brgyad[20] myi[21] 'byung ste / 'gal

---

[20] xz *la /*; y *la' //*; CDGNP *la*.

[1] CDGNP omit /.

[2] yz *pa*.

[3] x *te /*; y *ste /*; x *ste //*; CDGNP *ste*.

[4] G *'jugo*.

[5] CN omit the first /.

[6] GNP *bur*.

[7] z *btagste*.

[8] CDGNP add *de*.

[9] N *ba'i*.

[10] z adds /.

[11] CDGNP omit /.

[12] CDGNP add *la*.

[13] CDGNP omit *de*.

[14] CDGNP add *gcig*.

[15] z *gyang*.

[16] yz *myɨ*.

[17] z *yang* has *nga* below the line.

[18] zCDGNP omit /.

[19] G *gnas* has *sa* abbreviated and subscribed (end of line).

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ba'ɨ[1] phyir ro[2] //

de lạ yang dag pa'ɨ <C 151a> lta ba nɨ[3] <y 29a> yongs su[4] gcod pa'ɨ[5] yan lag ste / de[6] jɨ[7] ltar myong ba'ɨ[8] de kho na nges par 'dzin pa'ɨ phyir ro[9] //

yang dag pa'i rtog pa nɨ[10] gzhan go bar byed <G 221a> pa'ɨ yan lag ste / des jɨ ltar rtogs pa'ɨ de kho na rnam par bzhag[11] nas tshig du[12] 'dond[13] pa'ɨ phyir ro[14] //

yang dag pa'ɨ ngag dang /[15] las[16] kyɨ mtha' dang /[17]

---

[20]y *brgyad* is written below the line.

[21]yz *myɨ*.

[1]N *pa'i*.

[2]G *phyiro*.

[3]y *nɨ'*; z *ni*.

[4]zGN *yongsu*.

[5]z *pa'i*.

[6]CDGNP *des*.

[7]z *cɨ*.

[8]CDGNP *ba*.

[9]GN *phyiro*.

[10]z *ni*.

[11]CDGNP *gzhag*.

[12]CDGNP *tu*.

[13]yz *'don*.

[14]GN *phyiro*.

[15]P omits /.

[16]z *lam*.

[17]P omits /.

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'tsho[1] ba ni gzhan yid ches par[2] byed[3] pa'ɨ[4] yan lag ste / de dag go rims[5] bzhin du rnal 'byor pa'i[6] <N 177a> lta ba dang / tshul[7] khrims dang /[8] yo byad bsnyungs pa[9] rnam par dag par gzhan dag yid ches par 'gyur te[10] / 'dri[11] ba'ɨ lan legs par ldon bas /[12] yang dag pa'ɨ ngag gis lta ba rnam par dag par yid ches so[13] // yang dag pa'i[14] las <x 12a> kyi mtha's[15] bya ba ma yin ba[16] myi byed pas[17] tshul[18] khrims rnam par dag par ro //[19] yang dag pa'ɨ[20] 'tsho bas gos las stsogs pa[21] chos

---

[1]z *'tshor* with *ra* crossed out.

[2]C *bar*.

[3]C *byad*.

[4]z *pa'i*.

[5]GNP *rim*.

[6]P *ba'i*.

[7]y *tsul*.

[8]P omits /.

[9]z *pas*.

[10]z *the*.

[11]yz *'drɨ*.

[12]xyz *bas /*; CDGNP *par*.

[13]G *cheso*.

[14]yz *pa'ɨ*.

[15]xy *mtha's*; zGN *mthas*; CDP *mtha'*.

[16]CDGNP *pa*.

[17]z adds //.

[18]yz *tsul*.

[19]xyzCD *par ro //*; GN *paro //*; P *paro*. x adds below the line: *par yɨd ches so*.

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bzhin tshol bas yo byad bsnyungs pa[1] rnam par dag par ro[2] // 'di dag ni[3] go rims[4] bzhin du[5] ngag[6] dang lus dang[7] gnyɨ[8] ga'ɨ las kyi rang bzhin no[9] //

yang dag pa'ɨ <P 181a> rtsol bas ni[10] nyan thos dang /[11] byang cub[12] sems dpa' gnyɨ[13] ga'ɨ[14] nyon mongs pa'ɨ sgrib pa rnam par sbyong <y 29b> bas / sgrib pa rnam par sbyong[15] ba'ɨ yan lag go[16] //[17]

---

[20]z *pa'i*.

[21]z adds /.

[1]z adds /.

[2]N *paro*.

[3]yz *nɨ*.

[4]xzCD *rims*; y *rɨms*; GNP *rim*.

[5]CDGN add /.

[6]P *gang*.

[7]z adds /.

[8]z *gnyi*.

[9]N *bzhino*.

[10]z adds /.

[11]CDGNP omit /.

[12]CDGNP *chub*.

[13]z *gnyis*.

[14]z *ka'ɨ*.

[15]CDGNP omit *bas / sgrib pa rnam par sbyong*.

[16]z *lago*.

[17]zCGNP omit the first /.

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yang dag pa'ɨ dran ba[1] ni bying ba dang rgod pa nye ba'ɨ nyon mongs pa rnam par sbyong ba'ɨ yan lag ste / dran ba[2] nye bar bzhag[3] pas yang dag par mtshan ma rtogs pas[4] /[5] bying[6] ba dang rgod pa las stsogs pa'ɨ skabs myed pa'ɨ phyir ro[7] //

yang dag pa'ɨ[8] ting nge[9] 'dzin ni[10] yon tan[11] kyɨ[12] khyad bar[13] mngon bar[14] bsgrub[15] pa la /[16] sgrib pa rnam par sbyong ba'ɨ yan lag ste /[17] des mngon bar[18] shes pa las stsogs pa yon tan[19] mngon bar[20] sgrub pa'ɨ phyir ro[21] /// ///[22]

---

[1]xyz *ba*; CDNP *pa*; G *pa'* with dots over the *'a chung*.

[2]CDGNP *pa*.

[3]CDGNP *gzhag*.

[4]xyz *rtogs pas*; CDGN *rtog pas*; P *rtogs pa*.

[5]yz omit /.

[6]yz *byɨng*.

[7]G *phyiro*.

[8]z *pa'i*.

[9]N *tinge*.

[10]yz *nɨ*.

[11]G *yo[n]tan*.

[12]x *kyɨ*; yz *gyɨ*; CDGNP *gyi*.

[13]CDGNP *par*.

[14]CDGNP *par*.

[15]CDGNP *sgrub*.

[16]CDGNP omit /.

[17]z //.

[18]CDGNP *par*.

[19]G *yo[n]tan*.

[20]CDGNP *par* (G has *ra* written below *pa*).

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[1.5b yongs su shes pa'i 'bras bu bla na med pa]

da[1] nɨ yongs su[2] shes pa'ɨ 'bras <G 221b> bu bla na myed pa ston[3] te //[4] **sangs rgyas bcom ldan 'das**[5] **gang zhe na** /[6] **<x 12b>** zhes bya ba'ɨ lan du //[7] **sus chos thams cad**[8] **thugs su**[9] **chud pa'ɨ phyir** //[10] zhes bya ba gsungs te[11] //[12] gang gis[13] dngos po rnams ma lus par rnam pa thams cad du[14] phyin ci ma <D 151b> log par /[15] lag mthɨl[16] du skyu ru'[17] ra'ɨ 'bras bu

---

[21]GN *phyiro.*

[22]xy */// (small picture of a flower) ///;* zCDGNP *//.*

[1]N *de.*

[2]zGN *yongsu.*

[3]yz *stond.*

[4]xyz *te //*; CDGN *te /*; P *to //.*

[5]yz *'da's.*

[6]CD omit */.*

[7]CDGNP omit *//.*

[8]y *chad.*

[9]GN *thugsu.*

[10]xy *//*; CDP omit; GN */.* z *sus chos thams cad thugs su chud pa'i phyir //* is too faint to read.

[11]z *gsungste.*

[12]zCDGNP omit the second */.*

[13]yz *gɨs.*

[14]xCDNP *cad du*; yz *chad du*; G *cadu.*

[15]CDGNP omit */.*

[16]z *mthil.*

[17]yzCDGNP *ru.*

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bzhag[1] pa bzhin du gzigs pa ste /[2] des dngos po rnams kyɨ don jɨ lta[3] ba bzhɨn[4] du thugs su[5] chud pas na sangs rgyas shes[6] bya bar sbyar ro[7] // <C 151b>

gzigs[8] shes[9] bya ba nɨ lus dang myig yod na <y 30a> 'grub bo[10] zhe na /[11] chos <N 177b> thams cad[12] nɨ myig gɨ[13] yul du myi[14] rung ste / yul so sor[15] nges pa'ɨ phyir //[16]

des de dag /[17] ces bya ba gsungs te[18] //[19] des shes[20] bya

---

[1]CD *gzhag*.

[2]z *//*.

[3]z *ltar*.

[4]z *bzhin*.

[5]zGN *thugsu*.

[6]CDGNP *zhes*.

[7]GN *sbyaro*.

[8]yz *gzɨgs /*.

[9]CDGNP *zhes*.

[10]GN *po*.

[11]z *//*.

[12]yz *chad*.

[13]CDGNP omit *gɨ*.

[14]yz *myɨ*.

[15]xyzCDNP *so sor*; G *soor*.

[16]xz *//*; y *ro //*; CDGNP omit.

[17]zCDGNP omit */*.

[18]z *gsungste*.

[19]zCDGNP omit the second */*.

[20]CDGNP *zhes*.

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ba ni[1] sangs rgyas bcom ldan 'das so[2] // de dag ces[3] bya ba ni[4] chos rnams so[5] //

'phags pa'i[6] **shes rab kyɨ spyan** /[7] zhes pa[8] ni[9] zag pa myed pa'i[10] shes rab kyi[11] spyan kyis[12] gzigs[13] kyi[14] /[15]

---

[1]z adds /.

[2]xCDGP *'das so*; yz *'da's so*; N *'daso*.

[3]z *ches*.

[4]yz *nɨ*.

[5]xyzCDGP *rnams so* (G has final *sa* of *rnam* subscribed and abbreviated -- end of line); N *rnamso*.

[6]yz *pa'ɨ*.

[7]x /; y //; CDGNP omit. z *shes rab kyi spyan /* is too faint to read.

[8]xy *pa*; zCDGNP *bya ba*.

[9]yz *nɨ*.

[10]yz *pa'ɨ*.

[11]yz *kyɨ*.

[12]x *kyis*; y *gyɨs*; z *kyɨs*; CDGNP *gyis*.

[13]z *gzugs*.

[14]yz *kyɨ*.

[15]CDGNP omit /.

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sha'i[1] myig[2] gis[3] ni[4] ma yin no[5] zhes bya ba'[6] tha tsig go[7] //[8] 'di[9] na[10] bla na myed pas na /[11] chos thams cad[12] yul du rung ngo[13] zhes[14] dgongs pa'o //

chos kyɨ sku'[15] /[16] zhes bya ba ni[17] rgyu bsthan[18] pa

---

[1]yz *sha'ɨ*.

[2]yz *myɨg*.

[3]yz *gɨs*.

[4]yz *nɨ*.

[5]GN *yino*.

[6]x *ba'*; yz *ba'ɨ*; CDGNP *ba'i*.

[7]x *tsig go*; y *tshɨg go*; zCDP *tshig go*; GN *tshigo*.

[8]CGN omit the first /.

[9]yz *'dɨ*.

[10]x *na*; y *nɨ*; zCDGNP *ni*.

[11]CDGNP omit /.

[12]xC *cad*; yz *chad*; DGNP *cad du*.

[13]G *rungo*.

[14]y *shes*.

[15]yzCDGNP *sku*.

[16]CDGNP omit /.

[17]yz *nɨ*.

[18]x *bsthan*; yz *bstand*; CDGNP *bstan*.

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sthe[1] / sangs rgyas kyi[2] chos thams cad[3] kyɨ rgyur gyur[4] pa nɨ yongs su[5] dag pa'i[6] ye shes sam / yong su[7] dag pa'i[8] de <x 13a; P 181b> bzhin nyid de[9] /[10] sku ni[11] chos kyɨ sku'o // de yang bla na myed pa'i[12] shes <z 4> rab kyi[13] spyand[14] kyi[15] rgyu'o[16] zhes bya bar[17] bsthan[18] pa'ɨ phyir smos so[19] // chos kyɨ[20] sku dang ldan bas[21] gzigs so[22] zhes ldan ba'ɨ[23] tshig[24]

---

[1]yzCDGNP *ste.*

[2]yz *kyɨ.*

[3]yz *chad.*

[4]yz *gyurd.*

[5]zGN *yongsu.*

[6]yz *pa'ɨ.*

[7]zGN *yongsu.*

[8]yz *pa'ɨ.*

[9]GN *nyide.*

[10]CDGNP omit /.

[11]yz *nɨ.*

[12]xCDGP *pa'i*; yz *pa'ɨ*; N *ba'i.*

[13]yz *kyɨ.*

[14]yz *spyan.*

[15]x *kyi*; y *gyɨ*; z *kyɨ*; CDGNP *gyi.*

[16]z *rgyu 'o.*

[17]CD *ba.*

[18]x *bsthan*; y *bstand*; zCDGNP *bstan.*

[19]N *smoso.*

[20]z *kyi.*

[21]xy *bas*; z *bas /*; CDGNP *pas.*

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ni[1] khong nas dbyung bar sbyar ro[2] //

byang cub[3] **byed pa**[4] /[5] zhes bya ba[6] ni[7] byang cub[8] rnam pa gsum gdags pa'ɨ rgyu'o // <y 30b; G 22a>

slob pa dang myi[9] **slob pa**[10] /[11] ni[12] mtshon ba[13] ste /[14] slob pa yang ma yin /[15] myɨ slob pa yang ma yin ba[16] yang gzɨgs[17] pa nyid do[18] // des 'jig rten las 'das[19] pa'i[20] slob

---

[22] zGN *gzigso*.

[23] CDGNP *pa'i*.

[24] y *tshig* (no reverse *gi gu*).

[1] xCDGP *ni*; yz *nɨ*; N *ni /*.

[2] N *sbyaro*.

[3] CDGNP *chub*.

[4] y *pa'*.

[5] zCDGNP omit /.

[6] xyz *bya ba*; CDGNP *pa*.

[7] yz *nɨ*.

[8] CDGNP *chub*.

[9] yz *myɨ*.

[10] yz *pa'*.

[11] xy /; z //; CDGNP omit.

[12] yz *nɨ*.

[13] yzCDGNP *pa*.

[14] z omits /.

[15] CDGNP omit /.

[16] CDGNP *pa*.

[17] yz *gzɨgs*; zCDGP *gzigs*; N *gziḍ* (*log da* = final *gs*).

[18] N *nyido*.

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pa dang /[1] myi slob pa'i[2] chos rnams kyang gzigs na /[3] de[4] ma yin ba[5] gzhan lta ji[6] phyir myi gzigs shes[7] bsthand[8] pa'i[9] phyir slob pa dang myi[10] slob pa smos so[11] // //[12]

[1.6 de ji ltar yongs su shes par bya ba]

da nɨ bcom ldan 'das[13] kyis[14] gang[15] la dgongs te'[16] /[17] gsungs pa de bsthand[18] pa dang /[19] de ji[20] ltar yongs su[21]

---

[19]yz *'da's*.

[20]yz *pa'ɨ*.

[1]yzCDGNP omit */*.

[2]yz *pa'ɨ*.

[3]CDGNP omit */*.

[4]P *di*.

[5]CDGNP *pa*.

[6]x *ji*; y *jɨ*; z *cɨ*; CDGNP *ci'i*.

[7]CDGNP *zhes*.

[8]x *bsthand*; y *bstand*; xCDGNP *bstan*.

[9]yz *pa'ɨ*.

[10]yz *myɨ*.

[11]G *smoso*.

[12]xy *//* (x adds two squiggles, y adds a flower) *//*; z */*; CDGNP *//*.

[13]yz *'da's*.

[14]yz *kyɨs*.

[15]z *grang* (an obvious copyist's error).

[16]yzCDGNP *te*.

[17]yCD omit */*.

[18]x *bsthand*; yz *bstand*; CDGNP *bstan*.

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shes par bya ba bsthand[1] pa'ɨ phyir //[2] de la rten cing[3] 'brel par[4] 'byung ba mthong ba ji[5] lta bụ zhe na /[6] zhes bya ba gsungs te[7] //[8] rten cing[9] 'brel par[10] 'byung ba ni[11] don dam pa dang /[12] kun rdzob kyi[13] tshul gnyis su[14] shes par bya ste / sgro 'dogs pa dang /[15] skur pa'ɨ[16] mtha' spang ba'ɨ[17] phyir ro[18] // don dam pa'ɨ tshul kho nar bsgoms[19] na ni skur pa'i[20]

---

[19]CDGNP omit /.

[20]z *cɨ*.

[21]zGN *yongsu*.

[1]x *bsthand*; yz *bstand*; CDGNP *bstan*.

[2]zCDGNP omit the second /.

[3]yz *cɨng*.

[4]CD *bar*.

[5]yz *jɨ*.

[6]CDGNP omit /.

[7]z *gsungste*.

[8]zCDGNP omit the second /.

[9]yz *cɨng*.

[10]CN *bar*.

[11]yz *nɨ*.

[12]CDGNP omit /.

[13]yz *kyɨ*.

[14]zGN *gnyisu*.

[15]CDGNP omit /.

[16]xyz *pa'ɨ*; CD *pa'i*; GNP *ba'i*.

[17]xyz *spang ba'ɨ* (future form); CDGNP *spangs pa'i* (past form).

[18]GN *phyiro*.

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mthar ltung zhing chad par <x 13b> lta ba 'am / nyan thos kyi mya ngan las 'das[1] pa la gnas par 'gyur //[2] <D 152a> kun rdzob kyɨ tshul kho nar <N 178a> bsgoms na ni[3] sgro 'dogs pa'i[4] mthar ltung bas /[5] gnyi[6] ga'ɨ tshul du bsgoms na[7] mtha' gnyis spangs pas[8] dbu ma'ɨ <y 31a> lam la zhugs par[9] 'gyur ro[10] //

[don dam pa'ɨ tshul]

de la ma <C 152a> rig pa las stsogs pa sgyu ma dang /[11] gzugs brnyan las stsogs pa[12] du[13] bzhin rgyu rkyen[14] la[15] ltos pa yin mod kyi[16] / dus gsum du yang gang ma skyes pa[17] de ni[18]

19xyz *nar bsgoms* (past form); CD *na bsgoms* (past); GNP *nar bsgom* (future form).

20xCDP *pa'i*; yz *pa'ɨ*; GN *ba'i*.

1yz *'da's*.

2xyz *//*; CDGN */*; P omits.

3yz *nɨ*.

4yz *pa'ɨ*.

5CDGNP omit */*.

6yz *gnyɨ*.

7G *nas*.

8C *bas*.

9z *pa'ɨ*.

10GN *'gyuro*.

11zCDGNP omit */*.

12z *pa'*.

13CDGNP omit *du*.

14z *rkyend*.

15GNP *las*.

16yz *kyɨ*.

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'dir don dam pa'ɨ[1] tshul te //[2] de skad du[3] myi skye ba'i[4] chos ni[5] bden kyi /[6] chos gzhan ni brdzun no[7] zhes[8] gsungs so[9] // de yang spros pa thams cad[10] las 'das pa'i[11] phyir sangs rgyas rnams kyi[12] <P 182a> so so rang gis[13] rig[14] pa'o[15] // brjod <G 222b> pa ni kun rdzob 'ba' shig[16] du[17] bcom ldan 'das[18] kyis[19] de ston te / de bstand pa'i[20] phyir //[21] 'di

---

[17]xyCDGNP *skyes pa*; z *skye ba*.

[18]yz *nɨ*.

[1]z *pa'i*.

[2]DGNP omit the second /.

[3]C omits *du*.

[4]xDGNP *ba'i*; yz *ba'ɨ*; C *pa'i*.

[5]yz *nɨ*.

[6]x *kyi /*; y *gyɨ /*; z *kyɨ /*; CDGNP *gyi*.

[7]x *brdzund no*; yzCDP *brdzun no*; GN *brdzuno*.

[8]G *zhes* has *sa* subscribed and abbreviated.

[9]GN *gsungso*.

[10]z *chad*.

[11]xCDGNP *'das pa'i*; y *'d[as pa'i]* (section in brackets is damaged); z *'da's pa'ɨ*.

[12]z *gyɨ*.

[13]yz *gɨs*.

[14]yz *rɨg*.

[15]C *ba'o*.

[16]CDGNP *zhig*.

[17]CDGNP *tu*.

[18]yz *'da's*.

[19]yz *kyɨs*.

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la[1] bcom ldan 'das[2] kyis /[3] shes[4] bya ba gsungs te //[5] 'di[6] la zhes bya ba ni tshig gɨ phrad do[7] //[8]

[Fifteen adjectives of ultimate dependent arising]

[1] dus thams cad du[9] ji[10] ltar skye ba myed pa'i[11] chos su[12] gsungs[13] pa dang /[14] ldan bas[15] na /[16] rtag pa'o[17] //[18]

---

[20]yz *pa'ɨ*.

[21]CDGNP omit //.

[1]C *las*.

[2]yz *'da's*.

[3]x /; yz //; CDGNP omit.

[4]CDGNP *zhes*.

[5]yzCDGN omit the second /.

[6]yz *'dɨ*.

[7]G *phrado*.

[8]z omits the second /.

[9]xyCDNP *cad du*; z *chad du*; G *cadu*.

[10]x *ji*; yz *jɨ*; CD *'di*; GNP *ci*.

[11]yz *pa'ɨ*.

[12]zGN *chosu*.

[13]G *gsungs* with final *sa* subscribed and abbreviated (end of line).

[14]yzCDGNP omit /.

[15]CDGNP *pas*.

[16]CDGNP omit /.

[17]xyGNP *rtag pa'o* (y has *pa* at the end of one line without a *tsheg* and *'o* beginning the next line); z *rtag pa 'o*; CD *brtag pa'o*. CD is an obvious mistake because "examination" or "imagination" simply makes no sense in this context.

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'dis[1] ni dus gsum[2] yang don dam par ro gcig pas 'gyur ba myed par bstand[3] to //[4]

[2] gal te de lta na bdag du[5] smra ba dang /[6] **<x 14a>** gnyis 'dra bar 'gyur bas /[7] **srog myed pa**[8] /[9] zhes bya ba gsungs te //[10] rang gis[11] bdag gɨ[12] rang bzhɨn[13] ma yin ba'ɨ[14] phyir **<y 31b>** te / 'tsho bas[15] na bdag kho na la srog ces gzhan dag gis[16] brtags pa'ɨ phyir ro[17] //

[3] **srog dang bral ba**[18] /[19] zhes bya ba ni[20] de dang tha

---

[18] z omits the second /.

[1] yz *'dɨs*.

[2] GNP add *du*. GNP are in error.

[3] z *bstan*.

[4] P omits the second /.

[5] CDGNP *tu*.

[6] yzCDGNP omit /.

[7] x /; yz //; CDGNP omit.

[8] xCD *pa*; yz *pa'*; GNP *pas*.

[9] CDGNP omit /.

[10] zCDGNP omit the second /.

[11] yz *gɨs*.

[12] z *gi*.

[13] z *bzhin*.

[14] CDGNP *pa'i*.

[15] z *bas* has *sa* written below the line.

[16] yz *gɨs*.

[17] GN *phyiro*.

[18] y *ba'*.

[19] CDGNP omit /.

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dad pa srog ces[1] brjod pa'i[2] bdag gis[3] byind[4] kyis[5] ma brlabs[6] pa'ɨ phyir ro[7] //[8] 'dis[9] ni[10] rtag pa bden[11] mod kyi[12] / de bdag dang bral[13] bas[14] bdag dang myɨ 'dra'o zhes bstand[15] te / bdag myed pa kho na la rtag par pha <z 5> rol dag gis[16] brtags pa'ɨ phyir te /[17] de bas na de bdag dang 'dra bar myɨ 'gyur bar dgongs[18] pa'o //

---

[20] yz *nɨ*.

[1] z *ches*.

[2] yz *pa'ɨ*.

[3] yz *gɨs*.

[4] x *byind*; y *byɨn*; z *byin*.

[5] x *kyis*; y *kyɨs*; z *gɨs*; CDGNP *gyis*.

[6] G *brlabs* has *sa* subscribed and abbreviated (end of line).

[7] zGN *phyiro*.

[8] z omits the second /.

[9] yz *'dɨs*.

[10] yz *nɨ*.

[11] CDGNP *yin*.

[12] xCDGN *kyi*; y *kyɨ*; z *gyɨ*; P *gyi*.

[13] P *bral* is unclear.

[14] yz add /.

[15] z *bstan*.

[16] yz *gɨs*.

[17] y adds /.

[18] G *dgongs* has *sa* subscribed and abbreviated (end of line).

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[4] rten cing[1] 'brel par[2] 'byung ba 'di[3] don dam pa 'ɨ[4] tshul du bdag bzhin du rtag par yongs su[5] **<N 178b>** brtags pa ma yin bar[6] bstan[7] pa'ɨ phyir //[8] **ji[9] lta bu nyid**[10] /[11] ces bya ba gsungs te[12] //[13] ma brtags pa'o zhes bya ba'ɨ tha tsig go[14] //[15]

---

[1] yz *cɨng*.

[2] CDGP *bar*.

[3] z *ni*.

[4] x *pa 'ɨ*; y *pa'ɨ*; x *pa'i*.

[5] xCDGNP *yongs su*; y *yongs su'*; z *yongsu*.

[6] CDGNP *par*.

[7] z *bstand*.

[8] CDGNP omit the second /.

[9] yz *jɨ*.

[10] y *nyɨd*.

[11] CDGNP omit /.

[12] z *gsungste*.

[13] zCDGNP omit the second /.

[14] x *tsig go*; y is damaged and the phrase is missing; zCDGP *tshig go*; N *tshigo*.

[15] yCGNP omit the first / (y is damaged).

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[5] ji[1] ltar ma brtags shes[2] bya ba'ɨ gtan tsigs[3] bsthan[4] pa'ɨ phyir //[5] **ma nor pa'**[6] /[7] zhes bya ba gsungs so[8] // de ni[9] 'di ltar tshad mas ma nor par[10] bsgrubs[11] ste /[12] de'ɨ phyir[13] brtags pa ma yin ba 'o[14] //[15] 'dis[16] ni[17] de[18] phyin ci[19] ma log par grub par bstand[20] to //[21] **<G 223a>**

---

[1] yz *jɨ*.

[2] CDGNP *zhes*.

[3] x *tsigs*; y *tshɨgs*; zCDGNP *tshigs*.

[4] yzCDGNP *bstan*.

[5] xyz *//*; CDG omit; NP */*.

[6] xy *pa'*; z *pa*; CDGNP *ba*.

[7] x /; yz //; CDGNP omit.

[8] zGN *gsungso*.

[9] yz *nɨ*.

[10] CDGNP *bar*.

[11] z *bsgrub*.

[12] x *ste /*; yz *pa ste /*; CDGNP *te /*.

[13] y *phyir*.

[14] x *ba 'o*; yz *ba'o*; CDGNP *pa'o*.

[15] z omits the second /.

[16] yz *'dɨs*.

[17] yz *nɨ*.

[18] xCDGNP *de* (x below the line); yz omit.

[19] x *ci*; y *jɨ*; z *cɨ*.

[20] yz *bstan*.

[21] x adds a squiggle between the two /; z omits the second /.

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[6] 'dɨ <D 152b> skyes pa'ɨ[1] phyir ji[2] ltar <x 14b> ma skyes pa'i[3] tshul du rtag[4] pa dang ldan snyam ba[5] la //[6] ma skyes pa'[7] /[8] <C 152b> zhes bya ba <P 182b> gsungs te //[9] <y 32a> don dam par na 'di la gang skyes pa'i[10] rang bzhin[11] gang yang myed de[12] / dper na gzugs brnyan bzhin[13] no /[14] zhes dgongs pa'o // de skad du //[15]

rkyen rnams las ni[16] gang 'byung[17] de ma skyes //[18]

---

[1]z *pa'i*.

[2]z *cɨ*.

[3]yz *pa'ɨ*.

[4]xyzCD *du rtag*; GNP *tu brtag*.

[5]CDGNP *pa*.

[6]CDGNP omit //.

[7]zCDGNP *pa*.

[8]x /; yz //; CDGNP omit.

[9]zCDGNP omit the second /.

[10]xCDGNP *skyes pa'i*; y *skyes pa'ɨ*; z *skye ba'i*.

[11]yz *bzhɨn*.

[12]N *mede*.

[13]yz *bzhɨn*.

[14]x /; yz //; CDGNP omit.

[15]xy //; zCDGN /; P omits.

[16]x *ni*; yz *nɨ*; CDGNP omit.

[17]xyz *'byung*; CDGNP *byung ba*.

[18]CGNP omit the second /.

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de nɨ ngo bo nyid kyis skye ba myed //[1]

ces gsungs so[2] so //

[7] gal te[3] da ltar ma skyes su[4] zin kyang /[5] sngon skyes pas na /[6] byung[7] ba dang /[8] ldan no[9] snyam ba[10] la //[11] **ma byung ba** /[12] zhes bya ba gsungs te[13] //[14] sngon yang don dam par da ltar kyi[15] dus bzhin du[16] ma byung bar dgongs pa'o //

[8] gal te de rang gis byung ba myed pas ma skyes pa dang /[17] ma byung ba dang[18] ldan[19] yang dbang phyug las stsogs

---

[1]xyzD //; CN /; GP omit.

[2]xyzCD *gsungs so*; GN *gsungso*; P *gsus so*.

[3]CDGN add *de*.

[4]GN *skyesu*.

[5]zCDGNP omit /.

[6]zCDGNP omit /.

[7]z *'byung*.

[8]yzCDGNP omit /.

[9]G *ldano*.

[10]CDGNP *pa*.

[11]xyz //; CD /; GNP omit.

[12]x /; yz //; CDGNP omit.

[13]z *the*.

[14]CDGNP omit the second /.

[15]x *kyi*; y *gyɨ*; zCDGNP *gyi*.

[16]xCDGNP *du* (x below the line); yz omit.

[17]P omits /.

[18]GNP add /.

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pa gzhan kyis[1] byas pa dang /[2] ldan ba[3] ma yin nam snyam ba[4] la[5] //[6] ma[7] byas pa[8] /[9] zhes bya ba gsungs te //[10] de'i[11] rgyu rtag pa ci[12] yang myed de / rim[13] dang rim ma yin bar[14] don byed pa 'gal ba'ɨ phyir ro[15] /[16] zhes dgongs pa'o[17] // 'dis

---

[19]CDGNP add *pa*.

[1]x *kyis*; y *gyɨs*; zCDGNP *gyis*.

[2]yCDGNP omit /.

[3]CDGNP *pa*.

[4]CDGNP *pa*.

[5]z *la'*.

[6]CDGNP omit //.

[7]G *ma* is quite small.

[8]yz *pa'*.

[9]x /; yz //; CDGNP omit.

[10]zCDGNP omit the second /.

[11]yz *de'ɨ*.

[12]y *jɨ*.

[13]yz *rɨm*.

[14]CDGNP *par*.

[15]GN *phyiro*.

[16]yzCDGNP omit /.

[17]z *pa 'o*.

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ni[1] rgyu myed pa dang /[2] myi 'thun ba'i[3] rgyu bkag go //[4]
[9] gal te dbang phyug las tsogs pas ma byas[5] kyang 'di[6] rgyu dang rkyen[7] rnams 'dus pas[8] byas pa'ɨ phyir byas pa nyid do[9] snyam ba[10] la'[11] //[12] <y 32b> 'dus ma byas pa[13] /[14] zhes[15] gsungsthe[16] //[17] <x 15a> gang dag gis don dam par[18] de byed pa'ɨ rgyu dang /[19] rkyen[20] kyang don dam par myed de / der

---

[1]CDGNP omit *ni*.

[2]GNP omit /.

[3]x *'thun ba'i*; yz *'thun ba'ɨ*; CDGNP *mthun pa'i*.

[4]cGNP omit the first /.

[5]CD add *pas*.

[6]yz *'dɨ*.

[7]z *rkyend*.

[8]z adds /.

[9]N *nyido*.

[10]CDGNP *pa*.

[11]zCDGNP *la*.

[12]CDGNP omit //.

[13]y *pa'*.

[14]x /; yz //; CDGNP omit.

[15]CDGNP add *bya ba*.

[16]x *gsungsthe* with *nga* below the line; yzCDGNP *gsungs te*.

[17]CDGNP omit the second /.

[18]CDGNP omit *don dam par*.

[19]yzCDGNP omit /.

[20]z *rkyend*.

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yang brtag cing brgal ba'[1] 'thun ba'ɨ[2] phyir ro[3] // de dag kyang mngon bar[4] 'du byed cing byed pa ma yin te //[5] chos thams cad[6] g.yo ba myed pa'ɨ phyir ro[7] // gzhan las kyang **<N 179a>** ma yin te /[8] mnyam ba'ɨ[9] dus sam /[10] **<G 223b>** tha dad pa'ɨ[11] dus na' /[12] dngos po rnams don dam par skye[13] myɨ srid[14] do //

[10] jɨ[15] ste phyogs 'dɨr rten cing[16] 'brel par[17] 'byung ba skyes pa las stsogs pa'ɨ chos dang ldan bar[18] ma gyur[19]

---

[1]x *ba'*; yz *ba* (z crossed out a final *ra*); CDGNP *bar*.

[2]xyz *'thun ba'ɨ*; CDGNP *mthun pa'i*.

[3]GN *phyiro*.

[4]CDGNP *par*.

[5]yCDGNP omit the second /.

[6]yz *chad*.

[7]G *phyiro*.

[8]z *//*.

[9]xy *ba'ɨ*; z *ba'i*; CDGNP *pa'i*.

[10]NP omit /.

[11]z *pa'i*.

[12]x *na' /*; yzCDGNP *na*.

[13]CDGNP add *ba*.

[14]y *srid*. For once y does not have a reverse *gi gu*.

[15]z *cɨ*.

[16]yz *cɨng*.

[17]CDP *bar*.

[18]CDGNP *par*.

[19]y *gyurd*.

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kyang /[1] jɨ[2] ste na /[3] phyogs gzhan du skye bar 'gyur[4] ro[5] //[6] snyam ba[7] la[8] //[9] thogs pa myed pa[10] /[11] zhes bya ba gsungs te /[12] dngos po mtha'[13] dag la stong pa nyid kyis[14] khyab pa'i[15] phyir ro[16] // de'ɨ phyir skye ba myed pa 'dɨ ni thams cad[17] du thogs pa myed do[18] // 'dɨs nɨ[19] <P 183a> thams cad[20] du 'gro ba bstan te / de[21] skad du //[22]

---

[1]z //.

[2]xy *jɨ*; z *cɨ*; CDGNP *ci*.

[3]yzCDGNP omit /.

[4]z *'gyur* is unclear.

[5]GN *'gyuro*.

[6]yzCDGNP omit //.

[7]CDGNP *pa*.

[8]y *la'*.

[9]CDGNP omit //.

[10]y *pa'*.

[11]x /; yz //; CDGNP omit.

[12]y //.

[13]y *mtha'* has *'a* below the line (end of line).

[14]z *gyis*.

[15]yz *pa'ɨ*.

[16]GN *phyiro*.

[17]yz *chad*.

[18]GN *medo*.

[19]z *ni*.

[20]yz *chad*.

[21]CDGNP *ji*.

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rtag du[1] skye myed chos ni[2] de bzhin gshegs /[3]
chos <y 33a> rnams kun kyang[4] bde[5] bar gshegs dang /[6]
'dra'[7] /[8]

zhes gsungs so[9] //

[11] gal te de lta na[10] ji[11] skad[12] <D 153a> gsungs pa'ɨ yon tan[13] khyad bar[14] can[15] ldan bar[16] rten cing 'brel[17] par[18]

---

[22]xyz //; CDGN /; P omits.

[1]CDGNP *tu*.

[2]yz *nɨ*.

[3]yzCGNP *//*.

[4]z *gyang*.

[5]z *bden*.

[6]x *dang /*; yzCD *dang*; GNP *pa*.

[7]CDGNP *'dra*.

[8]xGN */*; yCD *//*; zP omit.

[9]GN *gsungso*.

[10]CDGN add */*.

[11]z *cɨ*.

[12]x *skad* is below the line

[13]G *yo[n]tan*.

[14]CDGNP *par*.

[15]x *can*; yCDGNP *can dang*; z *chan dang*.

[16]CDGNP *par*.

[17]y *'breld*.

[18]CD *bar*.

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'byung ba thams cad[1] kyɨs[2] de ltar[3] <C 153a> jɨ'i[4] phyir myi[5] shes snyam ba[6] la /[7] **dmyigs pa myed pa'**[8] /[9] zhes bya ba gsungste[10] /[11] gzung ba[12] dang 'dzin pa'ɨ[13] <z 6> rnam pas stong ba'ɨ[14] phyir ro[15] // de bas na gzung ba[16] dang 'dzin pa la mngon bar[17] zhen[18] ba'ɨ[19] shes pa rnams kyis[20] de shes par myi[21] nus so[22] // 'on kyang de dmyigs pa myed cing[23] spros pa

---

[1]yz *chad*.

[2]xy *kyɨs*; z *gyɨs*; CDGN *kyis /*; P *kyis*.

[3]z *lta*.

[4]x *jɨ'i*; y *jɨ'ɨ*; z *cɨ'i*; CDGNP *ci'i*.

[5]yz *myɨ*.

[6]CDGNP *pa*.

[7]z /; yz //; CDGNP omit.

[8]xyz *pa'* (x has *'a* below the line); CDGNP *pa*.

[9]x /; yz //; CDGNP omit.

[10]yzCDGNP *gsungs te*.

[11]y //.

[12]GNP omit *ba*. This is an obvious mistake.

[13]xy *pa'ɨ*; zCDGP *pa'i*; N *ba'i*.

[14]CDGNP *pa'i*.

[15]GN *phyiro*.

[16]z adds /.

[17]CDGNP *par*.

[18]y *zhend*.

[19]x *ba'ɨ*; yz *pa'ɨ*; CDGNP *pa'i*.

[20]yz *kyɨs*.

[21]yz *myɨ*.

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myed pa 'jig rten las 'das[1] pa'ɨ ye shes kyis[2] <x 15b> shes par bya ba ste / de yang chos gang yang mthong ba myed pa ni[3] de kho na mthong ba'o zhes bya bar sbyar ro[4] //

[12] jɨ'i[5] phyir yang 'dɨ[6] skad du[7] gsungs pa'[8] bzhin[9] don dam pa'ɨ tshul du bsgom bar[10] bya snyam ba[11] la /[12] zhɨ ba'[13] /[14] zhes bya ba gsungs te[15] //[16] don dam pa'ɨ tshul du bsgoms[17] na /[18] gnod pa thams cad[19] dang[20] bral bas zhɨ ba'o

---

[22]GN *nuso.*

[23]CD *kyang.* Replacing *cing* with *kyang* is unusual.

[1]yz *'da's.*

[2]z *gyis.*

[3]yz *nɨ.*

[4]GN *sbyaro.*

[5]x *jɨ'i*; yz *cɨ'ɨ*; CDGNP *ci'i.*

[6]y adds *jɨ*; z adds *ji.*

[7]N *skadu.*

[8]x *pa'* (*'a chung* is subscribed); yzCDGNP *pa.*

[9]CDGNP add *du.*

[10]xz *bsgom bar*; y *bsgoṃ bar*; CDGNP *bsgom par.*

[11]CDGNP *pa.*

[12]xzGNP */*; y *//*; CD omit.

[13]xyz *ba'*; CDNP *ba*; G omits.

[14]x */*; yz *//*; CDGNP omit.

[15]GNP *ste.*

[16]zCDGNP omit the second */.*

[17]N *bsgom.*

[18]CDGNP omit */.*

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// phyin ci[1] log ni[2] kun nas nyon <G 224a> mongs pa[3] mtha' dag gɨ <y 33b> rtsa ba yin bas[4] /[5] de'i[6] phyir de dom[7] pa'ɨ tshul du bsgoms[8] pa /[9] kun nas nyon mongs pa mtha' dag nye bar zhɨ bar 'gyur gyis[10] /[11] kun nas nyon mongs <N 179b> pa spong bar 'dod pa rnams[12] /[13] gyis[14] de ltar sgom[15] shig ces[16] dgongs pa'o // ji skad du //[17]

---

[19]yz *chad*.

[20]CDGNP omit *dang*.

[1]yz *cɨ*.

[2]xCDGP *ni*; yz *nɨ*; N *bzhani*.

[3]y *pa'*.

[4]xyz *bas*; CDGNP *pas na*.

[5]xy /; z //; CDGNP omit.

[6]yz *de'ɨ*.

[7]x *dom*; yzCDGNP *don dam*.

[8]C *bsgom*.

[9]x *pa* /; yz *na* /; CDGNP *na*. x does not read as well.

[10]xGNP *gyis*; yz *gyɨs*; CD *gyi*. CD is a mistake.

[11]CDGNP omit /.

[12]G *rnams* has *sa* subscribed and abbreviated (end of line).

[13]yzCDGNP omit /.

[14]xz *gyis*; y *kyɨs*; CDGNP *kyis*.

[15]xyz *sgom*; CD *sgoms*; GNP *bsgoms*.

[16]z *ches*.

[17]xyz //; CDGN /; P omits.

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rtog pa rnams kyis[1] 'jig rten don //
'jig rten bzhin du shes par bya'[2] //[3]
kun nas nyon mongs spong 'dod pas //[4]
dam pa'ɨ don kyis[5] btsal bar bya'[6] //[7]

zhes[8] bshad pa lta bu'o //

[13] gang la bdag myed /[9] bdag gɨ[10] myed /[11] gzung ba myed /[12] 'dzin pa myed pa'[13] de[14] ni[15] myong bar[16] tha snyad[17] btags[18] pa thams cad[19] las /[20] log pas[21] shin du[22] 'jigs[23] pa

---

[1]yz *kyɨs*.

[2]yzCDGNP *bya*.

[3]z omits the second /.

[4]P omits //.

[5]x *kyis*; yz *gyɨs*; CDGNP *gyis*.

[6]yzCDGNP *bya*.

[7]xyzCD //; GN /; P omits.

[8]G *zhes* has *sa* subscribed and abbreviated (end of line).

[9]CDGNP omits /.

[10]z *gi*.

[11]CDGNP //.

[12]xyz /; CD *cing*; GNP omit.

[13]yzCDGNP *pa*.

[14]CDGNP omit *de*.

[15]yz *nɨ*.

[16]CDGNP *ba*.

[17]z adds /.

[18]y *bthags*.

[19]yz *chad*.

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skye[1] ste //[2] <x 16a> de'ɨ phyir su zhig de de ltar[3] bsgom bar[4] spro'[5] snyam ba[6] la'[7] //[8] **'jigs pa myed pa'**[9] /[10] zhes bya ba gsungs te /[11] 'di[12] la 'jigs[13] pa myed pa'ɨ <P 183b> phyir ro // dngos po dang bdag du[14] mngon bar[15] zhend pa nɨ[16] 'jigs pa thams cad[17] kyi[18] rtsa bar 'gyur kyi'[19] / 'di[20] la don dam

---

20yzCDGNP *omit* /.

21z *pals* with the *la* crossed out.

22CDNP *tu*.

23z *jigs* with *sa* subscribed.

1z omits *skye*.

2yzCDGNP omit the second /.

3z *lta*.

4CDGP *par*.

5x *spro'*; yCDGNP *spro*; z *spro ba*.

6CDGNP *pa*.

7yzCDGNP *la*.

8CDGNP omit //.

9zCDGNP *pa*.

10x /; yz //; CDGNP omit.

11y //.

12yz *'dɨ*.

13G *jigs* has *sa* subscribed and abbreviated.

14CDGNP *tu*.

15CDGNP *par*.

16z *ni*.

17z *chad*.

18z *gyɨ*.

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par[1] mthong na[2] dngos po thams cad[3] la /[4] mngon bar[5] zhen[6] pa ldog ste / de lta[7] bas na <y 34a> 'di[8] don dam pa'ɨ tshul du bsgoms na /[9] 'jigs[10] pa thams cad[11] rtsa ba nas gcod par 'gyur[12] kyis[13] /[14] de ltar sgoms[15] shig pa'o //

[14] rten cing[16] 'brel par[17] 'byung ba 'dɨ don dam pa'ɨ tshul du mthong[18] yang /[19] phyis[20] myɨ dge ba'ɨ grogs dang[21]

---

[19]x *kyi'*; yz *gyɨ*; CD *gyi*; GNP *gyis*.

[20]yz *'dɨ*.

[1]CDGNP *pa*. CDGNP dropped the terminative.

[2]z adds /.

[3]yz *chad*.

[4]yzCDGNP omit /.

[5]CDGNP *par*.

[6]yz *zhend*.

[7]CDGNP omit *lta*.

[8]yz *'dɨ*.

[9]CDGNP omit /.

[10]yz *'jɨgs*.

[11]yz *chad*.

[12]y *'gyur* is very faint.

[13]x *kyis*; yz *gyɨs*; CD *gyi*; GNP *gyis*. CD are in error.

[14]yz omit /.

[15]yz *sgom*.

[16]yz *cɨng*.

[17]CDP *bar*.

[18]CDGNP add *na*.

[19]CDGNP omit /.

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<D 153b> phrad na tshul bzhɨn ma yin[1] ba'ɨ[2] yid la byed pa bsgoms[3] pas /[4] 'dod chags las stsogs pa kun <C 153b> nas nyon mongs pa rnams kyɨ rgyur gyur[5] <G 224b> te /[6] 'jigs pa dang bcas pa'ɨ rgyur 'gyur ro[7] snyam ba[8] la //[9] **myɨ[10] 'phrogs pa'[11] /[12]** zhes bya ba gsungs te //[13] don dam pa mthong ba ni[14] sus kyang bslu bar myɨ nus te[15] / des na 'phrogs[16] par myɨ 'gyur ro[17] //

[15] gal te de[18] kho na mthong ba la'[19] /[20] sus kyang[21]

---

[20]yz *phyɨs*.

[21]z adds /.

[1]yz *yɨn*.

[2]CDGNP *pa*.

[3]C *bsgom*.

[4]CDGNP omit /.

[5]yzCDGNP *'gyur*.

[6]z //.

[7]GN *'gyuro*.

[8]CDGNP *pa*.

[9]CDGNP omit //.

[10]z *myi*.

[11]zCDGNP *pa*.

[12]x /; yz //; CDGNP omit.

[13]CDGNP omit the second /.

[14]z *ni*.

[15]z *the*.

[16]P *'phogs*.

[17]G *'gyuro*.

[18]x *de* is written below the line.

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bslur[1] myɨ <x 16b> zug du zin[2] kyang[3] /[4] yang bdag nyid phyin cɨ log la kun du[5] spyod pas 'phrogs par 'gyur ro[6] snyam ba[7] la'[8] //[9] **rnam par zhi[10] ba ma yin ba'ɨ[11] rang bzhɨn du'[12]** //[13] zhes bya ba gsungs te //[14] rang bzhɨn gang la nyon mongs pa rnams[15] gnyen pos[16] zhi[17] ba de la de skad ces[18] bya ste /[19]

---

[19]yzCDGNP *la*.

[20]CDGNP omit */*.

[21]GNP omit *sus kyang*.

[1]xyz *bslur*; CDGNP *bslu bar*.

[2]yz *zɨn*.

[3]z *gyang*.

[4]P omits */*.

[5]CDGNP *tu*.

[6]GN *'gyuro*.

[7]CDGNP *pa*.

[8]zCDGNP *la*.

[9]CDGNP omit the second */*.

[10]yz *zhɨ*.

[11]CDGNP *pa'i*.

[12]yzCDGNP *du*.

[13]CDGNP omit *//*.

[14]CDGNP omit the second */*.

[15]z adds */*; G *rnams* with *sa* subscribed and abbreviated (end of line).

[16]xyzCDGN *gnyen pos*; P *gnyin*.

[17]yz *zhɨ*.

[18]z *ches*.

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rnam par zhɨ ba 'ɨ[1] rang bzhin gang la yod pa[2] zhes <y 34b> tshig rnam par sbyar ro[3] // gang <N 180a> nye bar zhi[4] ba ma yin ba'ɨ[5] rang bzhin de ni[6] /[7] nye bar zhi ba ma yin ba'ɨ[8] rang bzhin te /[9] de ni[10] 'di skad du

'di la gnyen po'i[11] stobs kyis[12] phyin <z 7> cɨ log gɨ rang bzhin nye bar zhi[13] bar bya ba myed de /[14] rang bzhɨn kyis[15] 'od gsal ba'ɨ phyir te //[16] chos kyɨ[17] dbyings la[18] phyin[19] cɨ log gzod ma nyid nas ma skyes

---

[19]z //.

[1]x *ba' ɨ*; yz *ba'ɨ*.

[2]y adds *de*.

[3]G *sbyaro*.

[4]yz *zhɨ*.

[5]CDGNP *pa'i*.

[6]yz *nɨ*.

[7]CDGNP omit /.

[8]CDGNP *pa'i*.

[9]z //.

[10]yz *nɨ*.

[11]yz *po'ɨ*.

[12]z *gyɨs*.

[13]yz *zhɨ*.

[14]z //.

[15]x *kyis*; yz *gyɨs*; CDGNP *gyis*.

[16]CDGNP omit the second /.

[17]z *gyɨ*.

[18]CD *las* (from).

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pa'o //[1]

zhes bstand[2] par 'gyur ro[3] // de skad du[4]

chos gang yang so so'i[5] skye bo rnams kyis[6] bskyed pa yang myed /[7] sangs rgyas rnams kyis[8] bkag pa yang[9] myed

ces[10] gsungs so[11] // yang dag pa la yang dag par blta[12] ba 'ba' <P 184a> shig[13] du zad de /[14] 'di[15] la gzhag[16] par[17] bya

---

[19]yz *phyɨn*.

[1]yzCDGNP omit *//*.

[2]yz *bstan*.

[3]GN *'gyuro*.

[4]G *skadu*.

[5]yz *so'ɨ*.

[6]yz *kyɨs*.

[7]xyCDGN */*; z *//*; P omits.

[8]yz *kyɨs*.

[9]z *yang* has *nga* subscribed (end of line).

[10]z *ches*.

[11]GN *gsungso*.

[12]CD *lta*.

[13]x *shig*; yz *shɨg*; CDGNP *zhig*.

[14]z *//*.

[15]yz *'dɨ*.

[16]GNP *bzhag*. This is the past form of the verb; the future form is expected.

[17]N *bar*.

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ba 'am /[1] bstsal[2] bar[3] bya ba gang cung[4] zad kyang myed do[5] // de skad du 'phags pa'[6] bden[7] ba[8] gnyis[9] la 'jug pa las kyang /[10]

> rmyɨ lam <x 17a> na sbrul kyis[11] zin[12] pa'i[13] dug nye bar zhi ba bzhin du /[14] nyon mongs pa yang nye bar[15] zhi[16] bar <G 225a> 'gyur ro[17] /[18]

zhes gsungs so[19] // de'ɨ phyir de kho na goms par gyurd[20] na

---

[1]CDGNP omit /.

[2]xyz *bstsal*; CD *gsal*; GNP *bsal*. CD are in error.

[3]N *par*.

[4]yz *chung*.

[5]G *medo*.

[6]x *pa'*; yz *pa*; CDGNP *pa'i*.

[7]P *bdan*.

[8]CDGNP *pa*.

[9]yz *gnyɨs*.

[10]CDGNP omit /.

[11]x *kyis*; yz *gyɨs*; CDGNP *gyis*.

[12]yz *zɨn*.

[13]yz *pa'ɨ*.

[14]CDGNP omit /.

[15]GNP omit *yang nye bar*.

[16]yz *zhɨ*.

[17]GN *'gyuro*.

[18]yzCDGNP omit /.

[19]GN *gsungso*.

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rang bzhɨn kyis[1] 'od gsal ba'ɨ[2] chos kyi[3] dbyings <y 35a> rtogs pas /[4] nor pa'ɨ[5] sa bon myed pa'i[6] phyir[7] de kho na'i[8] bdag nyid du gnas pas glo bur kyɨ[9] nyon mongs pa 'byung ba'ɨ skabs myed do[10] //

kha cig las ni[11] rnam par zhi[12] ba dang[13] bcas pa'i[14] rang bzhin zhes kyang 'byung ste / ma rig[15] pa las stsogs pa rang bzhin kyis[16] gzod ma nas zhɨ ba'ɨ rang bzhin gang yin[17] ba[18] de ni[19] rnam par zhi[20] ba dang[21] bcas pa'o // rang

---

[20]CDGNP *'gyur*.

[1]x *kyis*; yz *gyɨs*; CDGNP *gyis*.

[2]N *pa'i*.

[3]yz *kyɨ*.

[4]CDGNP omit /.

[5]xyz *pa'ɨ*; CDGP *ba'i*; N *pa'i*.

[6]yz *pa'ɨ*.

[7]xz *phyir*; y *phyɨr*; CDP *phyir ro //*; GN *phyiro //*. The *slar bsdu ba* in CD is superfluous.

[8]y *na'ɨ*; z *na 'ɨ* (extra *tsheg*).

[9]x *kyɨ*; yz *gyɨ*; CDGNP *gyi*.

[10]N *medo*.

[11]z adds /.

[12]yz *zhɨ*.

[13]z adds /.

[14]yz *pa'ɨ*.

[15]yz *rɨg*.

[16]x *kyis*; yz *gyɨs*; CDGNP *gyis*.

[17]yz *yɨn*.

[18]CDGNP *pa*.

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bzhin[1] kyis[2] <D 154a> rnam par zhi ba dang /[3] lhan cig pas[4] na[5] rnam par zhi[6] ba dang[7] bcas[8] pa'ɨ rang bzhin[9] gang la yod pa zhes <C 154a> bya bar[10] tshig rnam par sbyar ro[11] // //[12]

gang gis[13] rnam pa 'di[14] lta bu'i[15] //[16] rten cing[17] 'brel[18] par[19] 'byung ba mthong ba des /[20] ji[21] skad gsungs

---

[19]yz *nɨ*.

[20]yz *zhɨ*.

[21]z adds /.

[1]yz *bzhɨn*.

[2]x *kyis*; yz *gyɨs*; CDGNP *gyis*.

[3]yCDGNP omit /.

[4]G adds *pa* then crosses it out.

[5]z adds /.

[6]yz *zhɨ*.

[7]z adds /.

[8]y *bchas*.

[9]yz *bzhɨn*.

[10]CDGNP *ba'i*.

[11]N *sbyaro*.

[12]x *// (two squiggles) //*; yzCDGNP //.

[13]yz *gɨs*.

[14]yz *'dɨ*.

[15]yz *bu'ɨ*.

[16]zCDGNP omit //.

[17]yz *cɨng*.

[18]y *'brel* is too faint to read; z *'breld*.

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pa'i[1] bsgrub[2] pa'ɨ chos dang[3] 'bras bu'ɨ chos **mthong**[4] ste / thams cad[5] kyang don dam par ro gcig[6] pa'ɨ phyir ro[7] // sangs rgyas bcom ldan[8] 'das[9] kyang ji[10] skad **<N 190b>** gsungs pa'i[11] don dam pa chos kyɨ[12] sku'i[13] rang bzhin yɨn[14] ba'ɨ[15] phyiro[16] // **<x 17b>** de'i[17] phyir sus ji[18] skad gsungs pa'i[19] //[20] **chos**

---

[19]y is too faint to read; CD *bar*.

[20]zCDGNP omit /; z does not have this phrase in red ink.

[21]z ci.

[1]yz *pa'ɨ*.

[2]CDGNP *sgrub*.

[3]z adds */*.

[4]CDGN add *ba*.

[5]yz *chad*.

[6]yz *gcɨg*.

[7]G *phyiro*.

[8]z *ldand*.

[9]yz *'da's*.

[10]z cɨ.

[11]yz *pa'ɨ*.

[12]xy *kyɨ*; z *gyɨ*; CDGN *kyi*; P *kyis*.

[13]yz *sku'ɨ*.

[14]z *yin*.

[15]xyz *ba'ɨ* (y *ba* is unclear); CDGNP *pa'i*.

[16]xN *phyiro*; y *phyɨr ro*; zCDGP *phyir ro*.

[17]yz *de'ɨ*.

[18]z *cɨ*.

[19]yz *pa'ɨ*.

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mthong ba des[1] sangs rgyas mthong ngo[2] zhes gsungs te[3] //[4] bcom ldan[5] 'das[6] kyis[7] <y 35b> shes[8] bya bar sbyar ro[9] //

ji'i[10] phyir des de ltar mthong snyam ba[11] la[12] /[13] bcom ldan[14] 'das[15] kyɨ[16] 'dir //[17] 'phags pa'ɨ chos mngon bar[18] rtogs te /[19] yang dag pa'ɨ ye shes dang ldan bas[20] //[21] shes[22]

---

[20]CDGNP omit //.

[1]y *mthong ba des* has *thong ba de* very unclear.

[2]z adds /.

[3]z *the.*

[4]CDGNP omit the second /.

[5]z *ldand.*

[6]z *'da's.*

[7]yz *kyɨs.*

[8]CDGNP *zhes.*

[9]GN *sbyaro.*

[10]x *ji'i*; y *jɨ'ɨ*; z *cɨ'ɨ*; CDGNP *de ci'i*. The addition of *de* is curious.

[11]CDGNP *pa.*

[12]N omits *la.*

[13]x /; yz //; CDGNP omit.

[14]z *ldand.*

[15]yz *'da's.*

[16]x *kyɨ*; yz *kyɨs*; CDGNP *kyis.*

[17]CDGNP omit //.

[18]CDGNP *par.*

[19]CD omit /.

[20]y is unclear; CDGNP *pas.*

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gtan tshigs gsungs[1] te //[2] 'di[3] ni[4] 'dir[5] mthong ba'ɨ gtan tsigs so[6] // sus ji[7] skad gsungs pa'i[8] <G 225b> rten cing[9] 'brel par[10] 'byung ba khong du chud <P 184b> pa de[11] ni[12] 'phags pa'ɨ chos mngon bar rtogs pa ste / don dam pa'ɨ chos khong du chud ces[13] bya ba'ɨ tha tsig go[14] //[15] gang don dam pa'ɨ chos khong du chud pa de ni[16] yang dag pa'ɨ ye shes

---

[21]xz *//*; y */* (y *shes dang ldan bas /* is unclear); CDGNP omit.

[22]CDGNP *zhes*.

[1]C *msungs*.

[2]CDGNP omit the second */*.

[3]yz *'dɨ*.

[4]yz *nɨ*.

[5]yz *'dɨr*.

[6]x *tsigs so*; yCDP *tshigs so*; z *tsigso*; GN *tshigso*.

[7]yz *jɨ*.

[8]yz *pa'ɨ*.

[9]xCDGNP *cing*; y *chɨng*; z *cɨng*.

[10]CDP *bar*.

[11]P *de* is unclear.

[12]yz *nɨ*; GNP add *'phags pa'i chos khong du chud pa de ni*.

[13]z *ches*.

[14]x *tsig go*; y *tshɨg go*; zCDGP *tshig go*; N *tshigo*.

[15]CGNP omit the first */*.

[16]yz *nɨ*.

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dang[1] ldan ba'o[2] // gang yang dag pa'ɨ ye shes dang ldan ba[3] de ni[4] mnyam ba[5] nyid kyi[6] ye shes la[7] gnas pa'ɨ phyir /[8] rten cing[9] 'brel par[10] 'byung ba dang /[11] chos dang / sangs rgyas rnams la tha dad du dmyigs pa myed do // de lta bas na 'phags pa'ɨ chos mngon bar[12] rtogs na /[13] yang dag pa'ɨ ye shes dang ldan ba'ɨ[14] phyir rnal 'byor pa des ji[15] skad gsungs pa'i[16] rten cing[17] 'brel par[18] 'byung ba mthong na[19] chos dang sangs rgyas mthong ngo[20] zhes bcom <x 18a> ldan 'das[21] kyis[22]

---

[1]z /.

[2]CDGNP *pa'o*.

[3]CDGNP *pa*.

[4]yz *nɨ*.

[5]CDGNP *pa*.

[6]z *gyɨ*.

[7]CDGNP omit *la*.

[8]yzCDGNP omit /.

[9]xCDGNP *cing*; y *chɨng*; z *ching*.

[10]CDP *bar*.

[11]P omits /.

[12]CDGNP *par*.

[13]CDGNP omit /.

[14]CDGNP *pa'i*.

[15]yz *jɨ*.

[16]yz *pa'ɨ*.

[17]yz *cɨng*.

[18]CDP *bar*.

[19]z adds /.

[20]z adds //.

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gsungs so[1] // de'ɨ phyir mnyam pa[2] <z 8> la[3] dgongs <y 36a> pa dang / yongs su[4] grub pa'ɨ mtshan nyid la ldem por dgongs par bcom ldan 'das[5] kyis[6] gsungs pas[7] //[8] bcom ldan 'das[9] kyɨ[10] bka' la 'gal ba myed par dgongs so[11] // //[12]

[kun rdzob kyɨ tshul]

gal te rten cing[13] 'brel par[14] 'byung ba[15] 'di[16] don dam par rgyu dang rkyen[17] rnams[18] 'dus byas pa ma yin na /[19]

[21]y *'da's.*

[22]z *gyɨs.*

[1]GN *gsungso.*

[2]yz *ba.*

[3]xy *la*; z *ba la*; CDGNP *nyid la.*

[4]zGN *yongsu.*

[5]yz *'da's.*

[6]yz *kyɨs.*

[7]P *bas.*

[8]CDGNP omit the second /.

[9]yz *'da's.*

[10]CDGNP *kyis.* In the end, the meaning is unaffected.

[11]GN *dgongso.*

[12]x *// (flower) //*; y */// (flower) ///*; zCDGNP *//.*

[13]yz *cɨng.*

[14]CD *bar.*

[15]y *ba'.*

[16]xCDGNP *'di*; y *'dɨ' /*; z *'dɨ /.*

[17]z *rkyend.*

[18]CDGNP add *kyis* (by). CDGNP make better sense.

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jɨ'ɨ[1] phyir 'di[2] rten cing 'brel par[3] 'byung ba zhes bya snyam du gang[4] sems <D 154b> pa la //[5] de'ɨ phyir kun rdzob kyɨ tshul[6] du rten cing[7] 'brel par[8] 'byung ba bsgom ba[9] bstand[10] pa'ɨ phyir //[11] **cɨ'ɨ phyir[12] rten cing 'brel[13] <C 154b> 'byung ba zhes bya'[14]** //[15] <N 181a> zhes bya ba[16] gsungs te //[17] 'dir lan du //[18] rgyu dang bcas rkyen[19] dang bcas <G 226a> pa la

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[19]CDGNP omit /.

[1]CDGNP *ci'i*.

[2]x *'di*; y *'dɨ*; zCDGNP omit.

[3]CDP *bar*.

[4]CDGNP omit *gang*.

[5]CDGNP omit *//*.

[6]z *tsul*.

[7]yz *cɨng*.

[8]CD *bar*.

[9]CDGNP *pa*.

[10]yz *bstan*.

[11]CDGNP omit *//*.

[12]x *cɨ'ɨ phyir*; y *jɨ'ɨ phyɨr*; z *cɨ'i phyir*; CD omit; GNP *ci'i phyir*.

[13]x *'brel*; y *'breld par*; xGN *'brel par*; CDP *'brel bar*.

[14]yzCDGNP *bya*.

[15]xyzN *//*; G */*; CDP omit.

[16]GNP omit *bya ba*.

[17]CDGNP omit the second */*.

[18]CDGNP omit *//*.

[19]z *rkyend*.

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bya'ɨ /[1] rgyu myed rkyen myed pa la ma yin te //[2] zhes bya ba gsungs te[3] // 'di[4] snyam du sems te /[5] don dam par nɨ rten cing[6] 'brel[7] par[8] 'byung ba 'di[9] ma skyes pa yɨn[10] mod kyi //[11] 'on kyang kun rdzob du[12] sgyu[13] ma dang[14] gzugs brnyan lta bur rgyu dang[15] rkyen[16] sna tshogs so sor nges pa la bltos[17] pa tha snyad btags par yod pa nyid de //[18] de'ɨ <P 185a> phyir gsung[19] rab dang[20] 'jig[21] rten du'[22] <x 18b> rnam

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[1]GP //.

[2]xyz //; CDG omit; NP /.

[3]xyz *gsungs te*; CDP *gsungs so*; GN *gsungso.*

[4]yz *'dɨ.*

[5]CDGNP omit /.

[6]yz *cɨng.*

[7]y *'breld.*

[8]CDP *bar.*

[9]yz *'dɨ.*

[10]z *yɨd.*

[11]zCDGN omit the second /.

[12]y *du* (below the line); CDGNP *tu.*

[13]C *rgyu.*

[14]yzCDG add /.

[15]P adds /.

[16]z *rkyend.*

[17]CDGNP *ltos.*

[18]xy *de //*; zCDGN *de /*; P *do //.*

[19]P *gsungs.*

[20]zy omit *dang.*

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par bzhag[1] pa mtha'[2] <y 36b> dag myɨ 'gal ba nyid[3] do snyam mo[4] // de lta mod kyi[5] kun rdzob du[6] ji[7] ltar mu stegs can rnams kyis[8] 'dɨ rgyu myed pa dang / myi 'thun ba'ɨ[9] rgyu las stsogs pa'ɨ mtshan nyid du[10] yongs su[11] brtags pa de ltar myed pas /[12] mu stegs can kyɨ[13] lta ba ma lus par[14] dgag[15] pa'ɨ phyir[16] /[17] 'di[18] la mtshan nyid rnam pa[19] lnga rnam par

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[21]yz *'jɨg.*

[22]yzCDGNP *du.*

[1]CDGNP *gzhag.*

[2]y *mtha'* has *'a chung* subscribed (end of page).

[3]yz *nyɨd.*

[4]GN *snyamo.*

[5]yz *kyɨ.*

[6]CDGNP *tu.*

[7]yz *jɨ.*

[8]yz *kyɨs.*

[9]xyz *'thun ba'ɨ*; CDGNP *mthun pa'i.*

[10]G *nyidu.*

[11]GN *yongsu.*

[12]CDGNP omit */.*

[13]xz *kyɨ*; y *gyɨ*; CDGNP *gyi.*

[14]CDGNP *pa* (C is unclear).

[15]x *dgag* with final *ga* written below the line; y *dag.*

[16]z adds *ro.*

[17]xy */*; z *//*; CDGNP omit.

[18]yz *'dɨ.*

[19]x *par* with *ra* erased.

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gzhag[1] ste / [1] rgyu dang bcas pa las 'byung[2] ba'ɨ mtshan nyid dang / [2] myɨ rtag pa'[3] du ma'ɨ rgyu las 'byung[4] ba'ɨ mtshan nyid dang / [3] bdag myed par 'byung[5] ba'i[6] mtshan nyid[7] dang / [4] nus pa'ɨ rkyen[8] la[s 'byung ba'i][9] mtshan nyid dang / [5] byed pa myed pa'ɨ rkyen las 'byung[10] ba'ɨ mtshan nyid do[11] //[12]

[1. rgyu dang bcas pa las 'byung ba'ɨ mtshan nyid]

de la[13] **rgyu dang bcas rkyen[14] dang bcas** //[15] shes[16] bya

---

1GNP *bzhag*. For the spelling of *bzhag* or *gzhag*, CD agrees with GNP sometimes and other times with Dunhuang.

2CDGNP *byung*.

3x *pa'* (*gi gu* is erased); yz *pa'ɨ*; CDGNP *pa*.

4CDGNP *byung*.

5This is the only case of *'byung* in this list in which CDGNP agree with the Dunhuang spelling. Otherwise, CDGNP have *byung*.

6yz *ba'ɨ*.

7yz *nyɨd*.

8z *rkyend*.

9x *las 'byung ba'i* has *s 'byung ba* erased and thus it is put in brackets; yz *las 'byung ba'ɨ*; CDGNP *las byung ba'i*.

10CDGNP *byung*.

11G *nyido*.

12z *///*.

13y adds */*.

14z *rkyend*.

15CDGNP omit *//*.

16CDGNP *zhes* (G has *sa* subscribed and abbreviated).

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ba 'dis[1] ni[2] mtshan nyid dang po stond[3] te //[4] 'dis[5] ni[6] rgyu myed par lta[7] ba bstsald[8] to //

rgyu dang bcas par gyurd[9] kyang /[10] 'bras bu myed pa'ɨ rkyen[11] du ji ltar 'gyur /[12] snyam ba[13] la //[14] **mdor** //[15] zhes bya ba gsungs te //[16] 'di[17] gang gi[18] rkyen[19] yin ba[20] de[21]

---

[1]xCD *'dis*; yz *'dɨs*; GNP *'di*.

[2]x *ni*; yz *nɨ*; CDGNP *ni /*.

[3]x *stond*; yz *ston*; CDGNP *bstan*.

[4]yCDGNP omit the second /.

[5]yz *'dɨs*.

[6]yz *nɨ*.

[7]yz *blta*.

[8]xyz *bstsald*; CD *bstsal*; GNP *bsal*.

[9]CDGNP *gyur*.

[10]CDGNP omit /.

[11]z *rkyend*.

[12]yzCDGNP omit /.

[13]CDGNP *pa*.

[14]CDGNP omit //.

[15]CDGNP omit //.

[16]CDGNP omit the second /.

[17]yz *'dɨ*.

[18]G *ga*.

[19]z *rkyend*.

[20]CDGNP *pa*.

[21]CDGNP *de'i*.

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rkyen 'dɨ zhes bya[1] sthe[2] / de'ɨ dngos po ni[3] rkyen 'dɨ nyid do[4] // gang gis gang gi[5] 'bras bu de nyid khong du chud par byed pa de ni[6] rkyen de'ɨ 'bras bu'o // <y 37a> de nɨ <G 226b> 'dɨ skad du <x 19a> rkyen[7] 'dɨ yod na[8] 'bras bu 'di[9] 'byung ngo[10] zhes bstand[11] par 'gyur te / de tsam la rten cing[12] 'brel par[13] 'byung ba'ɨ sgrar[14] brjod par 'dod do // de la sgra <N 181b> bsgrub pa ni ji[15] dga'r[16] zad de[17] don du 'gal ba myed do[18] //

jɨ'i[19] phyir 'di[20] rgyu dang /[21] bcas par[22] bshad snyam

---

[1]CDGNP add *ba*.

[2]yzCDGNP *ste*.

[3]yz *nɨ*.

[4]N *nyido*.

[5]yz *gɨ*.

[6]yz *nɨ*.

[7]yz *rkyend*.

[8]y adds */*.

[9]yz *'dɨ*.

[10]z adds */*.

[11]yz *bstan*.

[12]yz *cɨng*.

[13]CDP *bar*.

[14]N *sgral*.

[15]xz *ji*; y *jɨ*; CDGNP *ci*.

[16]CDGNP *dgar*.

[17]CDGNP add */*.

[18]G *medo*; P *don du 'gal ba med do* is unclear.

[19]x *jɨ'i*; y *jɨ'ɨ*; z *cɨ 'ɨ*; CD *de ci'i* (C *de* is unclear);

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ba de la //[1] **byung yang rung** /[2] zhes bya ba las stsogs pa gsungs so[3] //

chos nyid 'di //[4] zhes bya ba ni rten cɨng 'brel par[5] 'byung ba'ɨ chos nyɨd[6] do //

chos gnas pa nyid //[7] ces bya ba las stsogs pa ni[8] rnam grangs **<D 155a>** su[9] gtogs pa ste /[10] **<z 9>** kha cig[11] gang gis[12] don[13] rtogs par 'gyur ba'ɨ skye bo **<P 185b>** nye bar **<C 155a>** gnas pa mtha' dag la phan gdags pa'ɨ phyir rnam grangs[14] brjod do // gnas pa kho na gnas pa nyid de rnam[15] par gnas[16]

GN *nga ci'i*; P *da ci'i* (*da* is unclear).

[20]yz *'dɨ*.

[21]yzCDGNP omit /.

[22]P *par* is unclear.

[1]xy *ba de la //*; z *ba la //*; CDNP *pa la de la*; G *pa la*.

[2]xyP /; z //; CDGN omit.

[3]zGN *gsungso*.

[4]CDGNP omit //.

[5]CD *bar*.

[6]z *nyid*.

[7]CDGNP omit //.

[8]yz *nɨ*.

[9]zGN *grangsu*.

[10]y //.

[11]yz *cɨg*.

[12]z *gɨ*.

[13]z adds /.

[14]xy *grangs*; z *grang*; CDP *grangs su*; GN *grangsu*.

[15]CDGNP *gnas*.

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shes[1] bya bar zad do[2] //

nges[3] par gyurd[4] [pa[5] nyid /]/[6] ces bya ba nɨ myi 'gyur ba kho na sthe[7] / so sor[8] nges pa'ɨ rgyu la ltos[9] pa dang /[10] bcas[11] shes[12] bya ba'i[13] tha tshig go[14] //[15]

rten cing 'brel par[16] 'byung bar 'thun ba[17] //[18] zhes bya

---

[16]CD add *pa*.

[1]CDGNP *zhes*.

[2]x *zad do* is unclear; N *zado*.

[3]xyz *nges*; CDGNP *chos nges*.

[4]y *gyur*.

[5]CDGN *ba*.

[6]x *pa nyid /* of *nges par gyurd pa nyid //* has been erased or damaged and therefore is in brackets; CDGNP omit //.

[7]x *sthe*; yzCD *ste*; GNP *te*.

[8]CDGNP *so*.

[9]GNP *bltos*.

[10]yzCDGNP omit /.

[11]CDGNP add *pa*.

[12]CDGNP *zhes*.

[13]yz *ba'ɨ*.

[14]N *tshigo*.

[15]CGNP omit the first /.

[16]CD *bar*.

[17]x *'thun ba*; yz *'thun ba'*; CDGNP *mthun pa*.

[18]CDGNP omit //.

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ba nɨ nam yang rgyu dang rkyen[1] la ma brten[2] par 'byung ba gang yang myed de / rtag du[3] rgyu dang <y 37b> rkyen la'[4] <x 19b> ltos[5] pa dang /[6] bcas pa'o[7] zhes bya ba'ɨ tha tshig go //[8]

de bzhin nyid[9] ni[10] de lta bu kho nar[11] bsgom ba'o[12] // yang na de bzhin nyid khong du chud par 'gyur ba'ɨ rgyu yin ba'ɨ phyir ro[13] //

ma nor[14] **pa**[15] **de bzhin nyid** //[16] ces bya ba[17] ni[18] log pa nyid[19] dgag pa'i[20] phyir ro[21] //

---

[1]z *rkyend*.

[2]z *brtend*.

[3]CDGNP *tu*.

[4]yzCDGNP *la*.

[5]GNP *bltos*.

[6]yzCDGNP omit */*.

[7]NP add *//*.

[8]xyzD *//*; CGN */*; P omits.

[9]z adds */*.

[10]yz *nɨ*.

[11]CDGNP *na*.

[12]CDGNP *pa'o*.

[13]N *phyiro*.

[14]yz *nord*.

[15]CDGNP *ba*.

[16]CDGNP omit *//*.

[17]xyzCD *bya ba*; GNP *pa*.

[18]yz *nɨ*.

[19]yz *nyɨd*.

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gzhan ma yin ba[1] **de bzhin nyid** //[2] ces bya ba nɨ gya gyu spangs pa'ɨ[3] phyir[4] te //[5] gal te dngos po la la[6] rten[7] cing[8] 'brel par 'byung[9] ba[10] ma yin[11] bar[12] gyurd na //[13] de'ɨ tshe gya gyur 'gyur ro[14] // de nɨ myed de /[15] dngos po thams cad[16] rten cing 'brel[17] par[18] 'byung ba'ɨ phyir ro[19] //

---

[20]yz *pa'ɨ*.

[21]zCDGP *phyir ro*; yz *phyɨr ro*; N *phyiro*.

[1]CDGNP *pa*.

[2]CDGNP omit *//*.

[3]x *spangs pa'ɨ*; yz *spang ba'ɨ*; CGN *spang pa'i*; DP *spang ba'i*. x has the past form of the verb.

[4]yz *phyɨr*.

[5]zCDGNP omit the second */*.

[6]x omits; yz *zhɨg*; CDGNP *zhig*.

[7]y *rtend*.

[8]yz *cɨng*.

[9]xyz *par 'byung*; CD *bar 'byung*; GNP omit.

[10]GN *pa*.

[11]z *yɨnd*.

[12]CDGNP *par*.

[13]x *//*; yz */*; CDGNP omit.

[14]GN *'gyuro*.

[15]N omits */*.

[16]yz *chad*.

[17]y *'breld*.

[18]CD *bar*.

[19]GN *phyiro*.

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yang dag pa nyid //[1] ces bya ba ni[2] tshad ma dang ldan ba[3] ste[4] myi[5] slu ba'ɨ phyir ro[6] //

bden ba[7] **kho na**[8] /[9] zhes bya ba ni[10] 'phags pa'ɨ bden bar[11] gtogs pa'ɨ phyir ro[12] //

ma nor[13] **pa**[14] **nyid**[15] //[16] ces bya ba nɨ phyin ci[17] log du[18] ma[19] brtags[20] pa'ɨ phyir ro[21] //

---

[1]xy *//*; z */*; CDGNP omit.

[2]yz *nɨ*.

[3]CDGNP *pa*.

[4]CDGNP add */*.

[5]yz *myɨ*.

[6]GN *phyiro*.

[7]CDGNP *pa*.

[8]y *na'*.

[9]xz */*; y *//*; CDGNP omit.

[10]yz *nɨ*.

[11]CDGNP *par*.

[12]N *phyiro*.

[13]yz *nord*.

[14]xy *pa*; z *pa'*; CDGNP *ba*.

[15]yz *nyɨd*.

[16]CDGNP *//*.

[17]yz *cɨ*.

[18]CDGNP *tu*.

[19]x *ma* is unclear.

[20]G *brtag*.

[21]GN *phyiro*.

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phyin cɨ[1] **ma log pa nyid** //[2] ces bya ba nɨ yang dag pa'ɨ ye shes kyɨ[3] yul yin[4] ba'ɨ[5] phyir ro[6] //

yang[7] na tshig snga ma snga ma dag phyi[8] ma phyi mas bshad par sbyar ro[9] /// ///[10]

[2. myɨ rtag pa du ma'ɨ rgyu las 'byung ba'ɨ mtshan nyid]

gnyis kyɨ[11] **phyir** //[12] zhes bya ba las stsogs **<x 20a>** pas ni[13] mtshan **<N 182a>** nyid gnyis pa bstand to[14] // **<y 38a>**

---

[1]z *ci*.

[2]CDGNP omit *//*.

[3]z *gyɨ*.

[4]yz *yɨn*.

[5]CDGNP *pa'i*.

[6]G *phyiro*.

[7]G *yang* has *nga* below the line (end of line).

[8]yz *phyɨ*.

[9]N *sbyaro*.

[10]xy */// (flower) ///*; z */// ///*; CDGNP *//*.

[11]z *gyɨ*.

[12]CDGNP omit *//*.

[13]yz *nɨ*.

[14]x *bstand to*; y *bstand tho*; z *stond to*; CDGNP *ston to*.

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'brel[1] pa[2] ni[3] /[4] de la rag lus nas 'byung ba ste /[5] myi[6] rtag pa du ma'ɨ rgyu bstan pa[7] 'dis[8] ni[9] rtag pa gcig[10] pu[11] zhes bya ba myɨ 'thun ba'ɨ[12] rgyu seld to //

'di[13] la **rgyu** nɨ len pa'ɨ rgyu ste / thun[14] mong ma yin ba'ɨ[15] phyir ro[16] //

rkyen[17] rnams ni[18] lhan cig byed pa'ɨ **<P 186a>** rgyur[19] 'dod de[20] thun mong ba'ɨ[21] phyir ro[22] //// ////[23]

---

[1]yz *'breld.*

[2]xyDGNP *pa*; z *pa' /*; C *ba.*

[3]yz *nɨ* (yz do not have *nɨ* in red ink).

[4]yzCDGNP omit /.

[5]y *//.*

[6]yz *myɨ.*

[7]z *pa'.*

[8]yz *'dɨs.*

[9]yz *nɨ.*

[10]yz *gcɨg.*

[11]xyCGN *pu*; z *du*; DP *bu.*

[12]xyz *'thun ba'ɨ*; CDGNP *mthun pa'i.*

[13]yz *'dɨ.*

[14]z *'thun.*

[15]CDGNP *pa'i.*

[16]GN *phyiro.*

[17]z *rkyend //.*

[18]yz *nɨ.*

[19]z *rgyu.*

[20]CDGNP add /.

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[3. bdag myed par 'byung ba'i mtshan nyid]

mtshan nyid gsum pa'[1] bstan[2] pa'ɨ phyir //[3] de yang phyi'i[4] dang /[5] nang gɨ[6] dang[7] rnam pa gnyis su[8] blta'o[9] // zhes bya ba gsungs te //[10] de yang zhes bya ba nɨ[11] rgyu dang rkyen[12] dang 'brel[13] pa'ɨ[14] rten cing 'brel par[15] 'byung ba'o // de la byis[16] ba[17] rnams nang gɨ skye mched <D 155b> rnams

---

[21]D *pa'i*.

[22]G *phyiro*.

[23]x *//// (flower) ////*; y */// (flower) ///*; z */// ///*; CDGNP *//*.

[1]yzCDGNP *pa*.

[2]yz *bstand*.

[3]xyz *//*; CDGN */*; P omits.

[4]C *phyi'a*.

[5]CDGNP omit */*.

[6]z *gi*.

[7]CDGNP omit *dang*.

[8]GN *gnyisu*.

[9]N *plta'o*.

[10]zCDGNP omit the second */*.

[11]z *ni*.

[12]xyCDGP *rkyen*; z *rkyend*; N *skyen*.

[13]xzDGNP *'brel*; y *'breld*; C *'bral*. C is missing a *greng bu*.

[14]xyz *pa'ɨ*; CD *ba'i*; GNP *pa'i*.

[15]CD *bar*.

[16]CD *byas*. CD are missing a *gi gu*.

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la ni[1] bdag du[2] mngon bar[3] zhend /[4] phyi'i[5] rnams[6] la ni[7] bdag gir[8] mngon bar[9] zhen[10] te / gnyi ga la yang[11] mngon bar[12] zhend[13] pa spang ba'ɨ[14] phyir /[15] rten cing[16] 'brel[17] par[18] 'byung ba rnam pa gnyis su[19] bstand[20] te / bdag myed pa dang[21]

---

[17]CDGP *pa*.

[1]yz *nɨ*.

[2]CDGNP *tu*.

[3]CDGNP *par*.

[4]yz *//*.

[5]yz *phyɨ'ɨ*.

[6]xyz *rnams*; CDGNP *skye* <C 155b> *mched rnams*.

[7]yz *nɨ*.

[8]yz *gɨr*.

[9]CDGNP *par*.

[10]yz *zhend*.

[11]CDGNP omit *yang*.

[12]CDGNP *par*.

[13]z *zhen*.

[14]xyz *spang ba'ɨ*; C *spangs pa'i*; DGNP *spang ba'i*.

[15]zCDGNP omit */*.

[16]yz *cɨng*.

[17]yz *'breld*.

[18]CD *bar*.

[19]zGN *gnyisu*.

[20]z *bstan*.

[21]zCDGN add */*.

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<G 227b> rten cing[1] 'brel[2] par[3] 'byung bar[4] phyi[5] nang mtshungs pa'ɨ phyir ro[6] // bdag yod na nɨ[7] phyi[8] dang nang[9] rten cing[10] 'brel[11] par[12] myi[13] rung ste / bdag byind[14] kyis[15] rlob par[16] <x 20b> rtag du[17] nye bar gnas pa dang / de'ɨ rang bzhin du gyurd pas /[18] de bzhin[19] du rtag du[20] yod <y 38b> par 'gyur ro[21] // //[22]

---

[1] yz *cɨng.*

[2] y *'breld.*

[3] CD *bar.*

[4] CDGNP *ba'i.*

[5] yz *phyɨ.*

[6] GN *phyiro.*

[7] z *na.*

[8] yz *phyɨ.*

[9] CDGNP add *gi.*

[10] yz *cɨng.*

[11] yz *'breld.*

[12] xyz *par*; CD *bar 'byung bar*; GNP *par 'byung bar.*

[13] yz *myɨ.*

[14] z *byin.*

[15] x *kyis*; y *kyɨs*; z *gyɨs*; CDGNP *gyis.*

[16] CDGNP *pa.*

[17] CDGNP *tu.*

[18] CDGNP omit */.*

[19] yz *bzhɨn.*

[20] CDGNP *tu.*

[21] N *'gyuro.*

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[4. nus pa'ɨ rkyen las 'byung ba'i mtshan nyid]

'dɨ lta ste[1] **sa bon las myu gu** /[2] zhes bya ba las stsogs pas ni[3] /[4] phyi[5] rol kyɨ[6] rten cing[7] 'brel[8] bar[9] 'byung ba'i[10] mtshan nyid bzhɨ pa[11] ston[12] te /[13] sa bon las stsogs pa so sor nges pa'ɨ rgyur brjod pa'ɨ phyir ro[14] // **<z 10>** rgyu 'di[15]

---

[22]x // *(flower)* //; y /// (flower) ///; z /// ///; CDGNP //.

[1]CDGNP add /.

[2]x /; yz //; CDGNP omit.

[3]yz *nɨ*.

[4]CDGNP omit /.

[5]yz *phyɨ*.

[6]x *kyɨ*; y *gyɨ*; zCDGNP *gyi*.

[7]yz *cɨng*.

[8]yz *'breld*.

[9]yzGNP *par*.

[10]yz *ba'ɨ*.

[11]D *ba*.

[12]y *stond*.

[13]yz *//*.

[14]GN *phyiro*.

[15]yz *'dɨ*.

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rjes su[1] 'gro ba dang /[2] ldog pa gnyis kyis[3] nus pa[4] bstand[5] pa'ɨ phyir ro[6] // de'ɨ phyir[7] thams cad[8] las thams cad skye bar myi[9] 'gyur te /[10] nus pa so sor nges pa'ɨ phyir ro[11] zhes dgongs[12] pa'o // rtag pa la ni[13] rjes su[14] 'gro ba dang[15] ldog pa myed pas /[16] de'i phyir gang dag rtag pa nus pa myed pa[17] las 'bras bu 'byung bar brjod pa de dag bstsald[18] to[19]

---

[1]zGN *rjesu*.

[2]CDGNP omit /.

[3]xCDGNP *kyis*; y *kyɨs*; z *gyis*.

[4]z *pa* (below the line); CDGNP *par*.

[5]z *bstan*.

[6]GN *phyiro*.

[7]CDGNP omit *phyir*.

[8]yz *chad*.

[9]yz *myɨ*.

[10]z //.

[11]GN *phyiro*.

[12]G *dgongs* has *sa* subscribed and abbreviated (end of line).

[13]yz *nɨ*.

[14]GN *rjesu*.

[15]zCDGNP add /.

[16]CDGNP omit /.

[17]G *par*.

[18]xyz *bstsald*; CD *bstsal*; GNP *bsal*.

[19]z *tho*.

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/// ///[1]

[5. byed pa myed pa'ɨ rkyen las 'byung ba'ɨ mtshan nyid]

de la sa bon ni 'di[2] snyam du bdag gis[3] myu gu <N 182b> mngon bar[4] bsgrub[5] bo[6] snyam du myɨ sems so[7] //[8] zhes bya ba las stsogs pas[9] nɨ mtshan nyid lnga pa stond to //

'on kyang /[10] zhes bya ba las stsogs pas ni[11] dngos po rnams kyi[12] rgyu yod kyɨ /[13] byed pa myed par bstand par 'gyuro[14] // <x 21a> byed pa rgyu yin na nɨ[15] dngos po dang[16] de 'brel[17] pa myed par 'gyur te[18] / phan ba[19] myed pa'ɨ <P

---

[1]xy */// (flower) ///*; z *// //*; CDGNP *//*.

[2]yz *'dɨ*.

[3]yz *gɨs*.

[4]CDGNP *par*.

[5]GNP *sgrub*.

[6]CDGNP *po*.

[7]GN *semso*.

[8]CDGNP omit *//*.

[9]G *pas* has *sa* subscribed and abbreviated.

[10]xy */*; z *//*; CDGNP omit.

[11]zCDNP *ni*; yz *nɨ*; G *na*. G is missing the *gi gu*.

[12]yz *kyɨ*.

[13]CDGNP omit */*.

[14]xN *'gyuro*; yzCDGP *'gyur ro*.

[15]CDGNP omit *ni*.

[16]CDGNP omit *dang*.

[17]yz *'breld*.

[18]P omits *te*.

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186b> phyir ro[1] //[2]

phan na yang gal te de bdag yod pa tsam kyis[3] byed pa la phan bar[4] byed na <y 39a> ni[5] 'bras bu la yang jɨ'i[6] phyir[7] de bzhin du phan <G 228a> bar[8] myɨ byed //[9] jɨ[10] ste byed pa gzhan kyis[11] skyed[12] na ni[13] de yang de dang 'brel[14] pa myed par 'gyur ro[15] //

gal te byed pa yang nus pa so sor nges pas bdag yod pa

---

[19]CDGNP *pa*.

[1]N *phyiro*.

[2]P omits *//*.

[3]x *kyis*; yz *gyɨs*; CDGNP *gyis*.

[4]CDGNP *par*.

[5]yz *nɨ*.

[6]x *jɨ'i*; y *jɨ'ɨ*; z *cɨ'ɨ*; CDGNP *ci'i*.

[7]G ***phyir*** is unclear.

[8]CDGNP *par*.

[9]xyz *//*; CDGN */*; P omits.

[10]CDGNP *ci*.

[11]x *kyis*; y *gyɨs*; zCDGNP *gyis*.

[12]CD *bskyed*.

[13]x *ni*; yz *nɨ*; CDGNP *ni de'i tshe*.

[14]y *'breld*.

[15]GN *'gyuro*.

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tsam kyis[1] 'bras bu skyed[2] na nɨ /[3] dngos pos kyang[4] de bzhɨn du jɨ'i[5] phyir myi[6] skyed[7] //[8] ji[9] ste byed pa gzhan kyis[10] zhe na //[11] 'o na ni[12] byed pa[13] thug[14] pa myed par 'gyur ro[15] // de bas na[16] chos thams cad[17] byed pa myed do[18]

---

[1]x *kyis*; yz *gyɨs*; CDGNP *gyis*.

[2]xyz *skyed*; CDGN *bskyed*; P *bskyes*.

[3]zCDGNP omit /.

[4]z *gyang*.

[5]x *jɨ'i*; y *jɨ'ɨ*; z *cɨ'ɨ*; CDGNP *ci'i*.

[6]yz *myɨ*.

[7]CD *bskyed*.

[8]xyz //; CDGN /; P omits.

[9]z *cɨ*.

[10]x *kyis*; y *gyɨs*; zCDGNP *gyis*.

[11]CDGNP omit the second /.

[12]yz *nɨ*.

[13]CDGNP add *la*.

[14]GN *thugs*.

[15]N *'gyuro*.

[16]GNP omit *na*.

[17]yz *chad*.

[18]xyz *myed do*; CDP *med do*; G *medo*; N *med*.

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zhes bya ba bcom ldan[1] 'das[2] kyɨ[3] bka' de rigs so[4] // des ni[5] gang dag byed pa dang bcas pa'ɨ rgyur 'dod pa de dag bstsald[6] to / //[7]

[4. nus pa'ɨ rkyen las 'byung ba'i mtshan nyid]

de la sa'ɨ khams ni sa bon <D 156a> rten[8] pa'i[9] bya ba byed do[10] //[11] zhes bya ba las stsogs pas ni /[12] sa las stsogs pa'ɨ[13] sbyor ba <C 156a> bstand[14] pas[15] nus pa brjod pa'ɨ phyir[16] mtshan[17] nyid bzhi pa ston[18] to //[19] 'di[20] la sa[21]

---

[1]z *ldand.*

[2]yz *'da's.*

[3]xy *kyɨ*; z *gyi*; CD *kyi*; GNP *kyis.*

[4]xCDP *rigs so*; yz *rɨgs so*; GN *rigso.*

[5]yz *nɨ.*

[6]xyz *bstsald*; CD *bstsal*; GNP *bsal.*

[7]x */ (two squiggles) //*; y */// (flower) ///*; z */// ///*; CDGNP *//.*

[8]xy *rten*; z *rtend*; CDGNP *brten.*

[9]yz *pa'ɨ.*

[10]N *byedo.*

[11]CDGNP omit *//.*

[12]zCDGNP omit */.*

[13]xy *pa'ɨ*; z *pa'ɨ /*; CDGP *pa'i*; N *ba'i.*

[14]y *bstan.*

[15]z *pa'is* (*'a chung* and *gi gu* are crossed out); N *bas.*

[16]z adds */.*

[17]z *mtshand.*

[18]xy *pa stond*; zCDGP *pa ston*; N *bstan.*

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nyid sa'ɨ[1] khams te / kha dog dang[2] dbyibs kyɨ[3] rang bzhin[4] du blta'o // **chu'ɨ[5] khams ni[6]** /[7] gsher **<x 21b>** ba'i[8] rang bzhin //[9] **mye'ɨ khams ni** /[10] tsha ba'ɨ rang bzhin //[11] **rlung gɨ khams ni[12]** //[13] g.yo ba'i[14] rang bzhin te /[15] de dag[16] ni myu gu mngon bar[17] 'grub par byed do[18] // **nam kha'i[19] khams**

---

[19]x adds a squiggle between the two *shad*.

[20]yz *'dɨ*.

[21]xyzCDGP *la sa*; N *las*.

[1]z *sa'i*.

[2]yz add /.

[3]xyz *kyɨ*; CDGN *kyi*; P *gyi*.

[4]yz *bzhɨn*.

[5]z *chu'i*.

[6]yz *nɨ*.

[7]CDGNP omit /.

[8]xDGNP *ba'i*; yz *ba'ɨ*; C *pa'i*.

[9]xyz //; CDGN /; P omits.

[10]CDGNP omit /.

[11]CDGNP omit the second /.

[12]yz *nɨ*.

[13]xz //; y /; CDGNP omit.

[14]yz *ba'ɨ*.

[15]z //.

[16]CDGNP omit *dag*.

[17]CDGNP *par*.

[18]GN *byedo*.

[19]x *nam kha'i*; y *nam ka'ɨ*; z *nam ka'i*; CDGP *nam mkha'i*;

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ni[1] /[2] nang[3] sbu bu[4] steng reg bya myed pa ste / de yang snang ba dang[5] mun pa'ɨ rang bzhin[6] <y 39b> du blta'o[7] //[8] dus[9] kyang sa las stsogs pa'i[10] gnas skabs kyi[11] bye brag gis[12] rab du[13] phye ba nyid dus kyɨ bye brag[14] du[15] dgongs pa'o // //[16]

[5. byed pa myed pa'ɨ rkyen las 'byung ba'ɨ mtshan nyid]

N *namkha'i*.

[1]yz *nɨ*.

[2]xy */*; z *//*; CDGNP omit.

[3]CD add *du*.

[4]CDGNP *gu*.

[5]z adds */*.

[6]yz *bzhɨn*.

[7]GNP *lta'o*.

[8]z adds a squiggle between the *shad*.

[9]xCDGNP omit; y adds */*; z adds *//*.

[10]yz *pa'ɨ*.

[11]z *gyi*.

[12]yz *gɨs*.

[13]CDGNP *tu*.

[14]y *brag* with *bra* below the line.

[15]CDGNP *tu*.

[16]x *// (flower) //*; y */// (flower) ///*; zCDGNP *//*.

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sa'ɨ[1] khams kyang 'dɨ[2] snyam du bdag gis sa bon rten[3] pa'ɨ[4] bya ba bya'o snyam du myi sems so[5] //[6] zhes <N 183a> bya ba las stsogs pas ni[7] mtshan nyid lnga pa stond[8] te //[9] de ltar <G 228b> mtshan nyid rnam pa lnga bstand[10] pas rjes su[11] 'gro ba'i sgo nas mu stegs can kyi[12] lta[13] ba bstsald[14] nas //[15] ldog pa'ɨ sgo nas bstsal[16] pa'ɨ[17] phyir //[18] **myu gu**

---

[1]z *sa'i*.

[2]z *'di*.

[3]x *rten*; yz *rtend*; CDGNP *brten*.

[4]z *pa'i*.

[5]G *semso*.

[6]CDGNP omit *//*.

[7]yz *nɨ*.

[8]z *ston*.

[9]x adds a squiggle between the two *shad*; CDGNP omit the second */*.

[10]z *bstan*.

[11]GN *rjesu*.

[12]x *kyi*; y *gyɨ*; zCDGNP *gyi*.

[13]CD *blta*.

[14]xyz *btsald*; CD *bstsal*; GNP *bsal*.

[15]xyz *//*; CD omit; GNP */*.

[16]xyz *btsald*; CD *bstsal*; GNP *bsal*.

[17]xy *pa'ɨ*; z *pa'i*; CDGNP *ba'i*.

[18]CDGNP omit the second */*.

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de yang /[1] zhes bya ba las stsogs pa <z 11> gsungs so[2] //

[ldog pa]

bdag gis ma <P 187a> byas //[3] shes[4] bya ba nɨ[5] gang dag ngo bo nyid kho na rgyur smra ba de'i 'dod pa seld to // ngo bo nyid ni[6] yod pa dang[7] myed pa las bdag nyid[8] rgyur myɨ 'thad de / don myed pa dang /[9] mi nus pa'ɨ phyir ro[10] //[11]

gzhan kyɨs[12] **ma byas** //[13] shes[14] bya bas[15] ni byed pa <x 22a> can gzhan gang gis[16] kyang blo sngon du btang[17] nas myɨ byed pa'ɨ phyir te[18] / ji[19] skad bstan[20] pa'ɨ rigs[21] pas chos

---

[1] xz /; y //; CDGNP omit.

[2] GN *gsungso*.

[3] CDGNP omit //.

[4] CDGNP *zhes*.

[5] z *ni*.

[6] yz *nɨ*.

[7] zCDGNP add /.

[8] yz *nyɨd*.

[9] CDGNP omit /.

[10] G *phyiro*.

[11] x adds a squiggle between the two *shad*.

[12] x *kyɨs*; y *gyɨs*; zCD *gyis*; GNP *gyi*. GNP are in error.

[13] CDGNP omit //.

[14] CDGNP *zhes*.

[15] CDGNP *ba*.

[16] yz *gɨs*.

[17] z *btab*. This is a simple spelling error.

[18] z *the*.

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thams[1] cad[2] ni byed pa myed pa'ɨ phyir ro[3] //

gnyis kas ma[4] byas /[5] shes[6] bya ba ni[7] bdag dang gzhan kyis[8] ma byas pa'o //

dbang phyug gis ma byas //[9] shes[10] <y 40a> bya ba ni[11] dbang phyug du[12] smra ba'ɨ 'dod pa seld pa[13] ste / dngos po rnams kyi rgyu dbang phyug las stsogs[14] pa rtag pa ni[15] /[16] res 'ga' 'byung bas[17] na myɨ 'thad de / rgyu ma'[18] tshang ba

---

[19]yz *'dɨ*.

[20]y *bstand*.

[21]yz *rɨgs*.

[1]G *thams* has *sa* subscribed and abbreviated.

[2]yz *chad*.

[3]G *phyiro*.

[4]GNP omit *ma*.

[5]xz *byas /*; y *byas //*; CDP *byas so*; GN *byaso*.

[6]CDGNP *zhes*.

[7]yz *ni*.

[8]x *kyis*; y *gyɨs*; z *gyis /*; CDGNP *gyis*.

[9]CDGNP omit *//*.

[10]CDGNP *zhes*.

[11]x *ni*; yz *nɨ*; CDGNP *ni /*.

[12]CDGNP *tu*.

[13]CDGNP *ba*.

[14]G *sod*.

[15]yz *nɨ*.

[16]CDGNP omit */*.

[17]GNP omit *bas*.

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myed pa'i[1] phyir ro[2] //[3] rtag[4] pa ni[5] gzhan la stod[6] pa myed[7] de / gzhan kyis[8] de la[9] bstang[10] myɨ dgos pa'ɨ phyir ro[11] // rgyu dang rkyen de dag gi[12] rgyu yang dbang phyug las stsogs[13] pa'[14] yin na ni'[15] ma tshang bar myi rung ba'ɨ phyir ro // de'ɨ phyir res 'ga' 'byung bas dbang phyug gis[16] byas pa ma yin bar[17] dgongs pa'o //

dus kyis[18] /[19] kyang ma byas so'[20] //

---

[18]yzCDGNP *ma*.

[1]yz *pa'ɨ*.

[2]G *phyiro*.

[3]N omits the second /.

[4]N *brtag*.

[5]yz *nɨ*.

[6]x *stod*; yzCDGP *sdod*; N *sdong*.

[7]P *mad*.

[8]x *kyis*; yz *gyɨs*; CDGNP *gyis*.

[9]y *la'*.

[10]CDGNP *bsdad* (to depend). xyz's reading, *bstang* (to assist), makes better sense.

[11]N *phyiro*.

[12]yz *gɨ*.

[13]G *soḍ*.

[14]x *pa'*; yCDGNP *pa*; z *pa de dag*.

[15]x *ni'*; yz *nɨ*; CDGNP *ni*.

[16]yz *gɨs*; C *gis* has *sa* subscribed and abbreviated.

[17]CDGNP *par*.

[18]z *gyis*.

[19]CDGNP omit /.

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grangs can kyis[1] brtags[2] pa'ɨ //[3] **rang bzhin las ma byung** ngo //

'di[4] dag thams cad[5] kyis[6] ni myi 'thun ba'ɨ[7] rgyu bstsald[8] to //[9] tshig tha mas[10] ni[11] rgyu **<C 156b; D 156b>** myed pa seld te /[12] rgyu myed na ni[13] ltos[14] pa myed pa'ɨ phyir **<x 22b>** res 'ga' 'byung ba yang myɨ[15] **<G 229a>** 'thad do //

[ldog pa]

rten cing[16] 'brel[17] par[18] 'byung ba'ɨ[19] mtshan nyid rnam

---

20xy *byas so'*; zCDP *byas so*; GN *byaso*.

1x *kyis*; y *gyɨs*; zCDGNP *gyis*.

2x *brtags* with *sa* below the line.

3CDGNP omit *//*.

4yz *'dɨ*.

5yz *chad*.

6z *gyis*.

7xyz *'thun ba'ɨ*; CDGNP *mthun pa'i*.

8CDGNP *bsal*. CD usually has *btsal*.

9x */ (squiggle) /*.

10xy *tha mas*; z *mas*; CDGNP *thams cad*. CDGNP make no sense in this context.

11yz *nɨ*.

12z *//*.

13yz *nɨ*.

14GNP *bltos*.

15z *myi*.

16yz *cɨng*.

17yz *'breld*.

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pa lnga po 'dis ni[1] rtag par lta ba las stsogs pa bstsal[2] to zhes bstand pa'ɨ phyir //[3] **rnam pa lngar blta ste** //[4] zhes bya ba gsungs **<N 183b>** te //[5] rnam pa lnga zhes **<y 40b>** bya ba'ɨ tha tshig go //[6]

rgyu dang 'bras bu shin du[7] tha dad pas //[8] **rtag pa'**[9] //[10] gcig pu'i[11] rang bzhɨn[12] ma yin no[13] // gzhan du na 'di ni 'bras bu'o /[14] 'dɨ nɨ[15] rgyu'o[16] zhes bye brag rnam par gzhag pa yang myed par 'gyur ro[17] //

---

[18]CD *bar*.

[19]N *pa'i*.

[1]yz *nɨ*.

[2]x *bstsal*; yz *bstsald*; CDGNP *bsal*. Again CD does not have its normal *btsal*.

[3]CDGNP omit //.

[4]xy //; zNP /; CDG omit.

[5]zCDGNP omit the second /.

[6]GNP omit the first /.

[7]CDGN *tu*.

[8]xy //; z /; CDGNP omit.

[9]xyz *rtag pa'*; CDGNP *rnam pa*. CDGNP is an obvious error.

[10]xy //; z /; CDGNP omit.

[11]yz *pu'ɨ*.

[12]z *bzhin*.

[13]GN *yino*.

[14]CDGNP //.

[15]z *ni*.

[16]z *rgyu 'o*.

[17]GN *'gyuro*.

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'das[1] pa dang dus mnyam ba'ɨ[2] rgyu las[3] kyang 'bras bu <P 187b> myi[4] 'byung ste /[5] da ltar las so[6] // skad cig[7] pa'ɨ phyir 'bras bu skye ba'ɨ[8] dus na rgyu myi gnas pas[9] dus mnyam bar[10] myɨ[11] 'gyur ro[12] // des[13] na rgyu dang 'bras bu'ɨ rgyun myi[14] 'chad pas //[15] **chad par**[16] **ma yin** no[17] //

rgyu dang 'bras bu myi 'dra bas[18] **'pho**[19] **bar ma yin no** // 'dis[20] nɨ[21] gang dag[22] rgyu'ɨ rang bzhin 'phos nas[23] 'bras

---

[1]yz *'da's*.

[2]CDGNP *pa'i*.

[3]G *las* has *sa* subscribed and abbreviated (end of line).

[4]yz *myɨ*.

[5]xy */*; z *//*; CDGNP omit.

[6]N *laso*.

[7]yz *cɨg*.

[8]z *ba'i*.

[9]CDGNP *pa*.

[10]xyz *bar*; CDGNP *pa las*.

[11]xy *myɨ*; z *myi*; CDGNP *mi 'byung ste / thal bar*.

[12]N *'gyuro*.

[13]P *des* is unclear.

[14]yz *myɨ*.

[15]CDGNP omit *//*.

[16]CDGNP *pa*.

[17]GN *yino*.

[18]yz add */*.

[19]GNP *'phro*.

[20]yz *'dɨs*.

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bur[1] 'byung bar 'dod pa de dag bstsal[2] to[3] //

shing[4] nya grod[5] <x 22b ends>[6] da'i[7] sa bon las stsogs pa chung ngu las sdong po dang yal ga dang lo ma las stsogs pa che zhɨng mang du snang ba'ɨ phyir /[8] des sa bon chung ngu las[9] **'bras bu chen po mngon bar**[10] **'grub** pas skyes bu byed pa don myed pa ma yin bar[11] dgongs pa'o //

sa bon ji lta bu btab pa de lta bu'i 'bras bu mngon bar[12] **'grub** /[13] ces bya ba nɨ 'dɨ lta ste / <y 41a> 'bras sa[14] lu'ɨ sa bon[15] las[16] 'bras sā[17] lu'ɨ 'bras bu nyid du[18] 'gyur te /

---

[21]z *ni*.

[22]xy *dag*; z *dang*; CDGNP *dag gi*.

[23]z adds */*.

[1]CDGNP *bu*.

[2]xCD *bstsal*; yz *btsald*; GNP *bsal*.

[3]y *tho*.

[4]yz *shɨng*.

[5]xyz *grod*; CDGNP *gro*.

[6]Henceforth, z will be the text transcribed on the top of the page. Variants from z will be listed in the footnotes, though z will be cited first.

[7]z *da'i*; y *da'ɨ*; CDGNP *dha'i*.

[8]CDGNP omit */*.

[9]y adds */*.

[10]CDGNP *par*.

[11]CDGNP *par*.

[12]CDGNP *par*.

[13]z */*; y *//*; CDGNP omit.

[14]CD *sā*.

[15]y *'brasa bon* (*na* below the line)(*'bra* is designated as

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gzhan du ma yin no //[1] 'dis gyang[2] 'bras bu **<z 12>** dang /[3] sa bon ma log pas na //[4] skyes bu[5] byed pa don yod par bstand **<G 229b>** tho[6] // rgyu gnyis gyɨs[7] na skyes bu[8] byed pa don yod pa ma yin te / mnyam[9] ba 'am /[10] 'bras bu chung ngu mngon bar[11] 'grub pa dang / 'bras bu log par[12] 'grub pa'o[13] // de'ɨ phyir 'bras bu chen po[14] dang / 'bras bu 'dra bar 'grub pas /[15] skyes bu byed pa don myed pa[16] ma yin bar[17] bstan[18] pa yɨn

---

a mistake by having short lines written over the *'a chung* and *bra*).

[16]y adds /.

[17]CD *sā*.

[18]xy *du*; CDGNP *'byung bar*.

[1]P omits //.

[2]yCDGNP *kyang*.

[3]y omits /.

[4]z //; y /; CDGNP omit.

[5]CDGNP *bu'i*.

[6]yCDGNP *to*.

[7]z *gyɨs*; y *kyɨs*; CDGNP *kyis*.

[8]CDGNP *bu'i*.

[9]N *mnyaṃ*.

[10]zy *ba 'am /*; CD *pa'am*; GNP *pa 'am*.

[11]CDGNP *par*.

[12]G *par* has *ra* below the line.

[13]P *ba'o*.

[14]G *chen po* with *pa* under *na* and *na ro* above *na*.

[15]yCDGNP omit /.

[16]CDGNP omit *med pa*.

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no[1] // //[2]

nang gɨ rten cɨng 'breld par[3] **'byung ba yang gnyis kyɨ phyir** //[4] zhes bya ba 'dis ni myɨ rtag pa du ma'ɨ rgyu las byung ba'ɨ mtshan nyid[5] bstan[6] to //[7]

gang 'dɨ ma rig pa'ɨ rkyend[8] **kyis**[9] **'du byed rnams**[10] /[11] shes[12] bya ba las stsogs pas[13] nɨ nus pa'ɨ rkyen las 'byung[14] ba'ɨ mtshan nyid bstan[15] to[16] //[17]

---

[17]CDGNP *par*.

[18]y *bstand*.

[1]G *yino*.

[2]z // //; y // (flower) //; CDGN //; P /.

[3]CD *bar*.

[4]CDGNP omit //.

[5]G *nyad*.

[6]y *bstand*.

[7]y adds a flower between the *shads*.

[8]y *rkyen*.

[9]z *kyis*; y *gyɨs*; CDGNP *gyis*.

[10]G *rnams* has *sa* subscribed and abbreviated.

[11]z /; y //; CDGNP omit.

[12]CDGNP *zhes*.

[13]N *bas*.

[14]CDGNP *byung*.

[15]y *bstand*.

[16]y *tho*.

[17]y adds a flower between the *shads*.

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de[1] la <N 184a> ma rɨg pa yang 'dɨ snyam du bdag <C 157a> gis[2] <D 157a> 'du byed rnams mngon bar[3] bsgrub bo[4] snyam du myi sems so[5] //[6] zhes bya ba las stsogs pas[7] ni byed pa myed pa'ɨ rkyen las 'byung[8] ba'ɨ mtshan nyid bstan[9] te //[10] rkyend[11] <y 41b> rnams la yang de bzhin du[12] sbyar ro[13] ///[14]

'dus nas /[15] <P 188a> shes[16] bya bas[17] nɨ rdul phra rab rnams phan tshun[18] 'brel[19] pa'ɨ[20] phyir ro[21] //

---

[1]z *gde* with *ga* crossed out.

[2]D *gis* is unclear.

[3]CDGNP *par*.

[4]zy *bsgrub bo*; CP *grub bo*; DGN *grub po*.

[5]GN *semso*.

[6]CDGNP omit *//*.

[7]CDGNP *pa*.

[8]CDGNP *byung*.

[9]y *bstand*.

[10]zy *te //*; C *to //*; DN *to /*; GP *te /*.

[11]y *rkyen*.

[12]y omits *du*.

[13]G *sbyaro*.

[14]z *///*; y *// (flower) //*; CDGNP *//*.

[15]z */*; y *//*; CDGNP omit.

[16]CDGNP *zhes*.

[17]CDGNP *ba*.

[18]y *tsun*.

[19]y *'breld*.

[20]zy *pa'ɨ*; CD *ba'i*; GNP *pa'i*.

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'thungs pa[1] /[2] nɨ ngoms pa'o //

zos pa'[3] /[4] nɨ bza[5] ba'o //

'chos pa[6] ni /[7] nɨ bca' ba'o //[8]

'dir yang sa las stsogs pa'ɨ byed pa'ɨ byed pa'ɨ[9] mtshan nyid bstand tho[10] //

rnam par shes pa'ɨ khams[11] nɨ bsdu bas[12] kyang ngo //[13]

'dir yang nang gɨ[14] sbu bu[15] dang[16] snang ba dang[17] mun pa'ɨ rang bzhin nɨ nam ka'ɨ[18] khamsu[19] dgongs so[20] //

---

[21]GN *phyiro*.

[1]y *pa'*.

[2]CDGNP omit */*.

[3]CDGNP *pa*.

[4]CDGNP omit */*.

[5]CDGNP *bza'*.

[6]y *pa'*.

[7]yCDGNP omit *ni /*.

[8]P omits *//*.

[9]z alone duplicated *byed pa'ɨ*.

[10]yCDGNP *to*.

[11]y *khaṃs*.

[12]zy *bsdu bas*; CDGNP *bsdus pas*.

[13]P omits *//*.

[14]zy *gɨ*; CD *gi*; GNP *ni*.

[15]CDGNP *gu*.

[16]CDGNP add */*.

[17]CDGN add */*.

[18]zy *nam ka'ɨ*; CDG *nam mkha'i*; NP *namkha'i*.

[19]yCDP *khams su*.

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gang[1] myɨng dang gzugs kyi[2] myi[3] gu mngon bar[4] 'grub[5] par byed pa'[6] ni rnam par shes pa'ɨ khamso[7] zhes bya bar[8] sbyar ro[9] //

de yang[10] rnam par shes pa'i tshogs lngar[11] /[12] bsdus pa'ɨ rnam par shes pa <G 230a> gang yin ba[13] dang //[14] zag pa dang bcas pa'i yid gyɨ[15] rnam par shes pa'[16] /[17] mdung khyim

---

[20]GN *dgongso*.

[1]CDGNP omit *gang*.

[2]zCD *kyi*; y *kyɨ*; GNP *kyis*.

[3]yCDGNP *myu*.

[4]CDGNP *par*.

[5]CDGNP *sgrub*.

[6]z *pa'*; y *pa' /*; CDGNP *pa*.

[7]zG *khamso*; yCDNP *khams so* (N has final *sa* below the line at the end of the line).

[8]GNP *ba*.

[9]zyCDP *sbyar ro*; G *sbyaro*; N *sbyar*.

[10]y adds */*.

[11]y *lngar* with *ra* in black ink; N *lgnas*.

[12]CDGNP omit */*.

[13]CDGNP *pa*.

[14]zy *//*; CDGN */*; P omits.

[15]z *yid gyɨ*; y *yɨd kyɨ*; CDGNP omit.

[16]CDGNP *pa'i*.

[17]z */*; y *//*; CDGNP omit.

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ltar gcɨg du[1] bsdus la rnam par shes pa'i khams shes[2] sbyar te / skye ba'ɨ rgyu yin ba'ɨ[3] phyir ro[4] //

rnam par shes pa'ɨ tshogs lnga nɨ zag pa dang bcas pa'ɨ[5] ste / 'khrul pa myed pa'i phyir de ltar bye brag[6] ma byaso[7] /[8] **<y 42a>**

jɨ'i[9] phyir sa las stsogs pa 'di snyam du bdag cag lus gyɨ[10] sra ba las stsogs pa mngon bar bsgrub[11] par bya'o snyam du[12] myɨ sems snyam ba[13] la[14] //[15] **de la sa'i khams nɨ bdag**

---

[1]CDGNP *tu*.

[2]CDGNP *zhes*.

[3]CDGNP *pa'i*.

[4]GN *phyiro*.

[5]CDGNP *pa*.

[6]CDGNP add *tu*.

[7]yCDP *byas so*.

[8]yCDGNP *//*.

[9]z *jɨ'i*; y *cɨ'ɨ*; CDGNP *ci'i*.

[10]z *gyɨ*; y *kyɨ*; CDGNP *kyi*.

[11]zy *mngon bar bsgrub*; CD *sngon ma grub*; GN *mngon par 'grub*; P *mngon pa 'grub*. zy are in the active voice, GNP are in the passive, and CD is nonsense.

[12]CDGNP omit *bya'o snyam du*. The *bya'o* is inappropriate except as a causative, but the *slar bsdu ba* and *mnyam du* are exected.

[13]CDGNP *pa*.

[14]y *la'*.

[15]CDGNP omit the second /.

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ma yin //[1] zhes bya ba las stsogs pa gsungso[2] // bdag las stsogs pa thams chad ni rnam grangs te //[3] grub pa'ɨ mtha' tha dad pas brtags pa dag go //[4] nga dang nga'ɨ zhes rlom sems pa ni /[5] **bdag go** //[6] de nyid 'gro ba de dang der 'byung bas na /[7] **sems can no**[8] // tshe'i mtha'ɨ[9] bar du 'tsho bas na /[10] **srog go**[11] //[12] 'byung bas na /[13] **skye ba po 'o**[14] // shed las byung bas na /[15] **shed las skyes so**[16] // shed kyɨ bu yin bas[17] //[18] **shed bu'o** /[19] de la **<N 184b>** sa'i khams[20] ni nga'ɨ nga rgyal

---

[1]CDGNP omit //.

[2]yCDGP *gsungs so*.

[3]yCDGNP omit the second /.

[4]CGN omit the first /.

[5]CDGNP omit /.

[6]CGN omit the first /.

[7]CDGNP omit /.

[8]y has *no* in black; GN *cano*.

[9]y *mtha' 'ɨ*.

[10]CDGNP omit /.

[11]N *srogo*.

[12]CGNP omit the first /.

[13]CDGNP omit /.

[14]CDGNP *po'o*.

[15]CDGNP omit /.

[16]GN *skyeso*.

[17]CDGNP *pas*.

[18]z //; y /; CDGNP *na*.

[19]yCDGNP // (y has *'o /* in black ink).

[20]G *khams* has *sa* subscribed and abbreviated (end of

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dang bral bas na /[1] **bdag ma yin** no[2] // 'gro ba las stsogs pa'i byed pa dang bral ba'i phyir[3] **sems can ma yin** no // skad cig pa'ɨ phyir /[4] **srog ma yin** no[5] // bskyed <z 13> par bya ba[6] skye ba'ɨ <P 188b> byed pa dang bral ba'ɨ phyir /[7] **skye ba po**[8] **ma yin** no // las las skyes pa'ɨ phyir /[9] **shed las** <y 42b> **skyes**[10] **ma yin** no // skye ba'ɨ[11] myed pas /[12] **shed bu ma yin** no[13] // bud med[14] dang /[15] <C 157b; D 157b> skyes pa dang[16] ma ning[17] bdag nyid gyi[18] bdag gzhan myed pas //[19] **bud myed**[20]

---

line).

[1]CDGNP omit /.

[2]G *yino*.

[3]y adds /.

[4]CDGNP omit /.

[5]N *yino*.

[6]CDGNP *ba'i*.

[7]z /; y //; CDGNP omit.

[8]D *bo*.

[9]CDGNP omit /.

[10]yCDGNP add *pa*.

[11]z *skye ba'ɨ*; y *skyed pa'ɨ shed*; CDGNP *skyed pa'i shed*.

[12]CDGNP omit /.

[13]GN *yino*.

[14]zy *med* and not *myed*.

[15]CDGNP omit /.

[16]GNP add /.

[17]y *ma nɨng* is written below the line.

[18]z *gyi*; y *kyɨ*; CDGNP *kyi*.

[19]CDGNP omit //.

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ma yin / **skyes pa ma** <G 230b> **yin** /[1] **ma ning ma**[2] **yin te** //[3] bud med[4] las stsogs pa nɨ sa las stsogs pa gnas pa'i bye brag[5] tsam[6] la brtags pa'i phyir ro[7] // **nga ma yin**[8] **bdag ma yɨn** /[9] zhes bya ba ni bdag dang bdag gir[10] brtags pa dang bral ba'i phyir ro[11] // **gzhan su'ɨ**[12] **yang ma yin** //[13] zhes bya ba ni dbang phyug las stsogs pa bdag po myed pa'ɨ phyir ro // de'ɨ phyir chos thams chad la bdag dang bdag gɨr[14] myed pas[15] byed[16] par jɨ ltar 'gyur zhes dgongs pa'o // //[17]

sngar yongsu[18] shes par[19] bya ba'ɨ dngos po'i rang bzhin

---

[20]y *med*.

[1]P omits /.

[2]N *sa*.

[3]CDGNP omit the second /.

[4]zy *med*.

[5]N *bag*.

[6]N *cam*.

[7]N *phyiro*.

[8]y adds /.

[9]CDGNP omit /.

[10]z *gir*; y *gɨr*; CDGNP *gis*.

[11]GN *phyiro*.

[12]zy *su'ɨ*; CD *su'i*; GNP *su yi*.

[13]CDGNP omit //.

[14]z *bdag gɨr*; y *bdag gɨ*; CDNP *bdag gi*; G *bdagi*.

[15]y adds /.

[16]N *byed* has *da* smudged.

[17]z *// //*; y *// (flower) //*; CDGNP *//*.

[18]yCDP *yongs su*.

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ni bstan na /[1] de'i mtshan nyid ma bshad[2] pas de'i phyir[3] de la ma[4] rig pa gang zhe na /[5] zhes dris so[6] // 'dir yang mtshan nyid rnam pa lngar gsungs te /[7] [1] rang gi mtshan nyid dang /[8] [2] nges pa'i tshig gi[9] mtshan nyid dang[10] [3] yan lagi[11] mtshams sbyor ba'i[12] mtshan nyid dang / [4] mtha' gnyis dang bral <y 43a> ba'i mtshan nyid dang /[13] [5] rgyu bsdu ba'i mtshan nyid do[14] //[15]

[1. rang gi mtshan nyid]

gang khams drug po tha dad pa la /[16] tha dad pa ma yin

---

[19]GNP omit *par*.

[1]CDGNP omit */*.

[2]CDGNP *shes*.

[3]y adds *//*.

[4]GNP omit *ma*.

[5]CDGNP omit */*.

[6]z *dris so* has crossed out an *'a chung* before *dris*; GN *driso*.

[7]y *//*.

[8]P omits */*.

[9]GN *tshigi*.

[10]yCDGNP add */*.

[11]z *lagi*; y *lag gɨ*; CDGNP *lag gi*.

[12]N *pa'i*.

[13]N *//*.

[14]N *nyido*.

[15]y *// //*.

[16]CDGNP omit */*.

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bar[1] 'du shes pa de nɨ /[2] gcig pur[3] 'du shes pa 'o[4] // rdul phra rab[5] tha dad pa'i lus la gang gcig du[6] 'dzind pa de nɨ /[7] ril por 'du shes pa'o[8] /[9] skad cig so so gzhan du gyurd kyang /[10] gang dus gzhan na yang 'dug[11] par[12] 'dzin[13] pa de nɨ /[14] rtag par 'du shes pa' 'o[15] /[16] ma byung ba las 'byung ba la gang yod pa[17] nyid las skye bar 'dzind[18] pa de nɨ /[19] brtan[20] bar[21] 'du shes pa' 'o[22] // byung nas[23] myed <N 185a>

---

[1]CDGNP *par*.

[2]CDGNP */*.

[3]NP *bur*.

[4]CDGNP *pa'o*.

[5]CDGNP omit *phra rab*.

[6]CDGNP *tu*.

[7]CDGNP omit */*.

[8]N *ba'o*.

[9]yCDGNP *//*.

[10]CDGNP omit */*.

[11]CDGNP *'jug*.

[12]CDGNP add *mi*. This negative and the variant reading in the previous note add up to a convoluted reading for CDGNP.

[13]y *'dzɨnd*.

[14]CDGNP omit */*.

[15]z *pa' 'o*; yCDGNP *pa'o*.

[16]yCDGNP *//*.

[17]CDGNP add *de*.

[18]y *'dzɨn*.

[19]CDGNP omit */*.

[20]CD *brten*.

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par gyur[1] pa la[2] yang 'da's pa'ɨ dusu[3] 'phos par[4] 'dzin pa gang yin ba[5] de nɨ /[6] **ther[7] zug <G 231a> du[8] 'du shes pa** 'o[9] // sdug bsngal gsum dang ldan yang gang gcig du[10] **<P 189a>** sdug pa'ɨ ngo bor 'dzin[11] pa de ni /[12] **bde bar 'du shes pa** 'o[13] // 'du shes de dag nɨ bdag las stsogs par 'du shes pa'ɨ rgyu yin bas /[14] de'ɨ phyir sngar bstan[15] to //

'dɨ lta bu las stsogs pa myi shes pa rnam pa sna tshogs //[16] shes[17] bya ba des nɨ bdag du[18] lta ba las **<y 43b>** stsogs

---

[21]CDGP *par*.

[22]z *pa' 'o*; y *pa 'o*; CDGNP *pa'o*.

[23]GNP *na*.

[1]y *gyurd*.

[2]CD *las*.

[3]yCDGP *dus su*.

[4]CDGNP *pas*.

[5]CDGNP *pa*.

[6]CDGNP omit */*.

[7]D *thor*.

[8]CDGNP *tu*.

[9]zy *pa 'o*; CDGNP *pa'o*.

[10]CDGNP *tu*.

[11]y *'dzɨnd*.

[12]CDGNP omit */*.

[13]yCDGNP *pa'o*.

[14]zy *bas /*; CDGNP *pas*.

[15]y *bstand*.

[16]CDGNP omit *//*.

[17]CD *zhes*.

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pa nyon mongs pa'i[1] tshogs thams chad kyang phyin cɨ[2] log gɨ rnam pa las byung ba'i phyir ma rɨg pa'i rang bzhin no //[3] de'ɨ phyogs gcig du[4] gyurd pa'[5] ni 'dod chags las stsogs pa 'o[6] zhes de stan tho //[7] 'dod chags dang[8] zhe sdang dang[9] gtɨ mug gɨs bskyed[10] <C 158a> pa'ɨ <D 158a> phyir /[11] lus dang[12] ngag[13] dang[14] yid kyɨ las 'dɨ nyid la /[15] 'dod chags dang /[16] zhe sdang dang[17] gtɨ mug ces gsungste[18] / btags pa'ɨ phyir

---

[18]CDGNP *tu*.

[1]N *ba'i*.

[2]y *jɨ*.

[3]zy *no //*; CDGNP *te /*.

[4]CDGNP *tu*.

[5]yCDGNP *pa*.

[6]z *pa 'o*; yCDGNP pa'o.

[7]z *stan tho //*; y *ston to //*; CDGP *ston te /*; N *ston te //*.

[8]CDGN add /.

[9]CDGNP add /.

[10]N *bskyod*.

[11]CDGNP omit /.

[12]CDGNP add /.

[13]C *dag*.

[14]CDGN add /.

[15]CDGNP omit /.

[16]yC omit /.

[17]CDGN add /.

[18]yCDGNP *gsungs te*.

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ro[1] //

mngon bar[2] chags pa dang bcas pa[3] /[4] zhes bya ba ni /[5] bu dang chung ma las[6] stsogs pa 'dod pa'o //

'di lta bu las stsogs pa'[7] //[8] zhes bya ba ni gang dag lus dang /[9] sems 'khrug[10] par 'gyur ba[11] rgyal po'i zham bring[12] byed pa dang / tshong byed pa las stsogs pa'o // lhag ma ni go sla bas /[13] ma bshad do // //[14]

[2. nges pa'ɨ tshig gɨ mtshan nyid]

de la mun <z 14> pa chen po'i phyir[15] ma rɨg pa'o //[16] zhes bya ba las stsogs pas ni[17] nges pa'ɨ tshig[18] gɨ mtshan

---

[1]G *phyiro*.

[2]CDGNP *par*.

[3]z *pa*; y *pa'*; CDGNP omit.

[4]z */*; y *//*; CDGNP omit.

[5]yCDGNP omit */*.

[6]G omits *la*.

[7]CDGNP *pa*.

[8]z *//*; y */*; CDGNP omit.

[9]yCDGNP omit */*.

[10]CDGNP *'khrugs*.

[11]zy *'gyur ba*; CDGNP *gyur pa*.

[12]z *zham 'bring*; y *zham 'brɨng*; CDGNP *zha 'bring*.

[13]yCDGNP omit */*.

[14]z *// //*; y *// (flower) //*; CDGNP *//*.

[15]y *phyir*.

[16]CDGNP omit *//*.

[17]C *na*.

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nyid ston[1] to // de kho na myed pa bzhin du byed pas na ma rɨg pa'o //

mngon <y 44a> **bar[2] 'du byed pa'i phyir //[3]** zhes bya ba ni yang[4] sred[5] pa mngon bar[6] 'du byed pa'ɨ phyir[7] //

rnam par rig pa'ɨ phyir /[8] zhes[9] bya ba ni rnam par shes par <G 231b> byed pa'ɨ phyir ro[10] //

rten[11] pa'ɨ phyir /[12] zhes bya ba nɨ sred[13] pa'i dbang gis 'di la rnam par shes pa[14] gzhol[15] ba dang /[16] gzugsu[17]

18N *tshi*.

1zDGNP *ston*; y *stond*; C *lhon*.

2CDGNP *par*.

3z *//*; y */*; CDGNP omit.

4G *yang* has *nga* below the line.

5z *sred*; y *srɨd*; CDGNP *srid*. z's *sred* (craving) is an obvious mistake.

6CDGNP *par* (G *ra* is below the line).

7z *phyir*; y *phyɨr ro*; CDGP *phyir ro*; N *phyiro*.

8z */*; y *//*; CDGNP omit.

9G *zhes* has *sa* subscribed and abbreviated.

10N *phyiro*.

11z *rten pa'ɨ phyir /* (in black, crossed out, and followed by) *rten*; y *rtend*; CDGNP *brten*.

12CDGNP omit */*.

13CDGNP *srid*.

14y *pa'*.

15CDGNP *gshol*.

16C omits */*.

17yCDP *gzugs su*.

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rung bas[1] na[2] go rims[3] bzhin du myɨng dang gzugs so[4] // de'ɨ phyi̥r mdo sde las kyang /[5] rnam par shes pa'ɨ[6] gnas[7] <N 185b> bzhi <P 189b> gsungs pa[8] te /[9]

> gzugs[10] la nye bar song ba'ɨ rnam par shes pa dang / tshor ba la nye bar[11] song ba dang / 'du shes la nye bar song ba dang / 'du byed la nye[12] bar song ba ste[13] / rnam par shes pa nɨ skad chig[14] kyang[15] myɨ rtend[16] par gnas pa myed do[17]

---

[1]z *bas* has *sa* written below the line.

[2]y adds /.

[3]zCD *rims*; y *rɨms*; GNP *rim*.

[4]GN *gzugso*.

[5]P omits /.

[6]CDGNP *pa*.

[7]CDGNP add *pa*

[8]yCDGNP omit *pa*.

[9]y //.

[10]G *gzugs* has *sa* subscribed and abbreviated.

[11]zyCDNP *nye bar*; G *nyer*.

[12]G *nya*.

[13]N *sta*.

[14]y *cɨg*.

[15]N *gyang*.

[16]CDGNP *brten*.

[17]G *medo*.

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zhes gsungs ba'ɨ[1] phyir ro[2] //

skye ba'i sgo'i[3] **phyir** //[4] zhes bya ba nɨ rnam par shes pa skye[5] zhing 'phel bar byed pas skye mched de / skye mched drug 'dus pas /[6] **skye mched drug go**[7] /[8]

reg pa'ɨ phyir //[9] zhes bya ba nɨ de'ɨ stobs kyɨs yul dang dbang po dang /[10] rnam par shes pa rnams phan tshun 'dus shing reg pa dang mtshungs pa'ɨ phyir ro[11] // **<y 44b>**

myong ba'ɨ phyir //[12] zhes bya ba nɨ 'dɨs[13] sngon[14] gyɨ las kyɨ 'bras bu tshor zhing myong bar byed pas na /[15] **tshor ba'o** /[16]

skom ba'ɨ[17] **phyir** //[18] zhes bya ba nɨ des[19] yang sred[20]

---

[1]z *ba'ɨ*; y *pa'ɨ*; CDGNP *pa'i*.

[2]GN *phyiro*.

[3]CDGNP omit *sgo'i*.

[4]CDGNP omit *//*.

[5]N *skya*.

[6]CDGNP omit */*.

[7]N *drugo*.

[8]yDP *//*.

[9]CDGNP omit *//*.

[10]yCDGNP omit */*.

[11]GN *phyiro*.

[12]z *//*; y */*; CDGNP omit.

[13]G adds *bya ba ni 'dis*.

[14]z *sngon* (the *na ro* has overwritten a *gi gu*).

[15]CDGNP omit */*.

[16]yCDGNP *//*.

[17]zy *ba'ɨ*; C *ba'i*; DGNP *pa'i*.

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pa las stsogs pa 'dod cing skom bas[1] /[2] **sred pa'o //**

nye bar len pa'ɨ phyir /[3] zhes bya ba nɨ yang srid pa 'dzin ching[4] len pa ste / 'dod pa dang /[5] lta ba dang / tshul khrims dang /[6] brtul[7] zhugs dang / bdag du[8] smra ba la mngon bar[9] zhend pa[10] nɨ /[11] **len pa'o //**

yang srid pa skyed[12] pa'ɨ phyir /[13] zhes bya ba nɨ de la[14] skye ba[15] 'byung <C 158b> bas na[16] <D 158b> /[17] **srid pa'o**

---

[18]z //; y /; CDGNP omit.

[19]CD *de*.

[20]CDGNP *srid*. zy's *sred* (craving) is an error.

[1]CDGNP *pas*.

[2]CDGNP omit /.

[3]z /; y //; CDGNP omit.

[4]y *cɨng*.

[5]CDGNP omit /.

[6]P omits /.

[7]P *brdul*.

[8]CDGNP *tu*.

[9]CDGNP *par*.

[10]zy *zhend pa*; CDGP *zhen pa*; N *shes*.

[11]CDGNP omit /.

[12]CD *bskyed*.

[13]z /; y //; CDGNP omit.

[14]y *las* with *sa* written below the line.

[15]CD *skyes pa*.

[16]C *ni*.

[17]zy / (y in black); CDGNP omit.

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//

lhag[1] ma rnams[2] <G 232a> nɨ brda'[3] phrad[4] sla[5] bas ma bshad do[6] //[7]

gang zag la bdag myed pa log[8] par khong[9] du chud pa'ɨ phyir /[10] ma rig pa las stsogs pa'i mtshan nyid dang po bstan[11] to //[12]

[3. yan lag gɨ mtshams sbyor ba'ɨ mtshan nyid]

da ni bdag myed pa gnyis ka[13] log par khong du chud pa la /[14] yan lag gɨ mtshams sbyor ba'ɨ mtshan nyid //[15] gzhan yang //[16] zhes bya ba'[17] gsungste[18] //[19] gang gang[20] zag[21]

[1]C *lha*.

[2]G *rnams* has *sa* subscribed and abbreviated (end of line).

[3]yCDGNP *brda*.

[4]CDGNP add *par*.

[5]N *smra*.

[6]GN *bshado*.

[7]y */ (flower) /*.

[8]N *lag*.

[9]N *khod*.

[10]CDGNP omit */*.

[11]zCDGN *po bstan*; y *po bstand*; P *pos stan*.

[12]y *// (flower) //*.

[13]z *gnyis ka*; y *gnyɨ ga*; CDGNP *gnyi ga*.

[14]CDGNP omit */*.

[15]CDGNP omit *//*.

[16]CDGNP omit *//*.

[17]yCDGNP *ba*.

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dang /[1] chos la bdag myed pa'ɨ mtshan nyid kyɨ de kho na myɨ rtogs pa de nɨ /[2] **ma rig pa'o** //

de yang shes pa myed pa nyɨd nɨ ma yin mod gyɨ[3] / **<y 45a>** phyɨn[4] jɨ[5] log gɨ tshul gyɨs shes pas na /[6] myi shes pa[7] zhes brjod par 'dod de //[8] **log par shes pa'** 'o //[9] **<P 190a>** zhes rnam grangs gyis[10] bstan[11] te[12] // des gzugs las stsogs pa'ɨ[13] chos[14] mngon **<N 186a>** bar[15] zhend pa yang log par shes pa'i rang bzhin yin bas[16] na[17] ma rig pa zhes gsungs pa yin no[18]

---

[18]yCDGNP *gsungs te*.

[19]CDGNP omit the second /.

[20]z *gang*; y *gang* is crossed out; CDGNP omit.

[21]CDGNP add *gang*.

[1]yCDGNP omit /.

[2]CDGNP omit /.

[3]z *gyɨ*; y *kyɨ*; CDGNP *kyi*.

[4]N *phyir*.

[5]z *jɨ*; y *cɨ*; CDGNP *ci*.

[6]yCDGNP omit /.

[7]N *ba*.

[8]CDGP omit the second /.

[9]z *pa' 'o //*; yCDGNP *pa'o*.

[10]z *gyis*; y *kyɨs*; CDGNP *kyis*.

[11]y *bstand*.

[12]zN *te*; yDGP *to*; C *no*.

[13]y *pa'ɨ* has *pa* written below the line.

[14]CDGNP add *la*.

[15]CDGNP *par*.

[16]CDGNP *pas* (G has *sa* subscribed and abbreviated).

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// skabs gzhan nas gyang[1] myi shes pa'ɨ sgras de nyid brjod do /[2] <z 15> shes pa myed pa nyid ma yin bas /[3] de'ɨ phyir don 'dɨ rnam grangs gzhan du stond[4] to /// ///[5]

yan lag gɨ[6] mtshams sbyor ba[7] bstan[8] pa'ɨ phyir /[9] ma rig pa yod na //[10] zhes bya ba gsungs te /[11] byis ba[12] dag bdag las stsogs par phyin cɨ log du[13] mngon bar[14] zhend pas /[15] tshe 'dɨ la bde ba'ɨ phyir bsod nams ma yin ba'ɨ[16] las[17] mang du byed /[18] phyɨs bde ba'ɨ phyir /[19] bsod nams kyɨ las kyang

---

[17]C *ni*.

[18]N *yino*.

[1]yCDGNP *kyang*. z is an obvious mistake.

[2]yCDGNP *//*.

[3]zy *bas /*; CDGNP *pas*.

[4]zy *stond*; C *bstan*; DGNP *ston*.

[5]z */// ///*; y */// (flower) ///*; CDGNP *//*.

[6]y *gɨ'*.

[7]CDGNP omit *ba*.

[8]y *bstand*.

[9]z */*; y *//*; CDGNP omit.

[10]CDGNP omit *//*.

[11]y *//*.

[12]CDGNP *pa*.

[13]CDGNP *tu*.

[14]CDGNP *par*.

[15]CDGNP omit */*.

[16]zy *ba'ɨ*; CDGP *pa'i*; N *ba'i*.

[17]G *las* has *sa* subscribed and abbreviated (end of line).

[18]z */*; y *//*; CDGNP omit.

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byed //[1] sdug bsngal ba[2] yang myed /[3] bde ba yang myed pa'ɨ phyir myi g.yo ba'i las gyang[4] byed pa nɨ /[5] **ma rɨg pa'ɨ rkyen kyɨs**[6] **'du byed rnams** so[7] //

bsod nams ma yin ba[8] ni de[9] gtɨ mug **<G 233b>** las byung bas na /[10] ma **<y 45b>** **rɨg** pa'i rkyen las byung ba zhes bya ba[11] rigs na /[12] bsod nams dang /[13] myɨ g.yo ba'ɨ 'du byed dag nɨ rtag du[14] ma chags[15] las stsogs pa'ɨ dge ba'i rtsa ba las byung bas /[16] ma rig pa'ɨ rkyen las byung bar ji ltar rigs she na //[17]

---

[19]yCDGNP omit /.

[1]CDGNP omit the second /.

[2]yCDGNP omit *ba*.

[3]zy /; C *pa*; DGNP omit.

[4]yCDGNP *kyang*. z is an obvious mistake.

[5]z /; y //; CDGNP omit.

[6]CDGNP *gyis*.

[7]GN *rnamso*.

[8]CDGNP *pa*.

[9]z *de mu* with *mu* crossed out; y *de*; CDGNP omit *de*.

[10]zy *na* /; CDGNP *ni*.

[11]z *ba*; y *ba'*; CDGNP *bar*.

[12]CDGNP omit /.

[13]CDGNP omit /.

[14]CDGNP *tu*.

[15]CDGNP add *pa*.

[16]CDGNP omit /.

[17]CDGNP omit the second /.

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de nyes pa myed do[1] // ma rig pa ni rnam pa gnyis te / rgyu dang 'bras bu la rmongs pa'i mtshan nyid dang / de kho na la rmongs pa'ɨ mtshan nyid do // de la rgyu dang 'bras bu la rmongs pa'i rgyu las byung ba'ɨ 'du byed rnams ni bsod nams ma yin ba[2] nyid du 'dod de[3] //[4] bsod nams dang myɨ g.yo ba nɨ ma yin no[5] // de dag nɨ de kho na'ɨ don la rmongs pa'ɨ rgyu las 'byung[6] bar[7] 'dod de / bdag bde bar gyurd la /[8] sdug bsngal[9] bar ma <D 159a> gyurd cɨg /[10] <C 159a> ces mngon bar[11] zhend[12] nas /[13] de mngon bar[14] 'du byed pa'ɨ phyir ro[15] // de bas na rgyu dang 'bras bu la[16] rmongs pa ma yin ba'ɨ[17] rgyu

---

[1]G *medo*.

[2]CDGNP *pa*.

[3]C *do*.

[4]yDGNP omit the second /.

[5]GN *yino*.

[6]yCDGNP *byung*.

[7]C *ba*.

[8]CDGNP omit /.

[9]z added *ma* then crossed it out.

[10]yCDGNP omit /.

[11]CDGNP *par*.

[12]y *zhen*.

[13]CDGNP omit /.

[14]CDGNP *par*.

[15]G *phyiro*.

[16]CDGNP omit *la*.

[17]CDGNP *pa'i*.

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las byung[1] <P 190b> yang de kho na'ɨ don la rmongs pa'ɨ mtshan nyid kyɨ[2] ma rig <N 186b> pa'ɨ rkyend[3] las byung bas de 'gal ba myed do // de kho na'ɨ don la rmongs pa'ɨ rgyu las byung ba[4] yang yod la / rgyu dang 'bras bu la rmongs pa[5] ma yin ba'ɨ[6] mtshan <y 46a> nyid las dge[7] ba'ɨ rtsa ba 'byung ba yang yod pas myɨ 'gal te / de nyes pa myed do // de bas na de kho na la log par shes pa nɨ ma rig pa zhes bya'o //

'dod pa na spyod pa'ɨ las rgyu'i dngos pos[8] 'dod pa'ɨ khamsu[9] bsod nams kyɨ[10] 'gro bar nye bar[11] 'gro bar[12] gang yin ba[13] de dag ni //[14] bsod namsu[15] nye bar 'gro ba'ɨ 'du byed /[16] <G 233a> rnams so[17] // bsod nams dang myɨ 'thun bas[18] na

---

[1]y added *ba* then crossed it out.

[2]CDGNP *kyis.*

[3]y *rkyen.*

[4]G *ba'* with *'a chung* crossed out.

[5]y *pa'.*

[6]CDGNP *pa'i.*

[7]y *dge'.*

[8]CD *po.*

[9]yCDP *khams su.*

[10]CDGNP *kyis.*

[11]C *ba.*

[12]CDGNP *ba.*

[13]CDGNP *pa.*

[14]CDGNP omit *//.*

[15]yCDP *nams su.*

[16]yCDGNP omit */.*

[17]GN *rnamso.*

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/[1] bsod nams ma yin ba[2] ste //[3] de la gang ngan song[4] du 'gro ba'ɨ 'du byed gang yin ba[5] de dag nɨ[6] **bsod nams[7] ma yin bar[8] nye bar 'gro ba[9]** rnams so[10] // myɨ g.yo ba ni gzugs dang[11] gzugs myed pa'ɨ khams de dag gi rgyur 'gyur[12] ba'i[13] 'du byed rnams te //[14] **myɨ g.yo bar[15] nye bar[16] 'gro ba rnaṃso[17]** // yang na bsod nams nyid du[18] gyurd cɨng red pa'ɨ 'du byed gang yin ba[19] de dag ni bsod nams su[20] nye bar 'gro ba ste / bsod

---

[18]zy *'thun bas*; CDGNP *mthun pas*.

[1]CDGNP omit /.

[2]CDGNP *pa*.

[3]yCDGNP omit the second /.

[4]P *song* is unclear.

[5]CDGNP *pa*.

[6]y adds /.

[7]y *rnaṃs*.

[8]CDGNP *par*.

[9]y adds /.

[10]GN *rnamso*.

[11]CDGNP add /.

[12]CDGNP *gyur*.

[13]zN *ba'i*; y *ba'ɨ*; CDGP *pa'i*.

[14]CDGNP omit the second /.

[15]GNP *ba*.

[16]N *par*.

[17]z *rnaṃso*; yCDP *rnams so*; GN *rnamso*.

[18]G *nyidu*.

[19]CDGNP *pa*.

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nams shes[1] bya ba'i tha tshig go[2] //[3] gzhan yang de bzhin du khong du chud par bya'o //[4]

'du byed kyɨ rkyend rkyend[5] gyɨs[6] rnam par shes pa gang zhe na zhes bya ba tshig gɨ lhag ma ste / de brjod par[7] bya'o[8] //[9] <y 46b> bsod nams su[10] nye bar 'gro ba'ɨ 'du byed de[11] rnams las /[12] bsod nams las[13] nye bar 'gro ba'ɨ rnam par shes pa nyid du 'gyur //[14] bsod nams ma yin bar[15] nye bar 'gro ba'ɨ 'du byed <z 16> rnams las //[16] bsod nams[17] ma yin ba'ɨ[18] nye

---

[20]GN *namsu*.

[1]CDGNP *zhes*.

[2]G *tshigo*.

[3]CGNP omit the first /.

[4]y / *(two squiggles)* /.

[5]z *rkyend rkyend*; yCDGNP *rkyen*.

[6]y *kyɨs*.

[7]G *par* (*ra* below the line); N *bar*.

[8]CDGNP *bya ba'o*.

[9]P omits //.

[10]GN *namsu*.

[11]CDGNP omit *de*.

[12]CDGNP omit /.

[13]zy *nams las*; CDP *nams su*; GN *namsu*.

[14]zy //; CDGN /; P omits.

[15]zy *bar*; CDGP *pa'i*; N *ba'i*.

[16]z //; y /; CDGNP omit.

[17]y *naṃs*.

[18]CDGNP *pa*.

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bar 'gro ba'ɨ rnam par shes pa nyid du gyur[1] /[2] myɨ g.yo bar nye bar 'gro ba'ɨ 'du byed rnams las /[3] myi g.yo bar nye bar 'gro ba'ɨ rnam par shes pa nyid du[4] 'gyur /[5] ba /[6] 'dɨ ni 'du byed gyɨ[7] rkyen gyɨs[8] rnam par shes pa zhes bya ste //[9] de nɨ 'di <P 191a> skad du

> gang gɨ phyɨr bsod nams las stsogs pa[10] 'du byed rnam[11] gsum <N 187a> gyɨs yongsu[12] bsgoms[13] pa'i rnam par shes pa[14] bsod nams las stsogs pa'ɨ 'gro ba gsum du rgyu'ɨ dngos por ram / rnam par smyin pa'i 'bras <D 159b> bur

---

[1]CD *'gyur*.

[2]zCDGN /; y //; P omits.

[3]CDGNP omit /.

[4]N *nyidu*.

[5]yCDGNP omit /.

[6]z *ba* /; y *ba'* / (in black); CDGNP *ba*.

[7]z *gyɨ*; y *kyɨ*; CDGNP *kyi*.

[8]y *kyɨs*.

[9]CDGNP omit the second /.

[10]N *ba*.

[11]zy *rnam*; CD *rnam pa*; GNP *rnams*.

[12]yCDP *yongs su*.

[13]z *bsgoms*; y *bsgoms* (*ma* is crossed out); CDGNP *bsgos*. z is a mistake.

[14]y adds /.

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'gro ba de'i phyir 'du byed gyɨ[1] rkyend[2] gyɨs[3] rnam par shes <C 159b> pa <G 233b> zhes bya'o

zhes[4] bstan[5] par 'gyur ro[6] //

'dɨ ni rnam par shes pa'ɨ rkyen gyis[7] mying dang gzugs <y 47a> **shes[8] bya'o //[9]** zhes bya ba ni gang gi phyir rnam par smyin pa'ɨ rnam par shes pa dang dus mnyam du mying dang[10] gzugs kyis[11] rnam par smind pa mngon bar[12] 'grub ste / des yongsu[13] bzung[14] bas[15] 'phel bar 'gyur ba de'ɨ phyir bsod nams las stsogs pa'ɨ 'du byed kyis yongsu[16] bsgoms[17] pa'i rnam par

---

[1]z *gyɨ*; y *kyɨ*; CDGNP *kyi*.

[2]y *rkyen*.

[3]y *kyɨs*.

[4]zyGNP *zhes bya'o zhes*; CD *zhes*.

[5]y *bstand*.

[6]GN *'gyuro*.

[7]y *kyɨs*.

[8]CDGNP *zhes*.

[9]CDGNP omit *//*.

[10]GNP omit *dang*.

[11]z *kyis*; y *kyɨ*; CDGNP *kyi*. z is a mistake.

[12]CDGNP *par*.

[13]yCDP *yongs su*.

[14]CDGNP *gzung*.

[15]N adds */*.

[16]yCDP *yongs su*.

[17]z *bsgoms*; y *bsgoms* (*ma* is crossed out); CDGNP *bsgos*. z is a mistake.

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shes pa'ɨ rgyu las byung[1] ba'ɨ phyir /[2] de'ɨ stobs kyis 'phel bar 'gyur bas /[3] de dang dus mnyam du 'grub pa ni rnam[4] par shes pa'i rkyen gyis[5] mying dang gzugs so[6] //

skye mched drug gɨ sgo nas /[7] shes[8] bya ba ni myig las stsogs pas mthong ba[9] las stsogs pa'i bya ba byed pa'i dgos pa[10] 'grub[11] pa'o //

reg pa'ɨ tshogs drug //[12] ces bya ba ni myɨg gɨ 'dus te reg pa nas /[13] yid kyɨ 'dus te reg pa'i bar du ste[14] / de yang gsum 'dus nas skye'o //

la la nɨ sdug bsngal las stsogs pa[15] tshor ba skye ba'ɨ rgyu sems las byung ba'ɨ chos gzhan zhig[16] zer te //[17] gsum

---

[1]CDGNP *'byung*.

[2]CDGNP omit /.

[3]CDGNP omit /.

[4]N *rnaṃ*.

[5]y *kyɨs*.

[6]GN *gzugso*.

[7]z /; y //; CDGNP omit.

[8]CDGNP *zhes*.

[9]C *nga*.

[10]N *ba*.

[11]zy *'grub*; CDNP *grub*; G *grub grub*.

[12]CDGNP omit //.

[13]CDGNP omit /.

[14]y *ste'*.

[15]G omits *pa*.

[16]yCDGNP add *ces*.

[17]yCDGNP omit the second /.

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'dus pa nyid las de[1] don gzhan ma yin no[2] //

ci[3] lta bur /[4] zhes bya ba nɨ ji ltar tshor ba'ɨ rnam <y 47b> pa skye bar nus pa'ɨ rgyu'ɨ rang bzhin du nges pa'o //[5]

tshor ba'i bye brag de dag myong ba dang / mngon bar[6] dga' ba dang /[7] lhag par zhen[8] pa dang /[9] lhag par zhend[10] nas 'dug pa' //[11] zhes bya ba nɨ sred pa chung ngu dang / 'bring dang[12] rab dang /[13] rab gyɨ[14] mchog du[15] rab du[16] dbye ba[17]

---

[1]D *da*.

[2]GN *yino*.

[3]z *ci*; y *jɨ*; CDGNP *ji*.

[4]z */*; y *//*; CDGNP omit.

[5]y */ (one squiggle) /*.

[6]CDGNP *par*.

[7]P omits */*.

[8]y *zhend*.

[9]P omits */*.

[10]y *zhen*.

[11]zy *pa' //*; CDGNP *pa*.

[12]yCDGN add */*.

[13]P omits */*.

[14]z *gyɨ*; y *kyɨ*; CDGNP *kyi*.

[15]zy *du*; CD omit; GNP *tu*.

[16]zy *rab du*; CDNP *rab tu*; G *omits*.

[17]zyCDGP *dbye ba*; N *dbye'i*.

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ste / bzhi po[1] dag nɨ <P 191b> rnam grangsu[2] gtogs[3] <G 234a> pa'o // yang na gang bde ba'ɨ tshor ba myong ba'ɨ dus na myong ba zhes bya'o // sdug bsngal myong ba'ɨ dus na /[4] de nyɨd <N 187b> la yid kyɨ[5] smond pa nɨ mngon bar[6] dga' ba'o // sdug bsngal yang ma yin /[7] bde ba yang ma yin ba'ɨ[8] tshor ba nɨ ma 'ongs pa na lhag par zhend pa'o // da ltar de dang 'bral bar myɨ 'dod pa nɨ lhag par zhen[9] nas 'dug pa'o //[10] sdug[11] pa nyid /[12] sdug pa'i ngo bo 'o //[13] bde ba'ɨ ngo bo yang de bzhin no[14] // sdug pa nɨ 'dod pa'o /[15] bde ba nɨ 'thun ba'o[16] //[17] ma 'ongs pa na[18] sdug pa'ɨ dngos po la smon[19] pa'ɨ rnam

---

[1]CDGNP add *de*.

[2]yCDP *grangs su*.

[3]y *gsutogs* has crossed out the *su*.

[4]CDGNP omit /.

[5]z *kyɨ*; y *kyɨs*; CDGNP *kyis*.

[6]CGNP *par*.

[7]CDGNP *pa*.

[8]CDGNP *pa'i*.

[9]y *zhen*.

[10]zyDGNP *'dug pa'o //*; C *'jug pa'o //*.

[11]P *drug*.

[12]CDGNP omit /.

[13]z *bo 'o //*; y *bo 'o //* (*'o //* in black); CDGNP *bo*.

[14]G *bzhino*.

[15]z /; yCDGN //; P omits.

[16]zy *'thun ba'o*; CDGNP *mthun pa'o*.

[17]P omits //.

[18]CD *ni*.

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pa nɨ /[1] len pa'o[2]

yang srɨd[3] pa skyes[4] pa'ɨ las kun nas slong ba'[5] /[6] <z 17> zhes bya ba nɨ sad[7] par byed ces bya ba'i tha tshig go //[8]

'phel <D 160a> ba yongs su[9] smyin pa //[10] <y 48a> zhes bya ba nɨ 'phel ba yod pas[11] /[12] gang phyɨs yongsu[13] smyin[14] pa ni /[15] rga[16] ba'i mtshan nyid do // de las 'jig par 'gyur ba nɨ 'chi ba'i mtshan nyido[17] //[18]

---

[19]zCDGP *smon*; y *smond*; N *sman*.

[1]CDGNP omit */*.

[2]z *pa'o*; y *pa' 'o //*; CDGNP *pa'o //*.

[3]zy *srɨd*; CD *srid*; GNP *sred* (craving). GNP are in error.

[4]CDGNP *bskyed*.

[5]yCDGNP *ba*.

[6]z */*; y *//*; CDGNP omit.

[7]C *srid*. C is an obvious mistake.

[8]zyD *//*; CGN */*; P omits.

[9]GN *yongsu*.

[10]CDGNP omit *//*.

[11]N *bas*.

[12]CDGNP omit */*.

[13]zGN *yongsu*; yCDP *yongs <C 160a> su*.

[14]y *smɨnd*.

[15]yCDGNP omit */*.

[16]CDGNP *dga'* (interest). This is obviously wrong.

[17]N *nyido*.

[18]y */// (flower) ///*.

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[4. mtha' gnyis dang bral ba'ɨ mtshan nyid]

de ltar[1] zhes bya ba nɨ mjug pa[2] sdud pa ste[3] mtha' gnyis dang /[4] bral ba'ɨ mtshan nyid ston[5] to //

rgyu gzhan dang gzhan las byung[6] ba / **rkyen gzhan dang gzhan las byung** ba[7] //[8] zhes bya ba nɨ rgyu 'thun ba'ɨ[9] rnam pa dang /[10] myɨ 'thun ba'ɨ[11] rnam pa tha dad pa mang po'i phyir ro[12] // des nɨ rtag pa dang[13] gcig pu'i[14] 'am[15] dbang phyug las stsogs[16] par[17] rgyur sgro btags pa'ɨ mtha' bstsal[18] to //

---

[1]y adds /.

[2]z *mjug pa ste* (*ste* is crossed out); yCDGN *mjug*; P *'jug*.

[3]CDGNP add /.

[4]yCDGNP omit /.

[5]y *stond*.

[6]CDGNP *'byung*.

[7]y *ba'*.

[8]CDGNP omit //.

[9]zy *'thun ba'ɨ*; CDGNP *mthun pa'i*.

[10]CDGNP omit /.

[11]zy *'thun ba'ɨ*; CDGNP *mthun pa'i*.

[12]GN *phyiro*.

[13]zy *dang*; CGP *'am*; DN *'am /*.

[14]z *pu'i*; y *pu'ɨ*; CP *bu*; DGN *pu*.

[15]yCDN add /.

[16]G *soḍ*.

[17]CDGNP *pa*.

[18]zCD *bstsal*; y *bstald*; GNP *bsal*.

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rtag pa ma yin /[1] zhes bya ba ni 'byung ba dang /[2] 'jig pa'ɨ chos chan[3] gyɨ phyir[4] te //[5] des nɨ bdag rtag pa las stsogs pa las gyurd ba'ɨ[6] rang bzhin ma yin **<G 234b>** bas[7] / gang dag de ther zug du[8] gnas pa'i rtag par sgro 'dogs[9] pa de dag bstsald[10] to //

myi rtag pa ma yin /[11] zhes bya ba nɨ rgyun kyɨ[12] rtag pa nyɨd kyɨ phyir rtag pa ste /[13] des nɨ bdag rtag pa las stsogs pa las gyurd pa ma yin **<P 192a>** yang[14] 'dɨ rtag pa dang 'gal ba yang ma yin no[15] zhes dgongs **<y 48b>** pa'o //

'dus byas ma yin /[16] zhes[17] bya ba nɨ blo sngon du btang

---

[1]CDGNP omit /.

[2]yCDGNP omit /.

[3]y *can*.

[4]y *phyir*.

[5]CDGNP omit the second /.

[6]zy *pa'ɨ*; CD *pa'i*; GNP *ba'i*.

[7]CDGNP *pas*.

[8]CDGNP *tu*.

[9]G *'dogs* (*sa* subscribed and abbreviated); N *ddogs*.

[10]zy *bstsald*; CD *bstsal*; GNP *bsal*.

[11]z /; y //; CDGNP omit.

[12]z *kyɨ*; y *gyɨ*; CDNP *gyi*; G *gyis*.

[13]y omits /.

[14]G *yang* has *nga* below the line (end of line).

[15]G *yino*.

[16]z /; y //; CDGNP omit.

[17]G *zhes* has *sa* subscribed and abbreviated.

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ste / de sus kyang ma byas pa'ɨ phyir ro[1] //[2]

'dus ma byas ma yin /[3] zhes bya ba nɨ sgyu ma ltar so sor nges pa'ɨ rgyu dang[4] rkyend[5] dag tshogs pas byas pa'ɨ phyir ro[6] //

rgyu myed pa ma <N 188a> yin[7] **rkyen myed pa ma yin** /[8] zhes bya ba nɨ rgyu dang rkyen so sor nges pa la ltos[9] pa'ɨ phyir ro[10] //

myong ba po[11] **yod pa ma yin** /[12] zhes bya ba nɨ byed pa[13] myed pa'ɨ phyir ro[14] //

zad pa'ɨ /[15] **zad pa'ɨ chos ma yin** /[16] zhes bya ba nɨ rang gɨ rgyu dang 'thun ba'ɨ[17] 'bras bu 'byung ba dang / bdag gis

---

[1]GN *phyiro*.

[2]P omits //.

[3]z /; y //; CDGNP omit.

[4]y adds /.

[5]y *rkyen*.

[6]N *phyiro*.

[7]GN add /.

[8]z /; y //; CDGNP omit.

[9]GNP *bltos*.

[10]G *phyiro*.

[11]y *po* is below the line.

[12]z /; y //; CDGNP omit.

[13]CDGNP add *po*.

[14]GN *phyiro*.

[15]yCDGNP omit *zad pa'ɨ /*. z is in error.

[16]z /; y //; CDGNP omit.

[17]zy *'thun ba'ɨ*; CDGNP *mthun pa'i*.

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'bri ba myed pa'ɨ phyir ro[1] //

'jig pa'i chos ma yin /[2] zhes bya ba nɨ[3] ji srid du[4] rkyend[5] tshogs pa de srid du 'byung ba'ɨ phyir ro[6] //

'gog pa'ɨ chos ma yin /[7] zhes[8] bya ba[9] ni[10] 'thun ba'ɨ[11] rkyend[12] myed par[13] rang gis 'gog[14] pa ma yin ba'ɨ[15] phyir ro[16] //

thog ma myed pa'ɨ dus nas zhugs pa[17] /[18] zhes bya ba nɨ[19] thog ma gang yang myed pa'ɨ phyir ro[20] // 'khos[21] ba la thog

---

[1]GN *phyiro*.

[2]z /; y //; CDGNP omit.

[3]CDGNP add /.

[4]G *sridu*.

[5]y *rkyen*.

[6]G *phyiro*.

[7]z /; y //; CDGNP omit.

[8]G *zhes* has *sa* subscribed and abbreviated.

[9]P omits *ba*.

[10]z omits; y *myɨ*; CD / *mi*; GNP *mi*.

[11]zy *'thun ba'ɨ*; CDGP *mthun pa'i*; N *mthun ba'i*.

[12]y *rkyen*.

[13]G *par* has *ra* below the line.

[14]G *gogs*.

[15]CDGNP *pa'i*.

[16]N *phyiro*.

[17]y *pa'*.

[18]z /; y //; CDGNP omit.

[19]CD add /.

[20]G *phyiro*.

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ma yod par rtog na nɨ de bzhin du thams chad[1] kyang rgyu myed pa can du 'gyur ba nyid do[2] //

rgyun ma chad /[3] <y 49a> ces[4] bya ba nɨ rgyun myɨ[5] 'chad pa ste / rgyu[6] 'jig pa dang /[7] dus[8] mnyam <D 160b> du 'bras bu 'byung ste /[9] bar[10] chad myed par <C 160b> 'byung <G 235a> ba'ɨ phyir ro[11] //

klung[12] gɨ rgyun bzhin du rjes su[13] zhugs pa[14] /[15] zhes bya ba nɨ[16] mya ngan las 'da's pa'ɨ rgya mtsho[17] mtha' yin

---

[21]z *'khos* (*sa* is not clear); yCDGNP *'khor*.

[1]y *cad*.

[2]G *nyido*.

[3]z /; y //; CDGNP omit.

[4]GNP *zhes*.

[5]G *ma*.

[6]P *rgyu* has *gy* unclear.

[7]yCDGNP omit /.

[8]CD add *nas*.

[9]y omits /.

[10]P *par*.

[11]N *phyiro*.

[12]CDGNP *rlung*.

[13]GN *rjesu*.

[14]y *pa'*.

[15]z /; y //; CDGNP omit.

[16]CDGNP add /.

[17]CDGNP *mtsho'i*.

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ba'ɨ phyir ro[1] //

tshig de dag gis[2] ni /[3] sgro[4] btags pa dang /[5] bskurd[6] pa[7] dang /[8] rtag pa dang /[9] chad pa'ɨ mtha' bstsald[10] te / cɨ rigsu[11] sbyar ro[12] //[13]

[5. rgyu bsdu ba'i mtshan nyid]

gal te rgyun myɨ 'chad par 'jug pa yin na / de'ɨ tshe rgyu[14] spangs pas /[15] mya ngan las 'da's pa thob **<P 192b>** par

---

[1]GN *phyiro*.

[2]N *gi*.

[3]yCDGNP omit /.

[4]C *sgra*.

[5]zy *dang /*; CDGNP omit.

[6]CDGNP *skur*.

[7]CDN *ba*.

[8]CD omit /.

[9]CDGNP omit /.

[10]CDGNP *sel*.

[11]zGN *rigsu*; y *rɨgs su*; CDP *rigs su*.

[12]G *sbyaro*.

[13]y */// (flower) ///*.

[14]yCDGNP add *gang*.

[15]yCDGNP omit /.

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'gyur[1] zhes gang dogs[2] pa de la //[3] rgyu gang[4] spangs te /[5] mya ngan las 'da's pa thob par bya ba'i rgyu bsdu ba'i mtshan nyid ston to //[6] **mod kyɨ 'on kyang** /[7] zhes bya ba las stsogs pa'o // bsdu bar[8] bya ba gang gis rang gi 'bras bu mngon du 'grub par byed pa de nɨ bsdu[9] bar bya ba'o[10] //

de la yan lag dang po ma rig pa dang[11] sred pa dang len[12] pa ni **<z 18>** gnyi ga ya[13] chags pa'ɨ mtshan nyid yin bas[14] gcig du[15] bsdus te /[16] sred pa zhes bshad do[17] // 'du byed dang /[18] sred[19] pa nɨ las so[20] // rnam par **<y 49b>** shes pa ni

---

[1]zy *'gyur*; CD *'gyur ro*; G *'gyuro*; NP *'gyur ro //*.

[2]zy *dogs*; CDGP *'dogs*; N *'dod* (retouched).

[3]CDGNP omit *//*.

[4]N *gong*.

[5]CDGP omit */*.

[6]z *ston to //*; y *stond te //*; CDGNP *ston*.

[7]zN */*; Y *//*; CDGP omit.

[8]N *par*.

[9]CD *bsru*.

[10]zy *bya ba'o*; CDGNP *bya'o*.

[11]y adds */*.

[12]y *lend*.

[13]yCDGNP *yang*.

[14]CDGNP *pas*.

[15]CDGNP *tu*.

[16]CDGN omit */*.

[17]N *bshado*.

[18]CDGNP omit */*.

[19]z *sred*; y *srɨd*; CDGNP *srid*.

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rnam par shes pa nyid do //

rnam par <N 188b> shes pa nɨ sa bon kyɨ[1] rang bzhɨn kyis[2] rgyu byed do //[3] zhes bya ba nɨ nyon mongs pa dang /[4] las[5] kyɨ sa bon[6] mngon bar[7] 'dus byas pa de nyid yang srid pa'ɨ myu gu so sor nye bar len[8] pa'ɨ rgyu yɨn ba'ɨ[9] phyir ro[10] //

las nɨ zhing gɨ rang bzhin kyɨs[11] rgyu byed do /[12] zhes bya ba nɨ[13] de[14] sa bon rnam par <x 32a>[15] shes pa la mngon bar[16] 'du byed pa'ɨ phyir ro[17] //

---

[20]GN *laso.*

[1]z *kyɨ*; y *gyɨ*; CDGNP *gyi.*

[2]z *kyis*; y *gyɨs*; CDGNP *gyis.*

[3]CDG omit *//.*

[4]CDGNP omit */.*

[5]z *las* is unclear.

[6]z *kyɨ sa bon*; y *kyɨs sa bon*; CDGNP *kyis.*

[7]CDGNP *par.*

[8]y *lend.*

[9]CDGNP *pa'i.*

[10]N *phyiro.*

[11]z *kyɨs*; y *gyɨs*; CDGNP *gyis.*

[12]z */*; y *//*; CDGNP omit.

[13]CDGNP add */.*

[14]yCDGNP *des.*

[15]x resumes here at <x 32a> until <x 33b>, after which the remaining portion of the text is missing.

[16]CDGNP *par.*

[17]N *phyiro.*

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ma rɨg[1] pa dang sred pa ni[2] nyon mongs pa'ɨ[3] rang bzhin[4] kyɨ[5] rgyu byed do[6] //[7] zhes bya ba ni[8] las kyɨ[9] sa bon rnam par shes <G 235b> pa la mngon bar[10] 'dus[11] byas kyang /[12] nyon mongs pa myed na /[13] dgra bcom ba[14] la sa bon rnam par shes pa myɨ[15] 'byung ba'ɨ phyir ro //

las dang nyon mongs pa dag ni sa bon rnam par shes pa

---

[1]x *rig*.

[2]xy *nɨ*.

[3]x *pa'i*.

[4]xy *bzhɨn*.

[5]z *kyɨ*; x is too faint to read; y *gyɨ*; CDGNP *gyis*.

[6]G *byedo*.

[7]zy *//*; x *gyis rgyu byed do //* is too faint to read; CDGNP omit *//*.

[8]x adds */*.

[9]z *kyɨ*; xCDGNP *kyis*; y *kyɨs*.

[10]CDGNP *par*.

[11]xGNP *'du*.

[12]CDGNP omit */*.

[13]xCDGNP omit */*.

[14]CDGNP *pa*.

[15]x *myi*.

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skyed do[1] /[2] zhes bya ba nɨ[3] de dag myed na /[4] yang srɨd[5] pa'ɨ[6] myu gu mngon bar[7] myɨ 'grub pa'ɨ[8] phyir ro[9] //

de la'[10] /[11] zhes bya ba las stsogs[12] pas ni[13] las stsogs pa'ɨ[14] rjesu[15] 'gro ba dang /[16] ldog pa'ɨ nus pa ston[17] to[18]

zhing gɨ[19] **bya ba byed** /[20] ces bya ba nɨ[21] des bskyed

---

[1]zyP *skyed do*; xCD *bskyed do*; GN *skyedo*.

[2]z /; x / *(flower)* /; y //; CDGNP omit.

[3]x *ni*.

[4]xCDGNP omit /.

[5]x *srid*.

[6]x *pa'i*.

[7]CDGNP *par*.

[8]x *pa'i*.

[9]GN *phyiro*.

[10]xCDGNP *la*.

[11]z /; y //; xCDGNP omit.

[12]zy *las stsogs*; x *lastsogs*; CDGNP *la sogs*.

[13]z omits; xy add /; CDGNP add *las*.

[14]x *pa'i*.

[15]xyCDP *rjes su*.

[16]x //.

[17]zCDGNP *ston*; x *stond*; y *bston* with *ba* crossed out.

[18]xyCDGNP add //.

[19]x *gi*.

[20]zx /; y //; CDGNP omit.

[21]G adds *das bya ba ni*.

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pa'ɨ[1] bag chags la gnas pa'ɨ[2] sa bon rnam par shes pa <y 50a> 'byung ba'ɨ phyir ro[3] //

sred pa nɨ[4] sa bon rnam par shes pa[5] rlan[6] par byed do[7] // ma rig pa nɨ[8] sa bon rnam par shes pa[9] 'debs te /[10] zhes bya ba nɨ[11] bdag la[12] chags pa dang /[13] ldan bas[14] /[15] sdug bsngal[16] dang[17] bde ba 'dor zhing[18] thob <D 161a> par <P 193a> 'dod pas /[19] <C 161a> log pa'ɨ blo can[20] ngan pa'i[21] gnas[22]

---

[1] x *pa'i.*

[2] x *pa'i.*

[3] GN *phyiro.*

[4] x *ni.*

[5] N *ba.*

[6] GNP *brlan.*

[7] zyCDNP *byed do*; x *byed*; G *byedo.*

[8] x *ni.*

[9] G *pas* with *sa* crossed out; N *bas.*

[10] zP /; xy //; CDGN omit.

[11] x adds /.

[12] z *la* is below the line.

[13] CDGNP omit /.

[14] CDGNP *pas.*

[15] xCDGNP omit /.

[16] CDGNP add *ba.*

[17] x adds /.

[18] x *bde ba 'dor zhɨng* is below the line.

[19] xCDGNP omit /.

[20] CDGNP add *dang.*

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<x.32b> su[1] 'dzin pa'ɨ phyir ro[2] //

de la las kyang 'dɨ[3] snyam du bdag gɨs[4] sa bon rnam par shes pa'ɨ zhɨng[5] gɨ[6] bya ba bya'o snyam du myɨ[7] sems so[8] //[9] zhes bya ba las[10] stsogs pas ni[11] /[12] las stsogs[13] pa byed pa[14] myed par stond to //

sa bon rnam par shes pa skye ba[15] na[16] /[17] zhes bya ba nɨ 'debs pa[18] na[19] /[20] bar ma do'i[21] srid[22] pa'ɨ rgyun gyis[23]

---

[21]xy *pa'ɨ*.

[22]x adds *//*.

[1]z *su*; xyCDP *yongs su*; GN *yongsu*.

[2]G *phyiro*.

[3]x *'di*.

[4]x *gis*.

[5]x *zhing*.

[6]x *gi*.

[7]x *myi*.

[8]GN *semso*.

[9]zy *//*; x *// (flower) //*; CDGNP omit.

[10]x *las* has *sa* written below the line.

[11]zCDGN *ni*; xy *nɨ*; P *na*.

[12]xCDGNP omit */*.

[13]z *las stsogs*; x *lastsogs*; y *las lastsogs*; CDGNP *las la sogs*. zx have omitted *las* (karma).

[14]y *pa'*.

[15]x adds */*.

[16]CD *ni*.

[17]zx */*; y *//*; CDGNP omit.

[18]N *ba*.

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mar mye[1] bzhɨn[2] du ma'ɨ[3] mngal du 'gro 'o[4] zhes bya ba'ɨ[5] tha tshig[6] go //[7]

myɨng dang gzugs kyɨ myu gu de yang bdag gɨs[8] <N 189a> ma byas //[9] shes[10] bya ba las stsogs pa[11] nɨ[12] sngar bshad pa bzhɨn[13] no //[14]

bdag po myed pa //[15] zhes bya ba nɨ dbang phyugs[16] las

---

[19]GNP *ni*.

[20]CDGNP omit /.

[21]CD *de'i*.

[22]y *srid*.

[23]x adds //.

[1]z *myed* with *da* crossed out.

[2]x *bzhin*.

[3]x *ma'i*.

[4]CDGNP omit *'o*.

[5]x *ba'i*.

[6]N *tshi*.

[7]zyD //; x // //; CGNP /.

[8]x *gis*.

[9]CDGNP omit //.

[10]xCDGNP *zhes*.

[11]x *pas*.

[12]x adds /.

[13]x *bzhin*.

[14]x // //.

[15]xCDGNP omit //.

[16]xyCDGNP *phyug*.

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stsogs pa bdag po gang <G 236a> yang myed pa'ɨ phyir ro[1] //

bdag gɨ myed pa[2] //[3] zhes bya ba nɨ[4] bdag myed pa'ɨ bdag nyid pas[5] bdagɨ[6] ba <y 50b> myed do //

'dzin pa myed pa[7] //[8] zhes bya ba nɨ[9] bdag gang gɨs[10] kyang[11] byin[12] kyis[13] ma[14] bslabs[15] pa'ɨ phyir ro[16] // de dag nɨ gang[17] zag la bdag myed par bstan[18] pa'o[19] //

nam ka[20] dang mtshungs pa'[21] //[22] zhes bya ba ni[23] rang

---

[1]N *phyiro.*

[2]y *pa'.*

[3]xCDGNP omit *//.*

[4]x *ni.*

[5]G omits *bdag nyid pas*; P *bas.*

[6]z *bdagɨ*; xCDGNP *bdag gi*; y *bdag gɨ.*

[7]xy *pa'.*

[8]xCDGNP omit *//.*

[9]x *ni /.*

[10]x *gis.*

[11]x adds */.*

[12]y *byɨnd.*

[13]z *kyis*; xCDGNP *gyis*; y *kyɨs.*

[14]CD omit *ma.*

[15]xyCDGNP *brlabs.*

[16]GN *phyiro.*

[17]G *gang* has *nga* below the line.

[18]xy *bstand.*

[19]x *to.*

[20]zxy *nam ka*; CDGP *nam mkha'*; N *namkha'.*

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bzhin gyɨs[1] stong ba'ɨ[2] phyir 'o[3] //

de lta[4] na 'dɨ[5] rten cing 'brel[6] par[7] 'byung bar[8] jɨ[9] ltar rigs[10] snyam ba[11] la[12] //[13] **<x 33a> sgyu ma'ɨ mtshan nyɨd[14] gyɨ[15] rang bzhin dag la[16]** //[17] zhes bya ba gsungs te /[18] dper na sgyu ma yang don dam pa[19] rang bzhin[20] myed mod

---

[21]xCDGNP *pa*.

[22]xCDGNP omit *//*.

[23]z *ni*; xy *nɨ*; CDGNP *ni /*.

[1]x *gyis*.

[2]z *ba'ɨ*; xDGN *pa'i*; y *pa'ɨ*; C *pa'*; P *ba'i*.

[3]z *phyir 'o*; xyCDGP *phyir ro*; N *phyiro*.

[4]xCDGNP *ltar*.

[5]x *'di*.

[6]xy *'breld*.

[7]CD *bar*.

[8]x adds */*.

[9]x *ji*.

[10]x *rig*.

[11]CDGNP *pa*.

[12]y *la'*.

[13]CDGNP omit the second */*.

[14]x *nyid*.

[15]z *gyɨ*; xCDGNP *kyi*; y *kyɨ*.

[16]y *la'*.

[17]zy *//*; x */*; CDGNP omit.

[18]y *//*.

[19]xyCDGNP *par*.

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gyi[1] rgyu dang rkyen <z 19> ma tshang ba myed pa'i[2] phyir[3] skye ba yod[4] pa de bzhin du[5] dngos po thams chad 'gal ba myed do[6] // des nɨ chos thams chad la bdag myed pa'ɨ mtshan nyid de bstan[7] to[8] //[9]

[las dang 'bras bu tha dad pa rnam pa bzhi dang 'thun ba'ɨ dpe rnam pa bzhi]

gal te sa bon rnam par shes pa nyon mongs pa dang / las gyɨs[10] mngon bar[11] 'dus byas pa[12] bdag po myed pa[13] /[14] bdag myed pa /[15] byed pa myed pas /[16] mying dang gzugs kyɨ[17] myu

---

[20]xy *bzhɨn.*

[1]z *gyi;* x *kyi /;* y *kyɨ /;* CDGNP *kyi.*

[2]xy *pa'ɨ.*

[3]x adds *//.*

[4]C *lod.*

[5]x adds *//.*

[6]N *medo.*

[7]xy *bstand.*

[8]x *tho.*

[9]y */ (flower) /.*

[10]z *gyɨs;* x *kyi;* y *kyɨs;* CDGNP *kyis.*

[11]CDGNP *par.*

[12]x adds *//.*

[13]N *ba.*

[14]CDGNP omit */.*

[15]CDGNP omit */.*

[16]yCDGNP omit */.*

[17]x *gyi.*

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gu mngon bar[1] sgrub[2] du[3] zɨn[4] na nɨ[5] /[6] de'ɨ tshe[7] thams chad du gnas pas /[8] tshe du[9] ma yang cig bar[10] mngon bar[11] 'grub <P 193b> par[12] 'gyur[13] te //[14] de'ɨ[15] phyir skyes nas myong bar 'gyur ba las <y 51a> stsogs pa las tha dad pa 'thob[16] par myɨ[17] 'gyur du 'dogs[18] pa'ɨ phyir /[19] byed pa myed cɨng[20] bdag myed kyang /[21] las dang 'bras bu tha dad pa rnam pa bzhi

---

1CDGNP *par*.

2CDGNP *'grub*.

3CDGNP *tu*.

4x *zin*.

5x *ni*.

6CDGNP omit */*.

7x adds */*; y adds *de*.

8CDGNP omit */*.

9z *deu* with the *greng bu* crossed out.

10z *cig bar*; x *cig char*; y *cɨg car*; CDGNP *cig car*.

11CDGNP *par*.

12N *bar*.

13x *'gyurd*.

14CDGNP omit the second */*.

15x *de'i*.

16CDGNP *thob*.

17x *myi*.

18z *'dogsi* with the *gi gu* crossed out; xyCDGNP *dogs*.

19CDGNP omit */*.

20x *cing /*.

21GNP omit */*.

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dang[1] 'thun ba'ɨ[2] dpe[3] rnam pa[4] bzhis[5] stond te //[6]

de la **myɨg**[7] **gi rnam par shes** pa'ɨ[8] dpes[9] nɨ[10] /[11] tshe 'dɨ[12] la myong bar 'gyur ba'ɨ las stond to //[13] **<G 236b> gzugs brnyan**[14] gyɨ dpes nɨ[15] skyes nas[16] 'byung[17] bar 'gyur ba ste[18] /[19] **<x 33b>** de dang nye bar[20] phyir ro[21] // **zla ba'ɨ dkyil**

---

[1] x adds /.

[2] zxy *'thun ba'ɨ*; CDGNP *mthun pa'i.*

[3] y *dpe'.*

[4] N *ba.*

[5] CDGNP *bzhi.*

[6] CDGNP omit the second /.

[7] x *myig.*

[8] x has the sūtra quote in black, not red ink.

[9] N *dpas.*

[10] z *nɨ*; xCDGNP *ni*; y *nɨ'.*

[11] xCDGNP omit /.

[12] x *'di.*

[13] x */ (flower) /.*

[14] x has the quote in black.

[15] x *ni.*

[16] GNP *na.*

[17] xyCDGNP *myong.*

[18] zxy *ba ste*; CDGNP *te.*

[19] zCDGNP */*; x *//*; y omits.

[20] z *bar*; xy *ba'ɨ*; CDGNP *ba'i.*

[21] G *phyiro.*

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'khor[1] dpes[2] ni[3] lan grangs gzhan <D 161b; N 189b> na myong bar 'gyur ba ste / ring pos bskald[4] kyang[5] <C 161b> rgyu'ɨ[6] dngos po nye bar snang ba'ɨ[7] phyir ro[8] // mye 'ɨ[9] dpes[10] ni[11] myong bar 'gyur ba[12] ma nges[13] pa'ɨ las ston[14] te[15] /[16] rkyend[17] yod na 'bar gyɨ[18] /[19] gzhan du[20] na[21] nɨ ma yin te

---

[1]x has the quote in black ink.

[2]z *dpes*; xy *gyɨ dpes*; CDGNP *gyi dpes*.

[3]xy *nɨ*.

[4]x *bskal*.

[5]x adds /.

[6]x *rgyu'i*.

[7]x *ba'i*.

[8]G *phyiro*.

[9]z *mye 'ɨ*; xy *mye'ɨ* (x uses black ink); CDGNP *me'i*.

[10]zyCDGNP *dpes*; x *dngos po*.

[11]xy *nɨ*.

[12]xCDGNP *bar*.

[13]C *ngos*.

[14]xy *stond*.

[15]CDGNP *to*.

[16]xyCDGNP //.

[17]zy *rkyend*; x *rkyen*; CDGNP *rkyen de*.

[18]x *gyi*.

[19]zy /; x //; CDGNP omit.

[20]x omits *du*.

[21]CDGNP omit *na*.

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/[1] dus nges pa myed par bstan[2] pa'o //

de dag thams chad[3] kyɨs[4] nɨ 'dɨ[5] skad du[6] sa bon rnam par shes pa[7] las du mas mngon bar[8] 'dus byas pa /[9] byed pa myed pa /[10] bdag myed pa' /[11] rtag du[12] gnas mod gyi[13] /[14] las gang dang gang gɨ bag chags sad par byed pa /[15] lhan chig[16] byed pa'ɨ rgyu gnas par gyurd pa[17] de na[18] de'i bag <y 51b>

---

[1]x *//.*

[2]xy *bstand.*

[3]x *cad.*

[4]x *kyis.*

[5]x *'di.*

[6]x adds */*; G *skadu.*

[7]xy add */.*

[8]DGNP *par.*

[9]xCDGNP omit */.*

[10]CDGNP omit */.*

[11]z *pa' /*; xy *pa /*; CDGNP pa.

[12]CDGNP *tu.*

[13]z *gyi*; xCDGNP *kyi*; y *kyɨ.*

[14]xP *//.*

[15]CDGNP omit */.*

[16]z *chig*; x *gchig* with the first *ga* below the line; y *cɨg*; CDGNP *cig.*

[17]x *//.*

[18]CDGNP *ni.*

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chags sad par byed pa /[1] las de dang de'ɨ rnam par smyin[2] pa mngon bar[3] 'grub bo // de'ɨ phyir bdag po las stsogs[4] pa myed du zin kyang /[5] rɨng[6] ba dang /[7] nye ba las stsogs[8] pa'ɨ[9] las tha dad par rung ste /[10] de nyes[11] myed do[12] zhes bstan[13] par 'gyur ro[14] /// ///[15]

[ldog pa]

rnam pa[16] lngar blta'[17] //[18] zhes bya ba las stsogs[19]

---

[1]CDGNP omit /.

[2]z *smyin*; x *smyind*; y *smyɨnd*.

[3]CDGNP *par*.

[4]x *lastsogs*.

[5]zyCDGN /; x //; P omits.

[6]x *ring*.

[7]xCDGNP omit /.

[8]x *la stsogs*.

[9]zy *pa'ɨ*; xCDGP *pa'i*; N *ba'i*.

[10]CD omit /.

[11]xyCDGNP add *pa*.

[12]N *medo*.

[13]xy *bstand*.

[14]GN *'gyuro*.

[15]z */// ///*; x *// (flower) //*; y */ (flower) /*; CDGNP *//*.

[16]x *pa* below the line.

[17]yCDGNP *blta*.

[18]xCDGNP omit *//*.

[19]x *la stsogs*.

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pas[1] nɨ 'dɨ[2]r ldog pa'ɨ sgo nas[3] rtag pa las stsogs[4] par[5] lta ba seld[6] tho[7] //[8] **<x ends>**

skye ba dang 'chɨ ba'ɨ srid pa nɨ rab du[9] tha dad pas myɨ rtag pa nyid do //

sgyu ma skye ba ltar kun rdzob du[10] 'chɨ ba'i srid[11] pa 'gag[12] pa dang /[13] dus mnyam du rab du[14] ma chod par skye ba'ɨ srɨd pa mngon bar[15] 'grub ste /[16] chad pa ma yin no[17] /[18] de yang srang mda'ɨ dper[19] ston[20] te //[21] srang mda'ɨ[22] thog <P

---

[1]G *pa*.

[2]x *'dir*.

[3]x adds */*.

[4]x *la stsogs*.

[5]GNP *pa*.

[6]x *stseld*.

[7]xyCDGNP *to*.

[8]x */// (squiggle) ///*.

[9]CDGNP *tu*.

[10]CDGNP *tu*.

[11]y *srid*. y usually has the reverse *gi gu*.

[12]CDGNP *'gags*.

[13]y omits */*.

[14]z *rab du*; y *bar du*; CD *bar*; GNP omit.

[15]zy *mngon bar* (y adds a second *mngon bar* and crossed it out); CDGNP *mngon par*.

[16]yCDGNP omit */*.

[17]G *yino*.

[18]yCDGNP *//*.

[19]z *dper* (in the example); yGNP *dpes* (by the example);

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194a> ma[1] gcɨg dma'[2] ba'i dus na /[3] gchɨg[4] mtho bar 'gyur ba /[5] de bzhin du rgyu 'jig pa'ɨ dus nyid na[6] 'bras bu 'byung bas <G 237a>[7] chad par myɨ 'gyur ro //

srang mda''i[8] dpe[9] 'dɨ yang kun rdzob du[10] rgyu dang 'bras bu'ɨ dngos po la chad par lta ba yongsu[11] spang[12] ba'ɨ phyir bstan gyɨ /[13] don dam par nɨ ma yin no[14] /[15] <y 52a> don

---

CD *dpe* (the example).

[20]y *stond.*

[21]CDGNP omit the second /.

[22]y *mda'.*

[1]zyCD *thog ma* (start); GNP *mtho dman* (height).

[2]z *dma'ɨ* with the *gi gu* crossed out.

[3]CDGNP omit /.

[4]y *gcɨg.*

[5]yCDGNP omit /.

[6]CDGNP add /.

[7]G has <G 237a> twice: once as the bottom column of page 118 and again as the top column of page 120. <G 238a> is missing. The bottom column on page 119 is <G 238b>; <G 237b> is the top column of page 121.

[8]z *dmda''i* (*da* is crossed out, *da'* is below the line); y *mda'ɨ*; CDGNP *mda'i.*

[9]y *dpe'.*

[10]CDGNP *tu.*

[11]yCDP *yongs su.*

[12]CD *spangs.*

[13]P omits /.

[14]N *yino.*

[15]yCDGNP //.

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dam par[1] na[2] phyɨr[3] rol gyɨ don gyɨ gzugs[4] srang[5] myɨ grub[6] pa'ɨ phyir te / rnam par shes pa la snang ba'ɨ gzugs bden ba[7] ma yin ba[8] dang / rnam par shes pa lus myed pa'i phyir <N 190a> mthon[9] dman myɨ 'grub pa'ɨ phyir ro[10] //[11] don dam pa[12] bsam ba[13] la ni[14] kun rdzob gyi[15] <z 20> dngos po'ɨ dpes bstan du myɨ rung[16] ste /[17] de myɨ 'grub pa'ɨ phyir ro[18] // de lta bas[19] na rgyu dang 'bras bu[20] dngos po ji ltar snang ba bzhin

---

[1]GNP omit *par*.

[2]CDGNP *ni*.

[3]z *phyɨr*; y *phyɨ*; CDGNP *phyi*.

[4]G *gzugs* has *sa* subscribed and abbreviated.

[5]CDGNP add *mda'*.

[6]yCDGNP *'grub*.

[7]CDGNP *pa*.

[8]CDGNP *pa*.

[9]CDGNP *mtho*.

[10]GN *phyiro*.

[11]N omits the second */*.

[12]CDGNP *par*.

[13]CDGP *pa*.

[14]CDGNP add */*.

[15]y *kyɨ*.

[16]CDGNP *'dra*.

[17]CDGNP omit */*.

[18]GN *phyiro*.

[19]CDGNP omit *bas*.

[20]z *bu*; y *bu'ɨ*; CDGNP *bu'i*.

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no[1] //

myɨ 'dra ba nas[2] /[3] zhes[4] bya ba nɨ myi[5] las[6] stsogs pa'ɨ ris 'thun ba[7] nas /[8] lha las stsogs pa'ɨ ris 'thun bar[9] skye ba'o[10] //

las chung ngu byas pa las //[11] zhes[12] bya ba nɨ nyon mongs pa dang /[13] dad[14] pa drag pos skad cɨg byas kyang myɨ dge ba <D 162a> las stsogs pa'i lam[15] gyɨ[16] mnar myed pa las stsogs par dus ring por myɨ 'dod pa dang /[17] <C 162a> 'dod pa'ɨ rnam par smyin[18] pa mngon bar[19] 'grub pa'ɨ phyir ro[20] /[21]

---

[1]GN *bzhino*.

[2]zy *'dra' ba nas*; CDGNP *'dra bas na*.

[3]z /; y //; CDGNP omit.

[4]y *shes*.

[5]y *myi*.

[6]C *la* is unclear.

[7]zy *'thun ba*; CDGNP *mthun pa*.

[8]CDGNP omit /.

[9]zy *'thun bar*; CDGNP *mthun par*.

[10]zy *skye ba'o*; CDGNP *skye'o*.

[11]CDGNP omit //.

[12]y *shes*.

[13]CDGNP add /.

[14]P *ngad*.

[15]yCDGNP *las*. z is in error.

[16]z *gyɨ*; y *kyɨs*; CDGNP *kyi*.

[17]C omits /.

[18]y *smyɨnd*.

[19]CDGNP *par*.

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jɨ ltar myong bar 'gyur ba[1] las //[2] shes[3] bya ba nɨ bde ba las stsogs pa myong bar 'gyur ba ste[4] / las cɨ 'dra[5] ba de 'dra ba[6] nyid gyɨ[7] 'bras bu 'byung bar stond te //[8] <y 52b> sdug bsngal ba dang /[9] yid myɨ bde ba dang /[10] ldan yang /[11] tshangs par spyod pa las stsogs pa[12] dge ba'ɨ las[13] 'dod pa'i rnam par smind pa 'grub la / bde ba dang /[14] yid bde ba dang ldan yang tshangs par myɨ spyod pa[15] las stsogs pa /[16] myɨ dge ba'i las las myi 'dod pa'i rnam par smind pa /[17] mngon

---

[20]N *phyiro.*

[21]yCDGNP *//.*

[1]z *ba*; y *ba'ɨ*; CDGNP *ba'i.*

[2]CDGNP omit *//.*

[3]CDGNP *zhes.*

[4]P *sta.*

[5]y *'dra'.*

[6]CDGNP omit *de 'dra ba.*

[7]z *gyɨ*; y *kyɨ*; CDGNP *kyi.*

[8]CDGNP omit the second /.

[9]CDGNP omit /.

[10]yCDGNP omit /.

[11]CDGNP omit /.

[12]CDGNP add *la.*

[13]yCDGNP add *las.* z is in error by omitting *las.*

[14]CDGNP add /.

[15]N *ba.*

[16]yCDGNP omit /.

[17]yCDGNP omit /.

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bar[1] <G 237b> 'grub pa'i phyir ro[2] // <P 194b> de bas na nus pa nges pa'i phyɨr ji[3] ltar myong bar 'gyur[4] ba'i las nyid kyis /[5] de ltar 'bras bu myong bar 'gyur te /[6] 'gal ba myed do[7] //

de la[8] dgongs nas[9] bcom[10] ldan 'da's kyis mdo sde gzhan las /[11]

> gang dag 'di skad ces /[12] skyes bu gang zag 'dɨ ji lta[13] ji lta bur[14] las byed cing stsogs[15] pa de lta de[16]

---

[1]CDGNP *par* (G *ra* is below the line).

[2]N *phyiro.*

[3]zCD *ji*; y *jɨ*; GNP *ci.*

[4]CDGNP omit *bar 'gyur.*

[5]CDGNP omit /.

[6]y omits /.

[7]G *medo.*

[8]yCDGNP *las.*

[9]y adds /.

[10]y *bcoṃ.*

[11]CDGNP omit /.

[12]yCDGNP omit /.

[13]G *ltar* with the *ra* crossed out.

[14]zGP *ji lta ji lta bur*; y *jɨ lta jɨ lta bur*; CD *ji lta bu*; N *ji lta [j]i [l]ta bur* (the *ja* and *la* are not clear).

[15]GNP *sogs.*

[16]N *da.*

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lta bur rnam par smyin[1] pa[2] myong bar 'gyur ro zhes zer[3] na //[4] de lta na ni tshangs par spyod pa'ɨ gnas myed par 'gyur /[5] te[6] yang dag par sdug bsngal zad cɨng sdug bsngal mthar bya ba'ɨ skabs myɨ snang ngo[7] //

gang dag 'dɨ skad ces skyes bu gang zag 'dɨ ji ltar myong bar 'gyur ba'ɨ las byed cing stsogs[8] pa de ltar myong bar 'gyur <y 53a> ba'ɨ rnam par smyin[9] pa'[10] 'dɨs[11] 'byung[12] <N 190b> bar 'gyur ro[13] zhes[14] zer na /[15] de lta na nɨ tshangs par[16] spyod[17] pa'i gnas kyang yod la /[18] yang dag par sdug bsngal zad par 'gyur ba'ɨ skabs kyang

---

[1]y *smyɨnd.*

[2]CDGNP add *so sor.*

[3]CDGNP omit *bar 'gyur ro zhes zer.*

[4]zy *//*; CDGNP *ni.*

[5]yCDGNP omit */.*

[6]yGNP add */.*

[7]G *snango.*

[8]GNP *sogs.*

[9]y *smyɨnd.*

[10]yCDGNP *pa.*

[11]P *'dir.*

[12]yCDGNP *myong.* z *'byung* is less likely than *myong.*

[13]G *'gyuro.*

[14]G *zhes* has *sa* subscribed and abbreviated (end of line).

[15]CDGNP omit */.*

[16]N *bar.*

[17]C *spyad.*

[18]CDGNP omit */.*

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snang ngo

zhes gsungs te //[1] de yang las dang 'bras bu la bskurd[2] te / log par lta ba bstsal[3] bar[4] bya ba'ɨ phyir gsungs so[5] // //[6]

[1.7. dgos pa]

gang la la zhig gɨs /[7] zhes bya ba las stsogs pas nɨ mdo sde 'ɨ[8] dgos[9] pa[10] stond to //

rtag par rgyun du[11] /[12] zhes bya ba nɨ dus thams chad dang rgyun myɨ 'chad par mthong ba'o //

srog myed pa /[13] las stsogs pa[14] ni sngar bshad pa bzhin no //

myed pa'[15] /[16] zhes bya ba nɨ[17] rmyi[18] lam bzhin du

---

[1]CDGNP omit the second /.

[2]z *bskurd*; y *bskur*; CDGNP *skur*.

[3]z *bstsal*; y *bstsald*; CDGNP *bsal*.

[4]y *bar* does not have a clear *ba*.

[5]G *gsungso*.

[6]z // //; y /// (big flower) ///; CDGNP //.

[7]z /; y //; CDGNP omit.

[8]z *sde 'ɨ*; y *sde'ɨ*; CDGNP *sde'i*.

[9]CDGNP *dgongs*. This variant is discussed in the introduction.

[10]N *ba*.

[11]N *tu*.

[12]CDGNP omit /.

[13]yCDGNP omit /.

[14]CDGNP *pas*. The instrumental is not needed.

[15]CDGNP *pa*.

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brdzun ba'ɨ[1] phyir[2] ro //

gsog /[3] ces bya ba nɨ nyam chung ba ste / sgyu ma ltar brtags[4] pa'i khur myɨ bzod pa'ɨ[5] phyir ro[6] //

gsob[7] ces bya ba ni smyig[8] rgyu bzhin du sred[9] pa'i[10] yul <G 238a>[11] dngos po myed <z 21> pa'ɨ phyir[12] ro //

snying po myed pa /[13] zhes bya ba ni chu skyes kyi sdong por[14] <D 162b> ltar khong[15] na snying por <C 162b> gyurd

---

[16]CDGNP omit /.

[17]zy *nɨ*; CD *ni*; GNP omit.

[18]y *rmyi*.

[1]CDGNP *pa'i*.

[2]y *phyir*.

[3]yCDGNP omit /.

[4]yCDGNP *brtag*.

[5]N *ba'i*.

[6]zyCDGP *phyir ro*; N *phyiro*.

[7]y adds /.

[8]y *smyig*. y usually has the reverse *gi gu*.

[9]CDGNP *srid*.

[10]N *ba'i*.

[11]<G 238a> is missing.

[12]y *phyir*.

[13]CDNP omit /.

[14]yCDNP *po*.

[15]z *khong* has *nga* below the line.

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pa'i[1] rdzas myed pa'ɨ phyir[2] ro //

nad /[3] ces bya ba ni chung[4] <y 53b> zad tsam du bde ba myong yang[5] 'gyur <P 195a> ba'i sdug bsngal nyid kyis sdug bsngal ba'ɨ phyir ro[6] //

'bras //[7] shes[8] bya ba nɨ sdug bsngal gyi sdug bsngal nyid kyis 'bras ltar gnod pa'ɨ phyir[9] ro //

zug rngu //[10] zhes bya ba nɨ dus thams chad[11] du 'du byed kyɨ[12] sdug bsngal nyid[13] dang /[14] ldan bas[15] /[16] 'phags pa rnams kyɨs myi 'dod pa'ɨ phyir ro[17] //

sdig pa'[18] //[19] zhes bya ba nɨ sdig par gyurd pas[20] spang

---

[1]NP *ba'i*.

[2]y *phyir*.

[3]CDNP omit /.

[4]yCDNP *cung*.

[5]CDNP *bar*. The *yang* (even though) makes the meaning much clearer than does *bar* (while).

[6]zyCDP *phyir ro*; N *phyiro*.

[7]z *//*; y */*; CDNP omit.

[8]CDNP *zhes*.

[9]y *phyir*.

[10]z *//*; y */*; CDNP omit.

[11]y *cad*.

[12]z *kyɨ*; y *gyi*; CDNP *kyi*.

[13]y *nyid*.

[14]yCDNP omit /.

[15]CDP *pas*.

[16]CDNP omit /.

[17]zyCDP *phyir ro*; N *phyiro*.

[18]CDNP *pa*.

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bar bya ba'ɨ phyir ro[1] //

. **myi rtag pa'**[2] //[3] zhes bya ba nɨ 'byung ba dang 'jig pa'ɨ chos can gyɨ phyir ro[4] //

sdug bsngal ba //[5] zhes bya ba nɨ myi 'thun ba'ɨ[6] phyir ro //

stong ba[7] //[8] zhes bya ba nɨ bdag gɨ[9] byin[10] kyɨs[11] ma brlabs pa'ɨ phyir ro[12] //

bdag myed par[13] //[14] zhes bya ba nɨ bdag nyɨd kyɨs bdag ma yin ba'ɨ phyir ro //

ci[15] **bdag 'da's**[16] **pa'i dus na byung ba zhig gam / 'on te**

---

[19]z //; y /; CDNP omit.

[20]NP *bas*.

[1]N *phyiro*.

[2]CDNP *pa*.

[3]CDNP omit //.

[4]N *phyiro*.

[5]CDNP omit //.

[6]zy *'thun ba'ɨ*; CDP *mthun pa'i*; N *mthun ba'i*.

[7]z *ba*; y *pa'*; CDNP *pa*.

[8]yCDNP omit //.

[9]z *gɨ*; y *gɨs*; CDNP *gis*. I prefer the instrumental.

[10]y *byɨnd*.

[11]CDNP *gyis*.

[12]N *phyiro*.

[13]CDNP *pa*.

[14]z //; y /; CDNP omit.

[15]y *jɨ*.

[16]y *'das*.

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ma byung ba zhig //[1] ces bya ba nɨ bdag yod par[2] rmongs pa[3] ma yin ba[4] ste / bdag las stsogs par 'gyur ba gang **<N 191a>** yang myed pa dang / sngon yang rkyen 'dɨ dang[5] 'thun bar[6] zad pa'ɨ phyir ro //

jɨr[7] **gyurd pa**[8] **zhig**[9] //[10] ces[11] bya ba nɨ lha dang myɨr <y ends> ro //

jɨ lta bur gyurd pa zhig /[12] ces bya ba nɨ bde ba dang sdug bsngal ba dang / tshe ring ba dang /[13] tshe thung ba dang / myɨng cɨ zhes bya ba dang / rus jɨr[14] 'gyur[15] ba[16] dang / kha dog jɨ lta bu dang /[17] gang du gnas par gyurd pa **<G 238b>**

---

[1]CDNP omit *//*.

[2]N *bar*.

[3]N *ba*.

[4]CDP *pa*.

[5]N *dar*.

[6]zy *'thun bar*; CDNP *mthun par*.

[7]CDNP *cir*.

[8]NP omit *pa*.

[9]z *zhig*; y *zhɨg*; CDNP *cig*.

[10]z *//*; y */*; CDNP omit.

[11]CDNP add *zhes*.

[12]CDNP omit */*.

[13]P omits */*.

[14]CDNP *cir*.

[15]CDNP *gyur*.

[16]CD *pa*.

[17]C omits */*.

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las stsogs pa bdag gɨ gnas gyɨ[1] bye brag la rmongs pa myed pa[2] ste / de bzhin du phyi ma'ɨ mtha' dang /[3] yang sbyar ro[4] // rgyu ma tshang ba myed pa las de ltar 'bras bu'ɨ rnam par[5] skye ba dang /[6] myi 'gal bas dbus[7] mtha' bstan to //

'dɨ ji zhig[8] //[9] ces[10] bya ba nɨ bdag gam bdag[11] ma yin bar ro[12] //

'dɨ ji lta bu zhig /[13] ces bya ba ni bdag de jɨ gzugs can nas[14] /[15] gzugs myed pa zhɨg[16] snyam ba'o[17] //

jɨ[18] zhig yod //[19] ces bya ba nɨ legs par[20] byed pa'ɨ

---

[1]CDGNP *kyi*.

[2]N *ba*.

[3]CDGNP omit /.

[4]Z *sbyor ro* (the first *na ro* has been crossed out); CDGP *sbyar ro*; N *sbyaro*.

[5]CDGNP *pa*.

[6]CDP omit /.

[7]CDGNP add *kyi*.

[8]Z *ji zhig*; CDGNP *ci*.

[9]CDGNP omit //.

[10]CDGNP *zhes*.

[11]CDGNP add *gi*. The reading with the *gi*, *bdag gi* (mine), is likely a mistake. Ṭ has the same comment without the *gi*.

[12]Z *bar ro*; CDGP *par ro*; N *paro*.

[13]CDGNP omit /.

[14]CDGNP *nam*. Z *nas* (from) is a mistake.

[15]CDGNP omit /.

[16]CDGNP *cig*.

[17]CDGNP *pa'o*.

[18]CDGNP *ci*.

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lam[1] byed <P 195b> pa[2] 'am / 'on te nyes par byed pa'i las byed pa[3] zhes bya ba las stsogs pa'o //

jɨr[4] **'gyur** //[5] zhes[6] bya ba nɨ tshe 'dɨ nas bdag tshe phyɨ ma la jɨr[7] 'gyur /[8] ji[9] legs par byed pa'ɨ las byed par 'gyur ram / nyes par byed[10] par 'gyur zhes bya ba las stsogs par dus gsum du yang bdag gɨ[11] yul dang / gzhan gyi yul la rmongs <D 163a> par[12] myɨ 'gyur ba'o //

thams chad kyang <C 163a> bdag myed pa dang /[13] rten cɨng 'brel par[14] 'byung ba dang /[15] 'thun ba'ar[16] bstan pa'ɨ phyir

---

[19]CDGNP omit //.

[20]N *bar*.

[1]CDGNP *las*. z *lam* (path) is a mistake.

[2]N *ba*.

[3]z *pa*; CDGNP *par 'gyur*.

[4]CDGNP *cir*.

[5]CDGNP omit //.

[6]GNP *ces*.

[7]CDGNP *cir*.

[8]P omits /.

[9]CDGNP *ci*.

[10]CDGNP add *pa'i las byed*.

[11]z *gɨ*; CD *gi*; GNP *gis*. GNP's instrumental is a mistake.

[12]C *bar*.

[13]CDGP omit /.

[14]D *bar*.

[15]CDGNP omit /.

[16]z *'thun ba'ar*; CDGNP *mthun par*.

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//[1] sems can 'dɨ dag gang nas 'ongs //[2] shes[3] bya ba las stsogs pa[4] gsungs te /[5] brda phrad par sla bas ma bshad do[6] //

dge sbyong //[7] thams chad nɨ rab du[8] 'byung[9] ba'o //

bram ze[10] /[11] nɨ khyim pa ste / rɨgs kyɨ bye brag ste /[12] 'jig rten na grags pa'o[13] //

lta bar[14] song ba //[15] zhes bya ba nɨ lta ba'ɨ rnam pa'o //

tha dad pa'[16] //[17] zhes bya ba nɨ so so ba'o[18] // <N 191b>

---

[1]CDGNP omit the second /.

[2]CDGNP omit //.

[3]Z *shes*; CD *zhes*; GNP *ces*.

[4]N *ba*.

[5]CDGNP omit /.

[6]N *bshado*.

[7]CDGNP omit //.

[8]CDGNP *tu*.

[9]CDGNP *byung*.

[10]Z *zer* with *ra* crossed out.

[11]CDGNP omit /.

[12]Z *ste /*; CDGNP *tu* (as).

[13]N *ba'o*.

[14]Z *bar* has *ra* below the line.

[15]CDGNP omit //.

[16]CDGNP *pa*.

[17]CDGNP omit //.

[18]GNP *pa'o*.

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bdag du[1] **smra ba dang ldan ba**[2] //[3] zhes bya ba nɨ /[4] bdag phung po las gzhȧn nam / gzhan ma yin zhes <G 239a> bya ba las stsogs pa'ɨ rtog pa[5] dang /[6] <z 22> ldan ba[7] dag ste / bdag nɨ ngar shes pa'ɨ yul yin bas /[8] de'ɨ dbang gis dge sbyong[9] dang bram ze[10] dag phan mtshun[11] 'gyed do //

'tsho bas na[12] **srog go** //[13]

yang dang yang 'gro ba rnams su[14] len pas na //[15] **gang zag go** //[16]

---

[1]CDGNP *tu*.

[2]CDGNP *pa*.

[3]CDGNP omit //.

[4]CDGNP omit /.

[5]N *ba*.

[6]CDGNP omit /.

[7]CDGNP *pa*.

[8]z *bas* /; CDGNP *pas*.

[9]CDGNP *slong*.

[10]G *zer*.

[11]CDGNP *tshun*.

[12]CD *ni*.

[13]GN omit the first /.

[14]GN *rnamsu*.

[15]CDGNP omit //.

[16]GN omit the first /.

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dge mtshan dang ldan ba[1] //[2] zhes bya ba nɨ lde'u[3] dang / gtam rgyud dang /[4] sngon byung ba dang / glu bro las stsogs pas[5] bdag dga' bar[6] 'gyur bar grag ces mngon bar[7] zhend pa'ɨ phyir ro[8] //

bkra shis su[9] **smra ba dang ldan ba**[10] //[11] nɨ rtswa dur[12] ba dang[13] 'gɨ'u wang[14] las stsogs pa bstend pa dang / zho dang / men thog[15] dang / bum pa gang ba[16] dang / nya dang /[17] bram ze dang / khyu mchog las stsogs pa mthong ba dang / skar ma dang / yud tsam dang / tshes grangs dang / **<P 196a>** sbyor[18]

---

[1]zP *ba*; CD omit; GN *pa*.

[2]CDGNP omit *//*.

[3]z *lde'u* (riddle); CDGNP *de lta bu* (like that).

[4]C omits */*.

[5]N *bas*.

[6]G *bar* has *ra* below the line.

[7]CDGNP *par*.

[8]N *phyiro*.

[9]GN *shisu*.

[10]CDGP *pa*.

[11]CDGNP omit *//*.

[12]D *dūr*.

[13]CDGNP add */*.

[14]z *'gɨ'u wang*; CD *gi wang*; GNP *'gi'u waṃ*.

[15]z *men thog*; CDGNP *me tog*.

[16]C *ba* is unclear.

[17]CDGNP omit */*.

[18]DGNP add *ba*.

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ba'ɨ[1] bye brag gɨs bdag rnam par dag[2] par 'gyur 'o[3] // zhes nga rgyal byed pa ste / de dag lam ma yɨn ba[4] la /[5] lam du mngon bar[6] zhend pa'ɨ phyir[7] //[8] tshul khrims dang /[9] brtul[10] zhugs[11] mchog du[12] 'dzin pa'ɨ lta ba ste / bdag du[13] 'dzin pa nɨ rtsa ba'o //

lhag par g.yo ba dang bral bar g.yo ba //[14] zhes bya ba[15] nɨ[16] sems rgyas pa dang zhum bar[17] gyurd pa ste / de dag nɨ lta bar song ba'ɨ bye brag go //[18]

spangs par 'gyur[19] //[20] zhes[21] bya ba nɨ kun du[22] myɨ

---

[1]P *pa'i*.

[2]P *ngag*.

[3]z *'gyur 'o*; CD *'gyur ro*; GN *'gyuro*; P *'gyur ro //*.

[4]CDGNP *pa*.

[5]CDGNP omit /.

[6]CDGP *par*.

[7]z *ro* is crossed out.

[8]z *//*; DGN */*; CP omit.

[9]CDGNP omit /.

[10]P *brdul*.

[11]C *dang brtul zhugs* is smudged and unclear.

[12]CDGNP *tu*.

[13]CDGNP *tu*.

[14]CDGNP omit //.

[15]C omits *ba*.

[16]CDGNP add /.

[17]CDGNP *par*.

[18]CGN omit the first /.

[19]CDGNP *gyur*. z *'gyur* agrees with the sūtra.

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'byung ba'ɨ phyir ro //

yongs su[1] shes nas //[2] shes[3] bya ba nɨ bdag las stsogs par nor pa'ɨ[4] yul bden ba[5] ma yin bar[6] shes pa'o //

rtsa ba'[7] nas bcad de[8] //[9] zhes bya ba nɨ 'phags pa'ɨ[10] shes rab[11] kyɨs bdag chag[12] de gtand nas bstsal pa'ɨ[13] <G 239b> phyir ro //

myi snang bar gyurd //[14] ces bya ba nɨ res 'ga' yang sems la snang <D 163b> bar myɨ 'gyur ba'ɨ phyir ro[15] //

phyɨs //[16] shes[17] bya ba nɨ tshe <C 163b> rabs gzhan na

---

[20]CDGNP omit *//*.

[21]CDGNP *ces*.

[22]CDGNP *tu*.

[1]GN *yongsu*.

[2]CDGNP omit *//*.

[3]CDGNP *zhes*.

[4]Z *pa'ɨ*; CP *ba'i*; DGN *pa'i*.

[5]CDGNP *pa*.

[6]CDGNP *bar*.

[7]CDGNP *ba*.

[8]P *te*.

[9]Z *//*; CD omit; GNP */*.

[10]N *ba'i*.

[11]G omits *rab*.

[12]Z *bdag chag* (us); CDGNP *bag chags* (trace).

[13]Z *bstsal pa'ɨ*; CDGNP *bsal ba'i*.

[14]CDGNP omit *//*.

[15]G *phyiro*.

[16]CDGNP omit *//*.

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'o[1] //

myɨ skye myɨ 'gag pa'ɨ[2] chos can du 'gyur ro[3] //[4] zhes bya ba nɨ[5] **<N 192a>**[6] rtsa ba nas bcad pa'ɨ phyir te /[7] skye ba myed na 'gag[8] myɨ srɨd pa'ɨ[9] phyir ro[10] //

de dag gɨs bdag du[11] lta ba spangs pa'ɨ phyir /[12] de'ɨ rtsa ba nyon mongs pa'ɨ[13] dra ba[14] thams chad bstsald[15] nas //[16] sgrib pa spangs pa de'ɨ 'bras bu nye bar bstand to // myɨ gnas pa'ɨ mya ngan pa'ɨ[17] 'da's pa'ɨ lam la 'jug pa[18] yang

---

[17]CDGNP *zhes*.

[1]Z *na 'o*; CDGNP *pa'o*.

[2]N *ba'i*.

[3]GN *'gyuro*.

[4]CDGNP omit *//*.

[5]CD add */*.

[6]CDGNP add *rtsa ba ni* (the root).

[7]CDGNP omit */*.

[8]CDGNP add *pa*.

[9]N *ba'i*.

[10]N *phyiro*.

[11]CDGNP *tu*.

[12]CDGNP omit */*.

[13]CDGNP *pa*.

[14]CDGNP omit *dra ba*.

[15]CDGNP *bsal*.

[16]CDGNP omit *//*.

[17]CDGNP *las*. Normally this phrase has *las*, not *pa'i*.

[18]G *pa'* with the *'a chung* crossed out; CDGNP add *de*.

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de'ɨ 'bras bu ste //[1] bla na myed pa yang dag par rdzogs pa'ɨ byang cub du[2] lung stond //[3] ces bya bas /[4] ston te / lam de la gnas pa'[5] nyid la lung stond pa'ɨ phyir ro[6] //

de skad ces smras nas //[7] shes[8] bya ba nɨ yang dag par sdug[9] par byed pas /[10] tshɨg de bzlas[11] pas yid brtan du rung ba'ɨ[12] lung nyid du ston to //

'phags pa sha ri 'i bu[13] las stsogs pa rjes su[14] yid[15] rang bas nɨ <P 196b> 'jig rten ma lus pas[16] /[17] 'dɨ yongs su[18] gzung bar bstan to //

---

[1]CDGNP omit the second /.

[2]CDGNP *tu*.

[3]CDGNP omit //.

[4]CDGNP omit /.

[5]CDGNP *pa*.

[6]GN *phyiro*.

[7]CDGNP omit //.

[8]CDGNP *zhes*.

[9]CDGNP *sdud*.

[10]CDGNP omit /.

[11]zGNP *bzlas*; C *'des*; D *'das*.

[12]G *pa'i*.

[13]z *sha ri 'i bu*; CDGP *shā ri'i bu*; N *shā ra'i bu*.

[14]N *rjesu*.

[15]CDGNP *yi*.

[16]C *bas*.

[17]CDGNP omit /.

[18]GN *yongsu*.

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bdag gɨs mdo sde 'di'i[1] <z 23> don //[2]
jɨ[3] nus 'dɨ[4] 'drar[5] rgyas bshad pa[6] yi[7] //[8]
bsod nams gyis[9] nɨ skye bo kun //[10]
chos don zab mo rtogs 'jug shɨg[11] //[12]

'phags pa sa[13] lu ljang pa'ɨ[14] mdo sde[15] rgya cher 'greld pa ////[16] slob dpon ka[17] ma la shɨ[18] las mdzad pa rdzogs soha[19] //[20]

---

[1]z *'di'i*; CDGNP *'di yi*.

[2]P omits the second /.

[3]CDGNP *ci*.

[4]CDGNP *ci*.

[5]CDGNP *'dra*.

[6]P *ba*.

[7]CDGNP omit *yi*. The *yi* is not needed and spoils the number of syllables per line.

[8]P omits the second /.

[9]CDGNP *kyis*.

[10]P omits //.

[11]CDGNP *shog* (the optative). z has the imperative, which must be a mistake.

[12]CDGNP omit the first /.

[13]CDGNP *sā*.

[14]P *ba'i*.

[15]GNP *sde'i*.

[16]z ////; CD omit; GNP /.

[17]N *ga*.

[18]z shɨ; C *shi*; DGNP *shī*.

[19]CDGNP *so*.

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// rgya gar gyɨ mkhan po su ren dra bo de dang // zhu chen gyɨ lo tsa pa ban de ye shes sdes bsgyurd cɨng zhus te // gtan la phab pa' //[1]

[20]G // // //.

[1]CDGNP omit this *'gyur byang* (tranlators' colophon).

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Chapter 9

The *Śālistambaka-kārikā*

Transcription

and

Variorum

of the

Tibetan Translation

Including Quotations from the

Śālistambaka-ṭīkā[1]

---

[1]The letter codes for the editions of the ŚK are:

C = Co-ne					
D = Derge (sDe-dge) 3985					
Derge (sDe-dge) 4552 (Not Available)					
G = Golden MS	*dko[n mch]og rjes dran*	NA	*ngi*	26a1-29b3
N1 = Narthang	*mdo*	NA	*gi*	203a7-206a5
N2 = Narthang	*mdo*	4274	*ngi*	20a5-22b7
P1 = Peking	*byang chub lam sgron*	5466	*gi*	213a1-216a7
P2 = Peking	*dko[n mch]og rjes dran*	5485	*ngi*	22a3-25a6
T = Tawang (rTa-dbang)				

The transcribed text is D (= Derge 3985).

Abbreviations used with letter codes in the variorum of the ŚK are:

K = all editions (CD,GN2P2,N1P1,T) of the ŚK
Ṭ = *Śālistambaka-ṭīkā* (all editions)
Ṭ- = the specified edition(s) (C, D, G, N, or P) of the Ṭ (for example, Ṭ-D = the Derge edition of the Ṭ)

The use of the *shad* by all the editions of the Ṭ is not recorded in the variorum edition. The variorum edition of the Ṭ must be consulted for such information.

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//[1] rgya gar skad du /

ārya shā li stamba[2] ka[3] kā ri kā[4] /

bod skad du /

'phags pa sā[5] lu ljang[6] pa'i tshig le'ur[7] byas pa /

'phags pa 'jam dpal la phyag 'tshal lo[8] //[9]

yon tan mtha' yas **<C 18b>** bsam mi khyab //[10]

---

[1]N2T omit the double *shad*.
At the beginning of the text, GN2P1P2 add:

G: *// 'phags pa sā lu ljang pa'i mdo tshig le'ur byas pa 'phags pa klu sgrub kyi mdzad pa bzhugs //* .

N2: *// 'phags pa sā lu ljang pa'i mdo tshig le'ur byas pa 'phags pa klu sgrub kyi bzhugs /.*

P1: *// 'phags pa sā lu ljang pa'i mdo tshig le'ur byas pa 'phags pa bzhugs //.*

P2: *// 'phags pa sā lu ljang pa'i mdo tshig le'ur byas pa 'phags pa klu sgrub kyis mdzad pa bzhugs // //.*

This is all G has on folio 26a; the actual text starts on 26b.

[2]CDGN2P2 *stambha*; N1 *sāmbha*; P1 *sambha*; T *stam ba*. See ŚS and the variant readings of CJN for a false reconstruction of the Sanskrit title similar to that of N1P1.

[3]T *kā*. Scribal error.

[4]T *ka*. Scribal error.

[5]GN2P2T *sa*. Variant spelling.

[6]G *ljangs*. Scribal error.

[7]G *le'u* (chapter). Scribal error.

[8]N2 *'tshalo*.

[9]This line is the *mchod-brjod*, "salutation." Hereon, the variant readings from Ṭ will be included in the notes.

[10]CDGN1N2P1T generally have a double *shad* after each line

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rdzogs pa'i sangs <N1 203b> rgyas thugs rje'i bdag /[1]
rab btud[2] sā[3] lu ljang pa[4] yi //[5]
tshig le'ur byas[6] pa bshad par bya[7] // [1][8]

thub pa rgyal po'i[9] khab kyi ni //[10]
bya rgod ces pa'i[11] ri bo la //
dge slong mang[12] dang byang chub sems //
tshogs dang yang dag[13] thabs cig[14] bzhugs // [2]

---

of verse; P2 has a single *shad* after each line but a double *shad* only after these lines: 7c, 9d, 10d, 13c, 14a, 29d, 34d, 36d, 41a, 44d, 49d, 58d, 61b, 61d, 62b, 68b, 68c.

[1]T *rdzogs sangs thugs rje'i bdag nyid de //*. In each text except for T, the first *shad* is the spine of the letter "ga". This phenomenon occurs in 1b, 8a, 11c, 25d, and 41d.

[2]CDGN2P2,Ṭ *rab btud*; N1P1T *btud de*. The variants have essentially the same meaning because *rab btud* must be understood to include the particle *de*.

[3]GN2P2T *sa*. Spelling variant.

[4]N1,Ṭ-G *ba*. Normally the article *pa* follows *ljang*.

[5]GN2 have a single /.

[6]GN2P2 *bcas* (together [with]). Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[7]CDGN1N2P1P2,Ṭ *bshad par bya*; T *yang dag spyad* ([I shall] accomplish / perform).

[8]This verse with *bshad par bya* is known in Tibetan as the *rtsom pa dam bca'*, "the promise to compose [the treatise]."

[9]T *po*.

[10]N2 omits the second /.

[11]Ṭ-GNP *bya'i*. This variant has the same meaning as *pa'i*.

[12]N1N2P1 *ma*. This gives the reading "bhikṣuṇī."

[13]CDGN1N2P1P2,Ṭ-CD *dang yang dag*; T,Ṭ-GNP *dag dang yang*. I understand both readings to have the same meaning, the

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sā[1] lu ljang pa la gzigs nas //
rgyu dang rkyen las byung ba ste //[2]
rgyu dang[3] rkyen skyes de bzhin du //
yan lag <N2 20b> bcu gnyis rim 'byung[4] ba //[5] [3]

gang gis[6] rten 'brel zhes mthong ba //
chos[7] dang sangs rgyas mthong ngo[8] zhes //[9]
dge slong rnams la 'di gsungs nas //
'dren pa cang mi[10] gsung bar bzhugs //[11] [4]

dge slong[12] shā[13] ri'i bus thos nas //[14]

---

particle "*dag*" simply being put in a different place. Because the Mv 6266 has "*dang yang thabs cig*" (**sārdham*) and Ṭ-D, 24a, has "*byang chub sems tshogs dang yang*" and omits "*dag*," the "*yang dag*" (perfect) reading is most unlikely.

[14]CD,Ṭ-CD *cig*; GN1N2P1P2T,Ṭ-GNP *gcig*. Variant spelling.

[1]GN2P2T *sa*. Spelling variant.

[2]N2 omits the second /.

[3]T *de'i*.

[4]G *byung*. Scribal error.

[5]N2 omits the second /.

[6]Ṭ-CD *gi*. The genitive is inappropriate here.

[7]P1 *chos* is illegible.

[8]K,Ṭ-CDNP *sangs rgyas mthong ngo*; Ṭ-G *sang[s rg]yas mthongo*. Ṭ-G has used simple abbreviations.

[9]N1 omits the second /.

[10]N1 *mi* is illegible.

[11]N1 omits the second /.

[12]N2 *slang*. Printing error.

[13]T *sha*.

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byams pa'i drung du song nas ni //
byams pa deng[1] 'dir de bzhin gshegs //
'di gsungs[2] don rnams ma phye bar // [5] <T 280b>

cang mi gsung bar bzhugs gyur na[3] //
de'i don ji ltar rtogs par bya //
rten cing 'brel dang[4] chos gang yin //
sangs rgyas kyang ni gang zhig yin // [6]

ji ltar rten[5] <P2 22b> 'brel[6] mthong[7] ba[8] ni //
chos dang sangs rgyas mthong ba yin //
bdag gi[9] the tshom 'dir smos zhes[10] //[11]

---

[14]N2 omits the second /.

[1]N2 *dang*. Printing error.

[2]N1P1 *gsung* (says). Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[3]CDN1P1T,Ṭ-GNP *na* (when); GN2P2,Ṭ-CD *nas* (having). This is a unique reversal of the readings by the editions whereby CD in the *kārikā* agree with Ṭ-GNP and Ṭ-CD agree with GN2P2 of the *kārikā*; in this particular case, when translated into English, the meaning is essentially the same either way.

[4]N1 *dang* is illegible.

[5]Ṭ-GNP add *cing*.

[6]Ṭ-GNP add *'byung*.

[7]N2 *mthang*. Printing error.

[8]T,Ṭ *na* (when) gives this translation of [7ab]:

How, when [one] sees dependent arising,
Is the Dharma and the Buddha seen?

[9]N1P1,Ṭ-GNP *gis* (by). The instrumental is inappropriate here.

[10]CD *'dir smos zhes*; GN2P2 *'di smros shig*; N1P1T,Ṭ-CDNP *'di smros zhes*; Ṭ-G *'di smos zhes*. The "*'dir*" may also be translated "here." "*Smros*" and "*smos*" appear to be

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shā[1] ri'i bu yis[2] ma pham smras // [7]

byams pa shin tu[3] bsgom[4] pa'i bdag /[5]
byams pas gtan la dbab pa smras //
yan lag bcu gnyis ma rig sogs //
'chi ba la thug go rims[6] bzhin // [8]

de lta <D 18b> bas na sdug <P1 213b> bsngal gyi //
phung po 'ba' zhig 'byung bar 'gyur //
chos lam yan lag brgyad pa dang //
'bras bu mya ngan 'das[7] pa'o // [9]

de ltar[8] thams cad thugs[9] chud phyir //
chos skyes sangs rgyas zhes bya ste //
de skad ces bya <G 27a> 'phags mthong bas //
gang gis mthong ba des mthong ngo // [10]

---

interchangeable. The "*shig*" makes explicit the imperative mood but loses the end-of-quote mark "*zhes.*"

[11]GN2P2 omit the first /.

[1]T *sha.*

[2]CDGN1N2P1P2,Ṭ *bu yis*; T *bu'is.*

[3]CDGN1N2P1P2,Ṭ *pa shin tu*; T *bshin.*

[4]CDN1P1,Ṭ-CD *bsgom*; GN2P2T,Ṭ-GNP *bsgoms.* Variant spelling.

[5]N2 omits single /.

[6]CDT,Ṭ-CD *rims*; GN1N2P1P2,Ṭ-GNP *rim.* Variant spelling.

[7]T *'das* with final *sa* subscribed and abbreviated at the end of a line.

[8]N1 *ltar* is illegible.

[9]P2 adds /.

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gang zhig srog la sogs[1] bral ba[2] //[3]
nyer zhi[4] la thug[5] bcas par ni //
rten 'brel chos dang sangs rgyas dag /
dri med pa yi[6] blos mthong ba // [11]

rten 'brel zhes pa'i mtshan nyid ni //
rgyu bcas la sogs[7] tshig[8] dang ldan //
sangs rgyas byung rung ma byung rung //
chos nyid 'di ni gnas[9] pa yin // [12]

phyi dang[10] de bzhin nang gi ni //
rgyu dang rkyen ni rnam[11] gnyis te //
phyi rol rgyu ni **<N1 204a>** sa bon sogs //
rkyen ni rnam pa drug tu bstan //[12] [13]

sa bon myu gu sdong bu sogs //

---

[1]T *lasoḍ* (end of a line).

[2]N1 *bas*.

[3]N1 omits *//*.

[4]N2 *bzhi* (four). Printing error.

[5]T *thugs*.

[6]CDGN1N2P1P2 *med pa yi*; T,Ṭ *ma med pa'i*. The two readings have the same meaning.

[7]T *lasogs*.

[8]K *tshig* (word); Ṭ *tshigs* (joint). Spelling variant?

[9]T *'dug*.

[10]Ṭ-GNP *nang* (inside). Printing error?

[11]K,Ṭ-CD *ni rnam*; Ṭ-GNP *rnam pa*. The two readings have the same meaning.

[12]T omits the second /.

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ji ltar 'bras bu 'jug pa[1] brjod[2] //
rkyen ni sa la sogs pa ste //
dus la thug[3] pa go rims[4] bzhin // [14]

rten[5] dang rlan[6] dang smin[7] pa dang //
'bru <C 19a> 'phel[8] dang ni go 'byed[9] dang //
'gyur ba dag ni de rnams kyi[10] //
bya ba ji bzhin[11] 'jug pa'o // [15]

rkyen rnams tshogs pa med na ni //
sa bon yod kyang myug sogs med //
sa bon med pa nyid yin na[12] //
rkyen rnams yod kyang de dang 'dra // [16]

---

[1]K *pa*; Ṭ *par*. The two readings can have the same meaning.

[2]T *bstan*.

[3]CDGP2T,Ṭ *thug* (reach); N2 *thugs* (heart); N1P1 *sogs* (and so forth).

[4]CDT,Ṭ-CD *rims*; GN1N2P1P2,Ṭ-GNP *rim*. Spelling variant.

[5]T *sdud*.

[6]GN1N2P1P2 *brlan*. Spelling variant.

[7]GN2P2 *sman*. The *gi gu* has been lost.

[8]CDGN1N2P1P2,Ṭ *'bru 'phel*; T *'bu ba*.

[9]CDGN1N2P1P2,Ṭ *go 'byed*; T *mi sgrib*.

[10]CDGN1N2P1P2 *kyi* (of); T *ni*; Ṭ-CGNP *kyis* (by); Ṭ-D *kyas* (printing error).

[11]T *ltar*.

[12]N1P1 *la* (when).

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rgyu dang de[1] <T 281a> bzhin rkyen rnams ni //
ngar 'dzin la sogs[2] bral ba[3] ste //[4]
rgyu dang rkyen ni tshogs pa las //
las kyi 'bras bu chud za[5] med // [17]

bdag las ma yin gzhan las min // <N2 21a>
gnyis dang byed po dus las[6] min //[7]
de bzhin dbang <P2 23a> phyug sogs byas min //
rang bzhin las min rgyu[8] med[9] min //[10] [18]

rgyu dang rkyen gyis[11] 'jug[12] pa yang[13] //

---

[1]N2 *da*. Printing error.

[2]CDGN2P1P2,Ṭ *la sogs*; N1 *la sog*; T *lasogs*.

[3]Ṭ-N *ba* is illegible.

[4]N2 omits the second /.

[5]CDGN2P2T,Ṭ *chud za* (barren); N1P1 *chung zad* (slight).

[6]CDN1P1,Ṭ *las* (from); GN2 *kyis* (by); P2 *kyi* (of). The Ṭ quotes this line on three different occasions. The first two times it has *las* (from), the third time *kyis* (by).

[7]T omits this line.

[8]N1 *rgyun*.

[9]P1 *mad*. Printing error.

[10]T, having omitted [18b], puts the following line, whose reading corresponds to [18d], in its place:

rgyu med rang bzhin las byung min //
([The effect] is not causeless nor from essential nature).

Thus, for T, [18] has only three lines: [18a, 18cd], and the order of [18c] and [18d] are the reverse of the other witnesses.

[11]T *ni*.

[12]T *sogs*.

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thog ma med pa'i[1] dus can snang //
rgyu lnga dag gis phyi rol gyi[2] //
rten cing <P1 214a> 'brel par[3] 'byung bar[4] bzhed[5] // [19]

rtag[6] par ma yin chad par min //
'pho bar[7] ma[8] yin rgyu chung las //
'bras bu chen po 'grub pa dang //
'dra bar[9] rjes su[10] 'gro phyir yang // [20]

myu gu sa bon ltar mi 'dod //
rgyu med myu gu skye pa'ang[11] med //[12]
'gag dang skye ba mgo[13] mnyam <G 27b> ste //

---

[13]P2 *dang* (and).

[1]K,Ṭ-CD *ma med pa'i* (without); Ṭ-GP *med pa yi* (without); Ṭ-N *mad pa yi* (without; the *greng bu* in *med* is missing). When this line is repeated in the Ṭ, all the editions agree with the ŚK.

[2]GN1N2P1P2 *gyis* (by). The genitive is expected here, not the instrumental.

[3]CDN1N2P1T;Ṭ-CDNP *par*; GP2,Ṭ-G *bar*. Variant spelling.

[4]CDGN2P2 *bar*; N1P1,Ṭ *ba*. The meaning is the same in either case.

[5]Ṭ-GNP *bzhin* (as).

[6]GN2P2 *brtag* (examined).

[7]Ṭ-N *par*. Variant spelling.

[8]T *mi*.

[9]K *bar*; Ṭ *ba'i*. There is no difference in meaning here.

[10]T,Ṭ-GN *rjesu*.

[11]CD *pa'ang*; GN1N2P1P2T,Ṭ *ba'ang*. Following *skye*, *ba'ang* is the normally expected term, not *pa'ang*.

[12]T, at the end of a line, omits the second /.

[13]CDGN1N2P1P2,Ṭ-DGNP *mgo*; T *'go*; Ṭ-C *mge*. T has a

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srang mda'i mgo mjug[1] mtho dman bzhin // [21]

de bzhin nang gi[2] rgyu dang[3] ni //
rkyen gyis[4] rnam pa gnyis su[5] bzhed //
'di'i[6] rgyu dang po ma rig pa //[7]
tha ma 'chi yin go rims[8] bzhin[9] // [22]

yan lag bcu gnyis nyon mongs[10] <D 19a> las //[11]
skye bcas bdag nyid cha gsum ni //
rgyu dang rkyen las byung ba[12] ste //
byed pa[13] la sogs rnam par[14] spangs // [23][15]

---

scribal error, Ṭ-C a printing error.

[1]Ṭ-GNP *gzhug* (a synonym of *mjug*).

[2]K *gi*; T *gi 'ang*; Ṭ *gi'ang*. See the translation.

[3]N2 *dad*. Printing error.

[4]K *gyis*; Ṭ *gyi*. See the translation.

[5]N2,Ṭ-N *gnyisu*.

[6]GN2P2 *'di* (it).

[7]N1 // is illegible.

[8]CDT,Ṭ-CD *rims*; GN1N2P1P2,Ṭ-GNP *rim*. Variant spelling.

[9]P1 *bzhi* (four). Printing error.

[10]Ṭ-P *rmongs* (delusion). Printing error.

[11]G repeats this line.

[12]Ṭ-C *pa*. Normally, *ba* is the particle following *byung*.

[13]N1P1 *po*.

[14]N2 *rnaṃ [pa]r*.

[15]T omits [23].

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gal te dang po ma rig med //
tha ma 'chi[1] ba 'byung mi 'gyur //
de dag las[2] gzhan bdag dang ni //
bdag gis[3] zhes pa gang na'ang med // **[24]**

dang po ma rig[4] byung na[5] ni //
tha ma 'chi[6] ba'ang snang bar 'gyur //
de ltar 'di ni nang gi rgyu //[7]
'di yi[8] rkyen ni rnam pa drug / **[25]**

tha ma rnam[9] shes thog ma sa[10] //
nang gi rkyen du 'dod pa **<N1 204b>** yin //
sra dang rjes su[11] sdud pa dang //
smin dang dbugs 'phel go 'byed[12] nyid // **[26]**

---

[1]T *shi*.

[2]T *la*.

[3]CDGN2P2T *gis*; N1P1,Ṭ *gi*. See the translation.

[4]T *rim*. Scribal error.

[5]K *na*; Ṭ *nas*. According to Ṭ, **[25ab]** reads:

After the first, ignorance, has arisen,
Also the last, death, will appear.

[6]CDGN1N2P1P2 *'chi*; T,Ṭ *shi*. Both mean "death."

[7]G adds */ 'da ya rkyan na nang ga rgya*, a scribal error.

[8]CDGN1N2P2T,Ṭ *'di yi*; P1 *'di'i*.

[9]Ṭ-G *rnaṃ*.

[10]CDGN2P2T,Ṭ *shes thog ma sa*; N1P1 *par shes thog mas*. See the translation.

[11]N2T,Ṭ-G *rjesu*.

[12]CDGN1N2P1P2,Ṭ *'phel go 'byed*; T *dang mi sgrib*.

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shes[1] dang gzugs kyi rjes 'jug pa //
rnam shes lnga dang ldan pa dang //
de na[2] nyon mongs can yid kyang //
'di rnams nang gi rkyen yin no[3] // [27]

khams rnams 'dus par gyur pa[4] las //
lus ni skye bar 'dod pa yin //
de dag bdag dang bdag gi[5] zhes //
rnam rtog skye ba[6] med par 'dod // [28]

de dag yod na skye 'gyur te //
de dag med na 'byung ba med[7] //
de rnams bdag sogs mi ldan la[8] //
gzhan yang su'i[9] <T 281b> yang[10] ma yin no[11] // [29] <C 19b>

---

[1]T *ming*. Ṭ commentary also has "*ming*."

[2]T *ni*.

[3]N2,Ṭ-N *yino*.

[4]N2P1 *ba*. Normally, *pa* is the particle following *gyur*.

[5]T *gis*. The Ṭ has *gis* in the commentary to the *śloka*. See the note on the Ṭ's commentary to [28cd] for a different interpretation.

[6]GN2P2 *bar*. The added terminative does not affect the meaning.

[7]Ṭ-N *mad*. Printing error.

[8]CDN1P1T *la* (while); GN2P2,Ṭ *pa* (the word "while" is simply omitted).

[9]GN2P2 *su*. Without the genitive, the line reads:

[They] are not any other thing.

[10]T *'ang*.

[11]N2 *yino*.

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gang gcig[1] ril sogs 'du <P2 23b> shes[2] pa //
de ni ma rig srid gsum sgrib[3] //
mi shes pas ni[4] 'dod chags dang //
zhe sdang gti mug mngon du byed // [30] <P1 214b>

de las 'du byed dngos po[5] ni //
rnam par rig pa'i[6] rnam shes 'byung //
rnam shes lhan cig 'byung ba ni //
gzugs can <N2 21b> ma yin[7] phung po bzhi // [31]

ming[8] dang gzugs la brten nas[9] ni //
dbang po skye mched[10] 'byung bar 'gyur // <G 28a>
yul dang dbang po rnam par shes[11] //
'dus pa las ni reg pa[12] 'byung // [32]

---

[1]Ṭ-GNP *cig*. Variant spelling.

[2]N1 *shes* is illegible.

[3]Ṭ-N *sgribs*. Variant spelling or printer error.

[4]CDGN1N2P1P2 *mi shes pas ni*; T *mi shes pas yul*; Ṭ-CD *mi shes pa'i yul*; Ṭ-G *shes pa sa yul*; Ṭ-NP *shes pas yul*. See the translation.

[5]N1 *la*.

[6]GN2P2 *pas* (by). Thus [31b] reads:

By the representation object.

[7]CDGN1N2P1P2,Ṭ *ma yin* (is not); T *yin pa'i* (is).

[8]CDN1P1T,Ṭ *ming* (name); GN2P2 *shes* (knowing). In the context of *ming dang gzugs* (name-and-form) anywhere in the ŚK, CDN1P1T use *ming* and GN2P2 use *shes*.

[9]CDGN1N2P1P2,Ṭ-CDGP *brten nas*; T *rten nas*; Ṭ-N *brtenas*.

[10]T *ched*.

[11]Ṭ-GNP *shig*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[12]K,Ṭ-CDN *reg pa* (contact); Ṭ-G *re pa* (?); Ṭ-P *re ba*

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reg 'byung[1] tshor bar shes bya ste //
de bzhin tshor byung srid pa'o[2] //
sred 'phel nye bar len pa ste[3] //
len pa[4] las ni srid pa 'byung // [33]

srid[5] las phung 'byung skye ba ste[6] //
de bzhin skye las rgas pa'o[7] //
de bzhin rgas pa'i[8] phung med pa //
de ni[9] 'chi ba zhes brjod do[10] // [34]

rmongs pa 'chi[11] las mya ngan te //

(hope).

[1]T *byung.*

[2]CD *byung srid pa'o*; G *'byung sreg pa'o*; N1N2P1P2 *'byung sred pa'o*; T *byung sred pa'o*; Ṭ *las sred pa 'byung.* See the translation. Of the ŚK readings, N1N2P1P2 and T make sense. However, the Ṭ's reading is easiest to understand. CD and G appear to be mistakes. In the Ṭ, after having listed several synonyms for *sred*, the correct reading, in the commentary to the *śloka*, Ṭ-CD repeat the mistake from the *śloka* by exchanging *srid* (*bhava*) for *sred* (*tṛṣṇā*).

[3]N1P1 *dang* (and).

[4]Ṭ-P *pa* is illegible.

[5]T adds *pa.*

[6]Ṭ-GNP *skye.* See the translation.

[7]CDGN1N2P1P2 *rgas pa'o*; T,Ṭ *rga ba'o.* Variant spelling.

[8]CDGN1N2P1P2 *rgas pa'i*; T,Ṭ *rga ba'i.* Variant spelling.

[9]Ṭ-GNP *na.* A scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[10]Ṭ-G *brjodo.*

[11]T has been "corrected" from *rmongs pa 'chi las* to *rmongs pa'i cha las* (from the aspect of the bewildered,

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srid[1] dang bcas pa'i gdung ba nyid[2] //
mya ngan las ni[3] brjod pa gang //
de[4] ni smre sngags[5] 'don[6] zhes[7] bya // [35]

smre[8] sngags[9] 'don pa las byung ba //
rnam par[10] shes pa[11] tshogs lnga yi[12] //
sim pa ma yin sdug bsngal brjod //
lus kyi bde ba'i gegs byed pa'o[13] // [36]

[sorrow]).

[1]CD *srid*; GN1N2P1P2T *sred*. See the translation.

[2]Ṭ paraphrases this line:

srid pa dang [G adds */*] *bcas pa'i nang gi gdung ba ni*.

[3]Ṭ-N *ni* is illegible.

[4]C *da*. Printing error.

[5]GN2P2 *bsngags*. Variant spelling.

[6]G *'den*. Scribal error.

[7]GN1N2P1P2T *ces* (G *sa* is subscribed and abbreviated).

[8]Ṭ-G *sme*. Scribal error.

[9]GN2P2 *bsngags* (G has reverse *da* for *gsa*). Variant spelling.

[10]G,Ṭ-G *rnaṃ[pa]r*.

[11]CDGN1N2P1P2 *pa*; T,Ṭ *pa'i*. The genitive is superfluous.

[12]CD,Ṭ *yi*; T *pa'i*; GN1N2P1P2 *yis*. With *yis* the verse translates:

The discomfort that arose from lamentation
Through the complex of five
Consciousnesses is called "suffering";
[It] forms an obstruction to physical comfort.

[13]CDGN1N2P1P2 *gegs byed pa'o*; T *gags byed pa*; Ṭ *bgegs pa'o*. See the translation.

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yid la byed pa'i[1] <D 19b> sdug bsngal ni //
yid la nye bar gnod byed pa[2] //
de yid[3] mi bder[4] shes[5] bya ste //
gang gzhan nye ba'i[6] nyon mongs rgyu // [37]

mun mngon shes[7] dang ming gzugs[8] ni //
skye mched reg myong[9] skom[10] pa'i phyir //
sred[11] las len[12] dang srid skye[13] dang //
smin[14] dang 'jig dang mya ngan phyir // [38]

---

[1]T *pas* (by means of [improper attentiveness]).

[2]CDN1N2P1P2T,Ṭ *byed pa*; G *pa byed*. Both can have the same meaning.

[3]CDGN1N2P2,Ṭ-CDGN *yid* (mental); P1 *yang* (also); T,Ṭ-P *yi* (of).

[4]N1N2 *bdar*. Printing error.

[5]K *shes*; Ṭ *zhes*. Variant spelling.

[6]N1P1 *bar*. Less preferred variant spelling.

[7]CDGN1N2P1P2 *shes*; T,Ṭ-CD *ming*; Ṭ-GNP *min*. See the translation.

[8]CD *ming gzugs*; GN1N2P1P2T,Ṭ *gzugs dang*. See the translation.

[9]CDGN1N2P1P2 *myong*; T,Ṭ *pa*. See the translation.

[10]Ṭ-N *skom* with *ka* illegible; Ṭ-P *sgom* (meditation).

[11]T *srid*.

[12]CDGN1P1P2 *len*; N2 *lan* (printing error); T,Ṭ *nye*. See the translation.

[13]CDN1P1 *srid skye*; GN2P2 *srid skyed*; T,Ṭ *yang 'byung*. See the translation.

[14]T *smrin*. Scribal error or preservation of archaic orthography.

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tshig sogs[1] lus la gnod pa dang //
sems[2] <N1 205a> yid mi bde'i[3] phyir dang[4] ni //
nyon mongs phyir ni[5] ming[6] don mthun[7] //
go rims[8] bzhin du bstan pa yin // [39]

yang de kho na yongs[9] ma shes //
ma rig la sogs go[10] rims[11] bzhin //
snga ma snga ma las phyi[12] ma //
skye ba dag tu yang brjod do[13] // [40]

yan lag bcu gnyis gsum 'jug pa // <P2 24a>

---

[1]T *tshogs* (complex).

[2]N1 *sems* with the final *sa* subscribed and abbreviated due to lack of space at the end of the line.

[3]CDGN1N2P1P2 *bde'i*; T,Ṭ *bde*. The genitive is preferred but optional.

[4]N1P1 *phyir*. The duplication is a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[5]CDGN1N2P1P2 *ni*; T,Ṭ *na* (if). T,Ṭ's reading does not make much sense.

[6]CDGN1N2P1,Ṭ-CDGP *ming*; P2 *min* (not); T *mi* (not); Ṭ-N *ming* (term) with *nga* illegible.

[7]T *'thun*. Variant spelling.

[8]CDT,Ṭ-CD *rims*; GN1N2P1P2,Ṭ-GNP *rim*. Variant spelling.

[9]N1P1 *yong*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[10]CDGN1N2P1P2,Ṭ *la sogs go*; T *pa lasogs*.

[11]CDT,Ṭ-CD *rims*; GN1N2P1P2,Ṭ-GNP *rim*. Variant spelling.

[12]T *phyir*.

[13]CD *brjod do*; GN1N2P1P2T,Ṭ *dag brjod*. See the translation.

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'di ni rtag[1] chad <T 282a> thog[2] med skyed[3] //
chu bo'i[4] rgyun bzhin 'jug pa[5] yis //
thog ma med pa'i dus can 'jug[6] / [41]

'on kyang bzhi po 'di dag ni // <P1 215a>
rgyu ni sdud par byed pa ste //
ma rig sred[7] las rnam par shes //
de dag go rims[8] bzhin du bshad // [42]

rgyu las[9] rnam shes sa bon te //
las ni zhing du gsungs pa yin //
dang po sred pa nyon <G 28b> mongs pa'i //
dngos po[10] rgyur[11] ni yang dag bshad //[12] [43]

---

[1]GN2P2 *brtag* (being imagined).

[2]CDGN2P2T *chad thog* (interruption [or] beginning); N1P1 *chad rtog* (interruption [or] conceptualization); Ṭ-CD *chad thogs* (interruption [or] obstruction); Ṭ-GP *chag thogs* (interruption [or] obstruction); Ṭ-N *char thog* (as part [or] beginning).

[3]CD *skyed* (producing); GN2P1P2T,Ṭ *skye* (arising).

[4]T *bo*.

[5]Ṭ-C *ba*. Printing error.

[6]Ṭ-GNP *'dug* (abides).

[7]Ṭ-NP *srid* (existence). Printing error.

[8]CDT,Ṭ-CD *rims*; GN1N2P1P2,Ṭ-GNP *rim*. Variant spelling.

[9]CD,Ṭ-CD *las* (from); GN1N2P1P2T,Ṭ-GNP *la* (regarding).

[10]CD *dngos po*; GN1N2P1P2T *ngo bos*. The Ś has *rang bzhin gyis* and the Ṭ paraphrases but does not quote [43cd]. Still, all three Tibetan versions have the same sense: the cause that has the nature of defilement.

[11]N1P1 *sgyur* (as illusion). Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[12]Ṭ does not quote [43cd] but does quote the

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las dang[1] nyon mongs rnam par shes //
sa bon nyid du rnam par gnas[2] //
las ni sa bon rnam shes kyi //
zhing gi bya ba yang byed do[3] // [44]

sred pas[4] rnam shes zhes bya yi[5] //
sa bon <C 20a> de ma thag rlan[6] <N2 22a> byed //
ma rig sa bon rnam par shes //
brlan[7] pas[8] bsten[9] pa[10] 'debs par byed // [45]

las dang sred[11] pa[12] ma rig pa //[13]

---

corresponding sūtra passages.

[1]Ṭ-P omits *dang*. Printing error.

[2]CD *rnam par gnas*; GN1N2P1P2 *nye bar gnas*; T,Ṭ *nyer gnas la*. See the translation.

[3]N2,Ṭ-G *byedo*.

[4]Ṭ-GNP *las* ("from" or "karma").

[5]CDN1P1 *rnam shes zhes bya yi* (of "consciousness"); GN2P2T, Ṭ-CD *rnam shes zhes bya ba'i* (of "consciousness"); Ṭ-GNP *rnam par shes bya ba'i* (of what is to be known).

[6]CDT,Ṭ-CD *rlan*; GN1N2P1P2,Ṭ-GNP *brlan*. Variant spelling.

[7]CDN1N2P1P2,Ṭ *brlan*; G *brnyan* ("borrowed" or "reflected": scribal error); T *rlan* (spelling variant).

[8]T,Ṭ-GNP *pa*. The instrumental ending has been dropped.

[9]T *sten*.

[10]GN2P2 *pas*. The instrumental ending has been added. The translation ignores the instrumental endings in this and the previous note because those endings do not make sense.

[11]C *srid* (existence); DGN1N2P1P2T,Ṭ-CDGP *sred* (craving); Ṭ-N *srad* (printing error).

[12]K,Ṭ-G *pa*; T,Ṭ-CDN *dang* (and); Ṭ-P omits.

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zhing dang brlan[1] dang 'debs byed rnams //
rnam par shes pa[2] 'di bya dang //
rnam shes bdag 'dis snyam pa med // [46]

'on kyang sa bon rnam par shes //
las dang nyon mongs gnas pa ni //
sa bon rnam par shes zhes brjod[3] //[4] [47][5]

ma rig lud[6] kyis bran pa dang //
sred[7] pa'i chu yis bsten[8] na ni //
rgyu las ming[9] dang gzugs kyi ni //
myu gu skye ba'ang[10] snang bar 'gyur // [48]

rang gzhan[11] gnyis ka[12] la[13] sogs[14] pas //

---

[13]N1 omits the second /.

[1]T *rlan*. Spelling variant.

[2]CDN1P1 *pa*; GN2P2T,Ṭ *la*. See the translation.

[3]CDN1P1 *par shes zhes brjod*; GN2P2 *par shes zhes rjod*; Ṭ *shes zhes brjod pa*. These variant readings have essentially the same meaning.

[4]G omits the second *shad*.

[5][47] has only three lines. T omits [47].

[6]T *lus* (body).

[7]N1P1 *srid* (existence).

[8]N1P1 *brten* (supported--nearly identical in meaning to *bsten*).

[9]CDN1P1T,Ṭ *ming* (name); GN2P2 *shes* (knowing).

[10]K,Ṭ-DGP *ba'ang*; Ṭ-CN *ba 'ang*.

[11]CDT,Ṭ-G *bzhin* ([essential] nature); G *bzhan* (scribal error); N2P1P2,Ṭ-CDNP *gzhan* (other).

[12]CDGN1N2P1P2,Ṭ *gnyis ka*; T *gnyi ga*.

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ming[1] gzugs 'di dag 'byung yin[2] gyi[3] //
pha dang ma ni[4] phrad pa dang //
dus rnams mi 'gal nyid las so[5] // [49]

myong ba cung[6] zad 'brel ba[7] ni //
sa bon rnam par shes par[8] brjod //
ma yi[9] mngal du rim[10] bzhin 'phel //
ming[11] gzugs myu gu skyed[12] par byed // [50]

rkyen rnams ma tshang[13] med pa dang //
rgyun[14] rnams <D 20a> 'gal ba ma[15] yin las //

---

[13]Ṭ-N *sa* (earth).

[14]T *lasogs*.

[1]CDN1P1T,Ṭ *ming* (name); GN2P2 *shes* (knowing).

[2]CDN1P1 *yin* (is); GN2P2T,Ṭ *min* (is not). In this context, *yin* does not make sense.

[3]T,Ṭ-GNP *gyis* (by). The genitive is preferable.

[4]CDN1P1T,Ṭ *ni* (particle indicating the topic); GN2P2 *dang* (and).

[5]N2T,Ṭ-N *laso*.

[6]T *chung*.

[7]CDGN1P2T,Ṭ-CDP *ba*; N2P1,ṬGN *pa*. Variant spelling.

[8]N2 *dang* (and).

[9]CDN1P1,Ṭ *ma yi*; GN2P2T *ma'i*.

[10]T *rims*.

[11]GN2P2 *shes* (knowing).

[12]Ṭ-P *skyes* (born).

[13]T *tshangs*.

[14]CD *rgyun* (stream); GN1N2P1P2T,Ṭ *rgyu* (cause).

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sgyu ma bdag med[1] 'dzin med par[2] //
skye ba yang ni yod ma[3] yin //[4] [51] <N1 205b>

mig gi[5] rnam[6] par shes pa yang[7] //
rgyu lnga po yis 'byung ba[8] ste //
mig[9] dang gzugs dang de bzhin <P2 24b> snang[10] //
nam mkha'[11] de skyed[12] yid[13] la byed // [52]

lnga po ma tshang med pa las //[14]
mig gi <P1 215b> rnam par shes pa 'byung //
de dag <T 282b> bdag gis de bskyed cing //

---

[15]N2 *na* (if).

[1]T *mi*.

[2]N1 *bar*.

[3]CD *ma* (not); GN1N2P1P2T,Ṭ *pa*. CD's negative contradicts the sūtra and so must be an error.

[4]N1 omits *//*.

[5]Ṭ-GNP *gis* (by). Here the genitive is preferable.

[6]N1 *mig gi rnam* is illegible.

[7]T *gang*.

[8]T omits *ba*.

[9]Ṭ-GNP *ming* (name). Here there is confusion over "name-and-form" (*ming dang gzugs*) and "eye and form" (*mig dang gzugs*).

[10]N1P1 *sna*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[11]GN1N2T,Ṭ-GN *namkha'*.

[12]Ṭ *bskyed*. Variant spelling.

[13]GN2P2 *yin* (is). Printing error.

[14]N1 omits *//*.

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rnam rtog skye med[1] ji lta bar //[2] [53]

rna ba'i[3] rnam shes[4] la sogs[5] kun //

---

[1]Ṭ-GNP *[skye] mched* ([sense]-base).

[2]CD *de dag bdag gis de bskyed cing //*
rnam rtog skye med ji lta bar //

([For] them, I will produce that and
Thought does not arise. Similarly,);

GN2P2 *de dag bdag dang bdag gis zhes //*
rnam rtog skye med ji lta bar // (G /)

([For] them the thought[s] "I [was produced]"
and
"I [produced]" do not arise. Similarly,);

T *de dag la bdag bdag gi shes //*
rnams rtog skye med ji lta bar //

(For them the thought[s]
"I" and "mine" do not arise. Similarly,);

N1P1,Ṭ-CD *de dag bdag gis de skyed ces //*
rnam rtog skye med ji lta bar //

([For] them the thought "I produce that"
Does not arise. Similarly,);

Ṭ-GNP *de dag la bdag de skyed ces //*
rnam rtog skye mched ji lta bar //

(For them the thought "I produce that";
Sense-base. Similarly,).

GN2P2 make good sense and agree with the context. CD and Ṭ-GNP have serious errors. N1P1,Ṭ-CD are another good possibility but lack the idea "I was produced by them," which is a part of the context and which GN2P2 manage to include. T makes sense but is the only reading to have "mine."

[3]N1 *rna ba'i* is illegible.

[4]CDGN1N2P1P2 *rnam shes* (consciousness); T,Ṭ *dbang po* (sense organ).

[5]T *lasogs*; Ṭ-N *la sags* (printing error).

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skye ba'i rim pa 'di nyid yin //
rgyu dang rkyen ni[1] tshogs pa las //
byed po[2] la sogs[3] bral ba dang // [54]

ngar 'dzin pa[4] dang bral ba las //
skye ba yang ni snga ma bzhin //
de ltar rten cing 'brel 'byung ba'i //
rgyu can kun tu shes par bya // [55] <G 29a>

'jig rten 'di nas pha rol tu[5] //
'gro ba'i chos 'ga' gang[6] na'ang[7] med //
'on kyang rgyu dang rkyen dag las //
las kyi 'bras bu[8] mngon pa yin[9] // [56]

ji ltar me long rab phyis la //
bzhin[10] gyi gzugs brnyan dmigs pa[11] bzhin //

---

[1]N1P1 *gyi* (of).

[2]T *pa*.

[3]T *lasogs*.

[4]K *ngar 'dzin pa* (grasping at "I"); Ṭ-CD *nga 'dzin pa* (grasping at "I"); Ṭ-GNP *nga yir 'dzin* (grasping at "mine").

[5]T,Ṭ-D *du*.

[6]Ṭ-P *grang*. Printing error.

[7]K,Ṭ-CD *na'ang*; Ṭ-G *na yang*; T,Ṭ-NP *na 'ang*. Variant spellings.

[8]K *bu*; Ṭ *bur*. Based on Ṭ's reading, the translation of [56d] would be:

[There] is appearance as the result of karma.

[9]CDGN1N2P1P2,Ṭ *pa yin*; T *pa'i*.

[10]GN2P2 *gzhan* (other).

[11]N1 *ba*.

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me long[1] nang du gzugs[2] brnyan yang[3] //
'phos pa[4] yod pa ma yin nyid // [57]

de dag phan tshun rtog med cing //
byed pa po dang las[5] rnams spangs[6] //
de bzhin skye bar[7] snang ba ni //
sngon 'phel bya ba'i rim las so[8] // [58]

ji ltar[9] zla ba ring gnas pa //
chu snod chung ngu'i nang du ni //
snang ste 'phos pa[10] ma <N2 22b> yin la[11] //
bya ba dang ni las kyang yod // [59]

---

[1]N2 *le*. Printing error.

[2]T has the final *sa* subscribed and abbreviated owing to a lack of space at the end of the line.

[3]N1 *lang*.

[4]N1 *ba*.

[5]Ṭ-C *lam* (path).

[6]Ṭ-P *spongs*. Printing error.

[7]CDN1P1 *bar*; GN2P2T,Ṭ *ba*. Both variants can have the same meaning.

[8]CDGN1P1P2,Ṭ (2nd) *rim las so*; N2T *rim laso*; Ṭ (1st) *rim pa las*. The Ṭ repeats the *śloka*, hence the designations (1st) and (2nd) to distinguish the first and second occurrence. All the variants can have the same meaning.

[9]CDGN1N2P1P2,Ṭ *ji ltar*; T *de bzhin*.

[10]CDN1P1T *pa*; GN2P2,Ṭ-CDGN *pa'ang*; Ṭ-P *pa 'ang*. The *'ang* is related to the *kyang* in the next line and need not be translated in this context.

[11]K,Ṭ-CD *yin la*; Ṭ-G *yino*; Ṭ-NP *yin no*. Ṭ-GNP's readings bring the line to a full stop, which does not make good sense.

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de bzhin 'di <C 20b> nas 'chi[1] 'pho ba //
'ga' med 'gro bar skye ba'ang[2] snang //[3]
rgyu rkyen ma tshang me mi 'bar //
rgyu rkyen tshang na me 'bar bzhin //[4] [60][5]

rgyu rkyen ma tshang med pa las[6] //
phung po nying[7] mtshams sbyor ba[8] yod //[9]
phyi yi[10] las dang bya ba rgyu //
de ni brtags[11] pa'i bdag nyid do[12] // [61]

de bzhin gzhan dbang nang gi ste //
rnam shes lnga po 'byung ba'o //
brtag bya min phyir don dam ni //
yongs su[13] grub par 'dod pa yin // [62]

---

[1]N1 *'chi* is illegible.

[2]CDN1P1T *ba'ang*; GN2P2 *ba*. The *'ang* emphasizes the connection with [59].

[3]T omits the second /.

[4]The Ṭ does not quote [60].

[5]T omits [60cd].

[6]CDN1P1 *las* (from); GN2P2 *la* ("when" or "and").

[7]P1 *nyid*. Variant spelling.

[8]P2 *ba* is illegible.

[9]N1 *//* is illegible. The Ṭ does not quote [61ab], and T omits them.

[10]CDGN2P1P2,Ṭ *phyi yi*; N1 is illegible; T *phyi'i*.

[11]Ṭ-GNP *rtogs* (understanding).

[12]N2,Ṭ-GN *nyido*.

[13]N2T,Ṭ-GN *yongsu*.

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rgyu dang rkyen dang ldan[1] skye ba //
nam[2] yang rnam gnyis shes[3] par bya[4] //
byed pa po la sogs[5] pas[6] dben //
gsob gsog stong sogs[7] snying po med // [63]

de <P2 25a> ltar shes rab kyis mthong gang //[8]
ci cir[9] ji[10] ltar gang du cis //
snyam pa'i rtog smra sogs spangs pa[11] // <P1 216a>
chu zla'i gzugs brnyan <N1 206a> ji bzhin pa //[12] [64][13]

de bzhin 'di nas 'chi 'pho ba //
'ga' med 'gro bar skye ba'ang[14] snang //[15] <D 20b>

---

[1]N1P1 *lhan* (together).

[2]GN2P2 *nang* (inside).

[3]T *zhes*.

[4]P1 *ba*. Printing error.

[5]T *lasogs*.

[6]Ṭ-GNP (1st) *pa*. The second occurrence by Ṭ-GNP has *pas*.

[7]CDGN1N2P1P2,Ṭ *stong sogs*; T *lasogs*.

[8]T omits [64a].

[9]N1P1 *phyir* (because).

[10]K *ji*; Ṭ *ci*. Ṭ's reading is more archaic.

[11]CDGN1N2,Ṭ *pa*; P1 is illegible; P2 *ba*; T *la*.

[12]The Ṭ does not quote [64d].

[13]T omits [64d].

[14]K *skye ba'ang*; Ṭ-CDGP *skyes pa'ang*; Ṭ-N *skyes pa 'ang*.

[15][65ab] are identical with [60ab]. T omits [65ab] and replaces them with [67cd].

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ji ltar bud shing dang 'brel na[1] //
me yi[2] rgyun[3] ni 'jug 'gyur gyi // [65]

rgyu ni ma tshang gyur pa las //
me[4] ni[5] rjes su[6] 'jug <T 283a> pa min[7] //
de bzhin kun nas nyon mongs pa'i //
sa bon ye shes mes bsregs[8] na //[9] [66]

rgyu med phyir na 'bras med de[10] //
bya ba dang ni las kyang med //[11]
yon <G 29b> tan mtha' yas bsam mi khyab //[12]
zhi ba chos kyi rang bzhin sku //[13] [67]

---

[1]K,Ṭ (2nd) *na*; Ṭ-CN (1st) *pa*; Ṭ-DGP (1st) *ba*.

[2]CDGN1N2P1P2,Ṭ *me yi*; T *me'i*.

[3]Ṭ-GNP (2nd) *rgyu* (cause).

[4]Ṭ-N *mi* (person).

[5]K *ni* (particle indicating the topic); Ṭ-CD *yi* (of); Ṭ-GNP *yis* (by).

[6]N2T,Ṭ-GN *rjesu*.

[7]GN2P2 *ni*. This reading makes poor sense without the negative.

[8]N1 *bsrags*.

[9]The Ṭ does not quote [66cd] but does paraphrase it.

[10]G *mede*.

[11]Here is expressed the point of view opposite to that found in [59d]; there the conventional view was expressed, here the ultimate view. The Ṭ paraphrases [67a], but does not quote or paraphrase [67b].

[12][67c], besides being repeated in the Ṭ, is identical to [1a].

[13]T has [67cd] where [65ab] should be.

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thog ma dbus dang mtha' bral ba /[1]/
rtogs[2] nas[3] sangs rgyas[4] go 'phang 'thob[5] //
gang gis de ltar de nyid bzod //
de ni lung bstan the tshom[6] med // [68]

de skad byams bdag[7] bdag nyid kyis //
shā[8] ri'i bu la smras[9] pa dang //
sā[10] lu ljang pa dper[11] mdzad pa //
de ni shā ri'i bus thos nas //[12] [69]

snying po blangs te[13] lha[14] tshogs kyis[15] //[16]

---

[1]P1 *bral ba /* is illegible.

[2]T *rtog.*

[3]Ṭ-GNP *na* ("if" or "when").

[4]Ṭ-G *sang[s rg]yas.*

[5]T *thob.*

[6]T *tsom.*

[7]T *dag.*

[8]T *sha.*

[9]Ṭ-P *smras* (or *smres*) is illegible.

[10]GN2P2T *sa.* Variant spelling.

[11]CDGN1P1P2,Ṭ *dper mdzad pa*; N2 *dpar mdzad pa* (printing error); T *bstan pa ni.*

[12]CDGN1N2P1P2,Ṭ *de ni shā ri'i bus thos nas //*; T *sha ri'i bu yis thos gyur nas //.*

[13]GN2P2 *nas* (having).

[14]CDN1N2P1,Ṭ *lha* (god); GP2 *lhag* (to assemble); T *bla* (above).

[15]Ṭ-NP omit *tshogs kyis.*

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rjes su[1] yi rangs[2] mngon bstod nas //[3]
langs te song nas dga' sems kyis //
dge[4] slong rnams la bshad pa yin // [70]

'phags pa sā[5] lu ljang pa'i mdo[6] tshig le'ur byas pa[7] 'phags pa klu sgrub[8] kyis mdzad pa rdzogs so // //[9]

N1P1T add:

rgya gar gyi mkhan po dha rma shrī bha drā[10] dang //[11] zhus chen gyi lo tsā ba legs pa'i blo gros[12] dang / dznyā na ku mā ras[13] bsgyur / slad kyis dpal brtsegs rakṣi tas[14] bcos[15]

---

[16]Ṭ-G omits [70a].

[1]N2T *rjesu.*

[2]CD *rangs*; GN1N2P1P2T *rang.* Variant spelling.

[3]The Ṭ omits [70b].

[4]N1 *dag.*

[5]CDN1P1 *sā*; GN2P2T *sa.* Variant spelling.

[6]N1P1 omit *mdo*; T *mdo'i.*

[7]CDN1P1 *byas pa*; GN2P2 *bya ba*; T *byas pa / slob dpon.* GN2P2 copy a scribal error from the 'Phying-ba sTag-rtse Tanjur.

[8]T *grub.*

[9]G adds another *//.*

[10]N1P1 *dha rma shrī bha drā*; T *dhar ma shri pra bha*; Ṭ *dharma shrī pra bhā.*

[11]P1 *//*; N1T */.*

[12]N1P1 *zhus chen gyi lo tsā ba legs pa'i blo gros*; T *lo tsa ba ban de legs pa'i blo gros*; Ṭ *lo tsā ba* [GNP omit *ba*] *bande legs pa'i blo gros.*

[13]N1P1,Ṭ *dznyā na ku mā ras*; T *gnya' na ku ma ras.*

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te[1] gtan la phab pa'o[2] //

[14]N1P1 *slad kyis dpal brtsegs rakṣi tas*; T *zhu chen gyi lo tsa ba ban de dpal brtsegs rag sha tas*; Ṭ *zhu* [GNP *zhus*] *chen gyi lo tsā ban de dpal brtsegs kyis*.

[15]P1 *bcos*; N1 *bcas*; T *zhus*.

[1]N1 *ta*.

[2]N1P1 *pa'o*; T *ba*.

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Chapter 10
The *Śālistambaka-ṭīkā*

Transcription
and
Variorum
of the
Tibetan Translation[1]

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[1]The letter codes for the editions of the Ṭ are:

C = Co-ne
D = Derge
G = Golden Manuscript
N = Narthang
P = Peking

The Ṭ is Lalou 549 in the *lHan kar ma* Catalog, but no Dunhuang version has been found.

The transcribed text is D (= Derge 3986).

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[1]//[2] rgya gar skad du /

ārya[3] shā li stamba ka ma hā yā na[4] sū tra ṭī kā[5] /[6]

bod skad du /

'phags pa sā[7] lu ljang pa[8] zhes bya ba **<N 23a>**

theg pa chen po'i mdo'i rgya cher bshad pa /

'phags pa 'jam dpal gzhon nur gyur[9] pa la

phyag 'tshal lo[10] //[11]

de la /[12]

yon tan mtha' yas **<C 21a>** bsam mi khyab //[13] **[1a]**

---

[1]GNP have the following title omitted by CD:

// 'phags pa sā lu ljang pa zhes bya ba'i mdo rgya cher bshad pa bzhugs so [GN omit *so*] *//.*

G has the title on folio 30a; the actual text starts on 30b.

[2]G omits the second /.

[3]P *ā rya*.

[4]G omits *na*.

[5]GNP *ka*.

[6]P //.

[7]N *sa*.

[8]G *ba*.

[9]G omits *gyur*.

[10]N *'tshalo*.

[11]N omits the second /.

[12]GNP omit /.

[13]P omits the second /.

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ces bya ba la sogs pa la *yon tan mtha' yas* zhes bya ba ni /[1] yon tan ni stobs dang / mi 'jigs pa dang / ma 'dres <P 25b> pa la sogs te / yon tan don du gnyer ba'i lha dang mi[2] rnams kyis 'dris[3] par bya ba dang / bsten par bya ba dang / goms par bya ba dang / bsgom par bya ba dang / mngon du bya ba[4] dang / thob par bya ba'i phyir yon tan rnams so[5] // de rnams ni yon tan mang po yin / mtha' yas pa dang / *bsam* gyis *mi khyab* pa yin pas zhes tshig bsdu ste / yon tan bsam gyis mi khyab pa nyid ni nyan thos dang / rang sangs rgyas dang / so so'i skye bo thams cad dang / rtog ge pa thams cad kyi tshogs[6] dang sems kyi yul las yang dag par 'das pa'i phyir ro // de'i phyir yon tan mtha' yas shing bsam gyis mi khyab pa de rnams dang ldan pa'o //

gang zhig ce na /[7] smras <D 21a> pa /

rdzogs pa'i sangs rgyas thugs rje'i bdag / [1b]

ces bya ba smos te / yang dag par phyin ci ma log par sangs rgyas pas *rdzogs pa'i sangs rgyas* te / chos thams cad mi rtag pa dang / sdug bsngal ba dang[8] stong pa dang / bdag med pa la sogs par chos dang gang zag la bdag med pa'i ngo bo nyid ji lta ba bzhin du thugs su[9] chud pa'i phyir sangs rygas so[10] //

---

[1]GNP omit /.

[2]N *ma*.

[3]P is illegible and has either *'bris* (written!) or *'dris*.

[4]CD *bya ba*; GNP *byas pa*.

[5]GN *rnamso*.

[6]CD *tshogs*; GNP *tshig*. CD is a printing (?) error.

[7]GNP omit /.

[8]CD *dang*; GNP *dang /*.

[9]G *thugsu*.

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yang na padma kha phye ba bzhin du blo rgyas pas sangs rgyas sam[1] / sangs rgyas pa'i phyir na sangs rgyas te / 'gro ba mi[2] shes pa'i gnyid kyis rab tu log pa'i nang na /[3] skyes <G 31a> bu gnyid sangs pa bzhin du ji lta ba phyin ci ma log par yang dag pa'i ye shes shar ba brnyes pa'i phyir sangs rgyas zhes bya'o //

yang na skye bo[4] mi mkhas pa rtogs par mdzad pa'i phyir[5] sangs rgyas te / ji ltar bdag nyid gzhan la rag ma las par so so rang gis rig pa'i chos kyi de kho na rtogs pa de bzhin du log pa'i lam <P 26a> du 'khyams pa'i sems dang ldan pa /[6] 'khor ba 'brog dgon par skye ba dang / rga <N 23b> ba dang / na ba dang / 'chi ba la sogs par gtses pa / lta ba rnam pa sna tshogs kyi nags tshang tshing du nyon mongs pa'i sbrul gdug pa'i 'jigs pas gang bar phan tshun yongs su[7] 'khyams[8] <C 21b> pa gzhan dag kyang yang dag pa'i lam du btsud de / thar pa'i grong khyer chen po bla na med par 'jug par mdzad pa'i phyir sangs rgyas zhes bya'o //

thugs rje'i bdag ces bya ba ni thugs rje'i rang bzhin te / nyon mongs pa dang / las dang / sdug bsngal sel[9] ba'i phyir

---

[10]N *rgyaso.*

[1]N omits *sangs rgyas sam.*

[2]N *ye.*

[3]GNP omit */.*

[4]CN *po.*

[5]GNP omit *phyir.* Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[6]GNP omit */.*

[7]G *yongsu.*

[8]GNP *'khyam.*

[9]N *sal.*

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thugs rje'o // gang la thugs rje bdag nyid de[1] // ngo bo nyid yod pa de ni thugs rje'i bdag nyid do // de ni rdzogs pa'i sangs rgyas yin la / thugs rje'i bdag nyid kyang yin pas rdzogs pa'i sangs rgyas thugs rje'i bdag nyid de[2] /[3] de bas na sangs rgyas thugs rje'i bdag nyid de la'o //

rab btud sā lu ljang pa[4] yi // [1c]

zhes bya ba smos te / *rab btud* ces bya ba ni yang dag par mchod nas te / 'dud pa dang / gus pa dang / gzhol bas phyag 'tshal te'o //

phyag 'tshal te ci zhig bya zhe na / *sā lu ljang pa'i*[5] zhes mdo'i bshad sbyar bstan bcos /[6]

tshig le'ur byas pa bshad par bya //[7] [1d]

zhes bya ba smos so //

de la /[8]

yon tan mtha' yas <D 21b> *bsam mi khyab* //[9] [1a] <G 31b>

ces bya ba 'dis ni rang gi don phun sum tshogs pa bstan to //

---

[1]CD *nyid de*; GP *nyid do*; N *nyido*.

[2]GNP *do*.

[3]GNP //.

[4]G *ba*.

[5]C *ba'i*.

[6]P //.

[7]GNP omit //.

[8]GNP omit /.

[9]P omits the second /.

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thugs rje'i bdag nyid ces bya ba 'dis ni / gzhan gyi don phun sum tshogs pa brjod do //

rdzogs sangs rgyas zhes bya ba ni sangs rgyas ni[1] rtogs pa'i don yin pa'i phyir thams cad mkhyen pa nyid do //

yon tan mtha' yas bsam mi khyab //[2] [1a]

ces bya ba 'dis ni 'dod chags la sogs **<P 26b>** pa dang bral ba nyid do //

nyon mongs pa dang / nye ba'i nyon mongs pa yon tan ma yin pa rnams ni / yon tan dang mi mthun pa'i phyir ro //

de bas na thams cad mkhyen pa[3] / 'dod chags dang bral ba / rdzogs pa'i sangs rgyas de lta bu la btud de'o //

thugs rje'i bdag nyid ces bya ba ni / gang zhig thams cad mkhyen cing 'dod chags dang bral ba de[4] ni[5] slob dpon gyis[6] dpe mkhyud dang bral pas[7] gzhan dag la ji ltar rtogs pa'i chos ston te /[8] 'dis ni gzhan la phan par mdzad pa'i phyir **<N 24a>** gzhan gyi don phun sum tshogs pa bstan to //

de ltar rang gi don dang gzhan gyi don phun sum tshogs pa dang ldan pa rdzogs pa'i sangs rgyas de la btud de'o[9] //

---

[1]G adds *sangs rgyas na* topped with dots indicating it is an error.

[2]GNP omit *//*.

[3]G *ba*.

[4]GNP *de'i*.

[5]N omits *ni*.

[6]GNP *gyi*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[7]CGNP *bas*; D *pas* (printing error).

[8]P *//*.

[9]N *btud'o*.

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de ltar[1] na yang 'dod pa dang bcas pa'i tshig yin **<C 22a>** pa'i phyir 'dod pa dang bcas pas ci zhig 'dod ces dris pa dang / smras pa /[2] *bshad par bya*'o //

gang zhig bshad /[3] smras pa / sā lu ljang pa'i mdo dang sbyar ba'i bstan bcos *tshig le'ur byas pa*'o //

bstan bcos brtsams pa la thog mar / 'brel pa dang /[4] dgos pa dang / brjod[5] pa dang / brjod bar[6] bya ba bzhi nges par brjod par bya ba ma yin nam / de 'di la med pas 'di'i rtsom pa ni mi rigs pa yin te / 'brel pa la sogs pa dang bral ba'i[7] phyir smyon pa'i tshig bzhin no zhe'o[8] //[9] **<G 32a>**

brtsam par mi bya'o zhes bya ba ni chos so[10] //

bstan bcos zhes bya ba chos can no //

chos dang chos can spyi ni phyogs so[11] //

'brel pa la sogs pa dang bral ba'i phyir zhes bya ba ni gtan tshigs so[12] //

go bar byed pas na gtan tshigs te / gtan tshigs kyi don

---

[1]GNP *lta*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[2]GNP omit /.

[3]GNP omit /.

[4]P omits /.

[5]GNP *rjod*.

[6]CGNP *par*; D *bar* (printing error).

[7]CN *pa'i*.

[8]CD *no zhe'o*; GNP *zhe'o*.

[9]G omits the second /.

[10]N *choso*.

[11]N *phyogso*.

[12]GN *tshigso*.

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ni go bar byed pa yin pa'i phyir ro[1] //

gang gi phyir 'brel pa la sogs pa dang bral ba'i phyir brtsam par <P 27a> mi bya'o //

smyon pa'i tshig[2] bzhin no[3] zhes bya ba ni dpe'o //

de skad du brgal ba la smras pa / 'brel pa la sogs pa dang bral ba'i phyir <D 22a> zhes gang smras pa'i gtan tshigs de ma[4] grub par brjod pa'i phyir bshad pa 'di la 'brel pa la sogs pa bzhi yod pa nyid do //

de yang gang zhe na / smras pa / sā[5] lu ljang pa'i mdo dang sbyar ba'i bstan bcos tshig le'ur byas pa bshad par bya ba yin pas 'di la 'brel pa yod pa nyid de[6] / sā lu ljang pa'i mdo zhes bya ba ni mu stegs byed pa[7] la sogs pa gzhan gyi gzhung lugs kyi khyad par dag la mi dmigs pa'i phyir bstan bcos 'di ni sangs rgyas dang 'brel pa'o[8] // de'i phyir gtan tshigs kyi don ma grub pa nyid do[9] //

'brel pa yod dang dgos pa yang med na med pa yin no[10] //

---

[1]G *phyiro*.

[2]GNP omit *tshig*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[3]N *bzhino*.

[4]GNP *la*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[5]P *sa*.

[6]N *nyide*.

[7]GNP omit *pa*.

[8]G *ba'o*.

[9]N *nyido*.

[10]N *yino*.

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de'i phyir bshad pa / 'dir[1] ni dgos pa ni /[2] rgyu dang rkyen gyi don khong du chud pa'i phyir dang / gang zag la bdag med **<N 24b>** pa dang / chos la bdag med pa dang / gzung ba dang /[3] 'dzin pa med par rtogs pa'i phyir nyon mongs pa dang / shes bya'i sgrib pa dang bral nas bla na med pa yang dag par rdzogs pa'i sangs rgyas thob[4] pas 'di la dgos pa yod **<C 22b>** pa nyid do // de bas na dgos pa dang bcas pa'i phyir gsa[5] ba la sogs pa'i bstan bcos bzhin du **<G 32b>** brtsam[6] par bya ba nyid do // gang dang gang don dang bcas pa de dang de ni brtsam par bya ba ste / dper na gso ba la sogs pa'i bstan bcos lta bu yin pas[7] dpe ma grub par bshad par 'gyur ro //

'di'i[8] brjod pas sā lu ljang pa'i dpes nang dang phyi'i rten cing 'brel par 'byung ba mtshungs pa nye bar sbyar bas 'di brjod pas sā lu ljang pa zhes bya ba yang yod pa[9] nyid de[10] /[11] de'i phyir yang don ma grub pa nyid do[12] //

brjod par bya ba zhes bya ba ni / rten cing **<P 27b>** 'brel

---

[1]GNP *'di*.

[2]GNP omit /.

[3]GNP omit /.

[4]GNP *'thob*.

[5]CGNP *gso*; D *gsa*. D has a printing error.

[6]GNP *brtsams*.

[7]P *pa'i*.

[8]GNP *'di*.

[9]GNP omit *yang yod pa*.

[10]N *nyide*.

[11]N *//*.

[12]G *nyido*.

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par[1] 'byung ba'i yan lag bcu gnyis rkyen dang bcas pa so sor go rims[2] bzhin mtshan nyid rnam par 'jog par byed pas byed pa po la sogs pa dang / rgyu med pa dang mi mthun pa'i rgyu dang bral nas nyon mongs pa dang nye ba'i nyon mongs pa spangs pa'i phyir yang dag pa'i ye shes skyes te / bla na med pa'i chos sku thob pas 'di brjod par bya ba yang yod pa nyid de[3] 'di'i phyir yang gtan tshigs kyi don ma grub pa nyid do //

de bas na gso ba la sogs pa'i bstan bcos bzhin du bstan bcos 'di 'brel pa la sogs pa dang ldan pa'i phyir[4] brtsam par bya ba nyid do[5] //

brtsam <D 22b> par bya ba[6] zhes bya ba ni chos so[7] //[8]
bstan bcos zhes bya ba ni chos can no //
chos dang chos can spyi[9] ni phyogs so[10] //
'di na[11] chos yod pas chos can te[12] gdugs can bzhin no[13] //

---

[1]G *bar*.

[2]GNP *rim*.

[3]N *nyide* (illegible); P adds /.

[4]CD *dang ldan pa'i phyir*; GNP *dang phyir*. GNP has a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[5]N *nyido*.

[6]GNP add *nyid*.

[7]N *choso*.

[8]P omits the second /.

[9]GNP *de*.

[10]N *phyogso*.

[11]P *ni*.

[12]N adds //; P adds /.

[13]N *bzhino*.

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gal te de lta na bstan bcos rtsom pa la phyag 'tshal bar[1] byed pa[2] don med de[3] / dgos pa med pa'i phyir bya rog gi so brtag pa la sogs pa'i bstan bcos bzhin no zhes bya ba'i[4] gtan tshigs 'di ni don ma grub pa nyid bstan par smras pa / bstan bcos rtsom[5] pa la ston pa la mchod pa byas so[6] //

gal te ci'i phyir zhe[7] na / bstan bcos dang / de la gus pa skye ba'i rgyu yin <G 33a> pa'i <N 25a> phyir te / chos nyan pa gus pa skye ba rnams nyan pa dang[8] sems[9] pa dang / bsgom pa dag la gus par 'gyur gyi / gus pa ma skyes pa[10] rnams ni ma yin pas gtan tshigs kyi[11] don ma grub pa nyid do //

yang na dam pa'i spyod pa'i srol bstan pa'i don du bstan bcos rtsom pa las[12] ston pa la mchod pa byed do[13] // 'di ni <C 23a> skyes bu dam pa mkhas pa rnams kyi spyod pa yin te / nam zhig 'ga' zhig dgos pa rtsom pa la[14] 'jug na dang por yid

---

[1]GNP *ba*.

[2]N omits *byed pa*.

[3]G *mede*.

[4]CD *bya ba'i*; GNP *pa'i* (N *pa* in *pa'i* is illegible).

[5]GNP *brtsams*.

[6]P *byaso*.

[7]N *zha*.

[8]GNP add */*.

[9]P *sams*.

[10]N *par*.

[11]GNP *kyis*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[12]GNP *la*.

[13]N *byedo*.

[14]GNP add *'jug pa la*.

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du 'ong ba'i lha la phyag 'tshal te / dgos <P 28a> pa khyad par dag la zhugs pa na 'dod pa'i don ring por mi thogs[1] par 'grub pas de'i phyir bstan bcos byed pa 'di yang dam pa'i spyod pa'i srol de nyid kyi rjes su[2] 'brang ba na bstan bcos rtsom pa la rang gi ston pa la yon tan brjod pa sngon du 'gro ba'i phyag 'tshal ba byas nas / bstan bcos bshad par bya ba la zhugs pas 'di la dgos pa yod pa nyid do //

smras pa /

bstan bcos rtsom[3] pa ston pa la //[4]
phyag 'tshal byed pa 'bras med min //
ston pa dang ni bstan bcos la //
gus bskyed rgyu phyir gzhan du min //

de nas[5] bstan bcos rtsom pas ston pa la mchod pa bya ba[6] rnam par gnas pa nyid do[7] // de'i phyir gzhan gyi[8] bstan bcos kyi[9] thog mar phyag 'tshal bar byed par dgos pa med do[10] zhes gang smras / gtan tshigs de ma grub pa nyid du bstan par smras

---

[1]N *thags*. Printing error.

[2]N *rjesu*.

[3]GNP *brtsams*.

[4]CP omit the second / after each *pāda* in this *śloka*.

[5]CD *de nas*; GNP *des na*.

[6]GNP add *'di la*.

[7]GN *nyido*.

[8]GNP *gyis*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[9]GNP *kyis*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[10]N *medo*.

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pa / bstan bcos rtsom[1] pa la phyag 'tshal bar byed pa ni /[2] gso ba la sogs pa'i bstan bcos bzhin du dgos pa dang bcas[3] pa nyid do[4] // bya rog gi so brtag pa lta bu min no[5] //

rang gi ston pa la phyag <G 33b> byas te / sā lu ljang pa'i mdo dang sbyar ba'i bstan bcos tshig le'ur byas pa <D 23a> bshad par bya'o zhes smras na / de yang gang zhig ce na /

thub pa rgyal po'i khab kyi ni /[6] [2a]

zhes bya ba la sogs pa smos so[7] //

rgyal po'i khab ni[8] rgyal khab ste /[9] rgyal po'i pho brang zhes bya ba'i tha tshig go //[10]

bya rgod ces pa'i[11] ri bo la //[12] [2b]

---

[1]GNP *brtsam*.

[2]GNP omit /.

[3]N *bcas* is illegible.

[4]N *nyido*.

[5]N *mino*.

[6]GNP omit /.

[7]CD *smos so*; G *smraso*; NP *smras so*.

[8]N *ni* is illegible.

[9]G //; N omits /.

[10]CGNP omit the second /.

[11]GNP *bya'i*.

[12]NP omit the second /.

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zhes bya ba ni *bya rgod*[1] phung po'i *ri bo la*'o //

de nyid kyi phyir[2] **<N 25b>** yang dag par sdud par byed[3] pa'i mdo las / **'di skad bdag gis thos pa** zhes bya ba smos so //[4]

su las thos she[5] na / de'i phyir smras pa / bcom ldan 'das las so[6] //

dus gcig na zhes bya ba ni dus gcig na'o // **<P 28b>**

bcom ldan 'das zhes bya ba ni bcom pa dang ldan pa'i phyir bcom ldan 'das so //

ci zhig bcom pa dang ldan zhe na / de'i phyir smras pa / bdud bzhi'o //[7] nyon mongs pa dang /[8] phung po dang /[9] lha'i bu dang / 'chi bdag gi bdud ces grags pa'o //[10]

ji **<C 23b>** ltar bcom zhe na / smras pa / gnyen po ye shes brnyes[11] pa'i phyir te / mthong ba dang bsgom pa'i lam la 'jug pa'i tshul gyis dran pa nye bar gzhag pa bzhi la sogs pa byang chub kyi phyogs kyi chos sum cu rtsa bdun bsgom pa'i rim gyis[12] / 'phags pa'i bden pa bzhi bsgom pa rnam par bsgom pa

---

[1]P *rgo*. Printing error.

[2]N adds /.

[3]GNP omit *par byed*.

[4]GNP add *su las thos zhes bya ba smos so* [G *smoso*] //. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[5]GNP *zhe*.

[6]N *laso*.

[7]P omits the second /.

[8]N omits /.

[9]P omits /.

[10]N omits the second /.

[11]N *brnyas*. Printing error.

[12]CD *rim gyis*; GNP *rims kyis*.

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nyid kyis phung po'i de kho na nyid yongs su[1] shes pas mi rtag pa dang / sdug bsngal pa[2] dang / stong pa dang / bdag med pa la sogs par phyin ci ma log pa'i ye shes dang ldan pa'i phyir gang zag dang chos la bdag med pa dang / gzung ba dang[3] 'dzin pa med par rtog[4] pa'i phyir[5] dang / khams gsum pa 'di yang sems tsam kho na'o zhes bya bar rtogs[6] pa'i phyir /[7] nyon mongs pa dang shes bya'i sgrib pa dang bral ba'i sgo nas nyon mongs <G 34a> pa bcom mo[8] //

rtag pa dang / bde ba dang / gtsang ba dang / bdag dang bcas par phyin ci log pa bzhi la sogs pa dang bral ba ste[9] / chos kyi sku bla na med pa dang ldan nas[10] mi gnas pa'i mya ngan las 'das pa brnyes pa'i phyir phung po dang 'chi bdag gi bdud las rgyal lo //

chos thams cad sgyu ma dang / smig rgyu dang / dri za'i grong khyer dang / sprul pa dang / gzugs brnyan dang / brag ca[11] dang / mgal me'i 'khor lo dang / rmi lam lta bur shin tu

---

[1]N *yongsu*.

[2]CGNP *ba*. D *pa* is a printing error.

[3]G adds */*.

[4]CD *rtog* (printing error); GNP *rtogs*.

[5]G adds *pa* topped with marks indicating it is an error.

[6]CD *bya bar rtogs*; GN *rtogs*; P *rtags* (printing error).

[7]GNP omit */*.

[8]N *bcomo*.

[9]CD *ba ste*; GNP *te*.

[10]CGNP *pas*. D *nas* is a printing error.

[11]GNP *cha*.

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thugs su[1] chud pa'i phyir kun nas nyon mongs pa'i kun gzhi[2] rnam par shes pa'i **<D 23b>** bag chags kyi dri ma dang bral **<P 29a>** bas yang dag pa ma yin pa'i kun tu rtog pa yang dag par **<N 26a>** chad nas byams pa chen po la sogs pa'i mda'[3] 'phangs pas chu srin gyi rgyal mtshan can sde dang bcas pa la bsnun pa'i phyir lha'i bu'i bdud pham par mdzad de[4] /[5] de ltar bdud bzhi bcom pas na bcom ldan 'das so //

yang smras pa /

bdud bzhi'i dgra ni bcom phyir dang //[6]
srid pa gsum las byung ba dang //
byung 'gyur 'byung ba 'byung mkhyen cing //[7]
srid par gnas 'di[8] bcom ldan 'das //

bcom ldan 'das de lta bu ni **rgyal po'i khab** /[9] **bya rgod phung po'i ri** la bzhugs so[10] //

ci'i phyir grong khyer de la rgyal po'i khab ces bya zhe na / smras pa / grong khyer de ni sngon[11] rtswa mchog gi grong khyer zhes grags te / gang gi tshe grong khyer de la mi ma yin

---

[1]GN *thugsu.*

[2]NP *bzhi.* Printing error.

[3]G *mda'i.* Scribal error.

[4]N *mdzade.*

[5]N *//.*

[6]P omits the second / in each *pāda* of the *śloka.*

[7]GP omit the second /.

[8]GNP *par.*

[9]GNP omit /.

[10]N *bzhugso.*

[11]GNP add *gyi.*

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pa 'khrugs[1] pa rnams kyis yang <C 24a> dang yang me btang ba de'i tshe rgyal pos rtogs nas bka'[2] btags pa / shes ldan grong khyer pa dag / deng phyin chad gang gi[3] khyim du sngar me shor ba des bsil ba'i tshal gyi dur khrod chen por song la **<G 34b>** khyim brtsigs te[4] 'dug shig ces bsgo ba dang / de nas yang las kyi rkyen gyi dbang gis[5] dang por rgyal po'i pho brang du me shor ro //

de nas rgyal pos blon po[6] rnams la bos te bsgo ba / shes ldan blon po[7] dag shes par gyis shig / 'di ltar nga[8] nyid kyis de khrims su[9] bcas pa las nga nyid 'da' bar byed pa gang yin pa de ni nga la ma legs shing tshul[10] ma yin pas shes ldan blon po dag dang[11] la bsil ba'i tshal gyi dur khrod chen po'i nang du rgyal po'i pho brang brtsigs shig dang der song nas[12] 'dug par bya'o // de nas rgyal po'i tshig tsam gyis thams cad kyis de bzhin du byas so[13] // de la thog mar ni rgyal pos[14]

---

[1]GNP *'khrug*.

[2]CD *bka'*; GP *bkar* (P is illegible); N *dkar*.

[3]CD *gi* (printing error); GNP *gis*.

[4]GNP add /.

[5]CD *rkyen gyi dbang gis*; GNP *rkyen gyis*.

[6]P *so*. Printing error.

[7]G *pe*. Scribal error.

[8]GNP omit *nga*.

[9]N *khrimsu*.

[10]N *chul*. Printing error.

[11]CGNP *deng*; D *dang*. D is a printing error.

[12]N adds /.

[13]G *byaso*.

[14]GNP *po*. Scribal error copied from the 'Phying-ba sTag-

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der phyin te[1] gnas btab /[2] de nas ni gzhan dag gis[3] btab **<P 29b>** pas rgyal po'i khab ces ming chags so[4] //

de la rgyal po'i[5] khab grong khyer chen po'i[6] shar lho'i mtshams na / bya rgod phung po zhes bya ba'i ri yod de /[7] ri gang gi[8] spyi bo bya rgod kyi mgo **<N 26b>** 'dra ba de la bya rgod phung po'i ri zhes bya'o //

yang na bdud sdig can gyis bya rgod kyi sha tshugs su[9] mngon par sprul te[10] bcom ldan 'das kyi[11] chos gos dbrog par bya bar[12] brtsams pa las bcom ldan 'das kyi byin gyi[13] brlabs kyis ma nus nas de nyid du bor te chos **<D 24a>** gos de deng sang du rdor gyur nas bzhi rim byas te chos gos lta bur 'dug

---

rtse Tanjur.

[1]GNP add /.

[2]GNP omit /.

[3]GNP *gi*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[4]N *chagso*.

[5]N *po'* (subjoined *'a chung* but no *gi gu*). Printing error.

[6]GNP *po*.

[7]NP //.

[8]GNP *gis*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[9]GN *tshugsu*.

[10]N *ta*. Printing error.

[11]GNP *kyis*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[12]GNP *ba*.

[13]GNP gyis. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

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go //[1] de nye[2] bar mtshon pa'i ri ni bya rgod phung po zhes bya ste / thub pa bya rgod phung po'i ri de la bzhugs so[3] //

ci gcig pu[4] nyid dam zhe na / smras pa / ma yin te /

dge slong mang dang byang chub sems //[5] [2c]
tshogs dang yang dag thabs cig bzhugs[6] // [2d]

dge slong mang dang zhes bya ba ni **dge slong stong nyis brgya lnga bcu'i dge slong gi <G 35a> dge 'dun chen po dang** ngo //

byang chub sems[7] *tshogs*[8] *dang yang* zhes bya ba ni **byang chub sems**[9] **dpa' sems dpa' chen po rab tu mang po dang thabs cig**[10] **tu'o** //

bzhugs zhes bya ba ni bzhengs pa **<C 24b>** dang /[11] 'chags[12] pa dang / bzhugs pa dang / gzims pa la sogs pa spyod lam rnam pa bzhis bzhugs pa'o //

---

[1]GNP omit the first /.

[2]N *nya*. Printing error.

[3]CD *bzhugs so*; GN *zhugso*; P *zhugs so*.

[4]GNP *pa*.

[5]P omits the second / in *pādas* [2cd].

[6]CD *tshogs dang yang dag thabs cig bzhugs*; GNP *tshogs dag dang yang thabs gcig bzhugs*. See ŚK translation.

[7]GNP add *dpa'i*.

[8]GNP add *dag*.

[9]G *seems*. Scribal error.

[10]GNP *gcig*.

[11]GNP omit /.

[12]GP *'chag*.

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de su zhig ce na *thub pa*'o // thub pa ni /[1] sku dang / gsung dang / thugs thub pa dang ldan pa'i phyir te / sku dang gsung dang thugs mi 'jug pas thub pa'o /[2]

ci la mi 'jug ce na / de'i phyir smras pa / sku dang /[3] gsung dang / thugs nyes par spyod pa la mi 'jug ces bya ba'i don ston[4] to //

'di la thub pa yod pas thub pa ste[5] / ldan pa'i don yin pa'i phyir dbyug pa can bzhin no //

yang ci'i phyir <P 30a> gnas dang / dus dang / zhabs 'bring pa[6] bstan zhe[7] na / smras pa / 'khor los sgyur ba'i rgyal po dang / chos mthun par bya'i phyir te / 'khor los sgyur ba'i rgyal po rnams kyi kun tu spyod pa ni 'di yin par grags te / gang gi tshe[8] bram ze dang / khyim bdag rnams rjes su[9] 'dzin[10] pa la sogs par byed pa de'i tshe 'dug pa'i gnas grong dang[11] grong khyer la sogs pa gang du 'dug nas byed pa'i gnas de[12] nges par rjod[13] par byed do[14] /[15]

---

[1]GNP omit /.

[2]CGNP //; D /.

[3]GNP omit /.

[4]GNP omit *ston*.

[5]N *sta*. Printing error.

[6]CD *zhabs 'bring pa*; GNP *sham ring ba*.

[7]GNP *ce*.

[8]P adds /.

[9]N *rjesu*.

[10]GNP add *par byed*.

[11]GNP omit *grong dang*.

[12]GNP *des*.

[13]GNP *brjod*.

[14]CD *byed do*; G *byede*; NP *byed de*.

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gnas gang du zhe na[1] /[2] che ge mo zhig na'o //

dbang nyid rab tu bstan pa'i phyir blon po la sogs pa dang lhan cig go //[3] **<N 27a>**

dus zhes bya ba ni snga dro dang phyi dro'i dus so //

gang dag la zhe na / bram ze dang khyim bdag la sogs pa la'o[4] //

de'i phyir bcom ldan 'das kyang bla na med pa'i chos kyi rgyal po 'khor los sgyur ba'i phyir gnas dang / dus dang zhabs 'bring pa[5] la sogs **<G 35b>** pa brjod de / gang du zhe na / rgyal po'i khab na'o //

dus gcig na[6] ni snga dro'i dus su'o //

gang dag dang thabs **<D 24b>** cig[7] ce na / dge slong stong nyis brgya[8] lnga bcu'i dge slong dang / byang chub sems dpa' rnams dang ngo //

gang dag la zha[9] na / dge slong rnams la'o //

ci zhig gsungs she[10] na / sā lu ljang pa zhes bya ba'i mdo 'o[11] //

yang smras pa /

---

[15]C //; DGNP /.

[1]GNP *na'o*.

[2]GNP //.

[3]G omits the first /.

[4]G *la'e*. Scribal error.

[5]CD *zhabs 'bring ba* [C *pa*]; GNP *zham ring ba*.

[6]GNP omit *na*.

[7]GNP *gcig*.

[8]P *rgya*. Printing error.

[9]CGNP *zhe*; D *zha* (printing error).

[10]GNP *zhe*.

[11]CGNP *mdo'o* (omit the *tsheg*).

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gang du gang dag thabs cig[1] dang //[2]
dus gang gang phyir gang la[3] bstan //
de dag nyid ni bstan byas nas //
tha mar kun dga'[4] ba yi sgra[5] //

sā lu ljang pa la gzigs nas //[6] [3a]

zhes bya ba la sogs pa la /

sā lu ljang pa la gzigs nas [3a]

ni gzigs te'o //

rgyu dang rkyen las byung ba ste //[7] [3b]

zhes bya ba ni *rgyu rkyen las* skyes kyi 'di <P 30b> skyed[8] par byed pa <C 25a> dbang phyug la sogs pa gzhan ni 'ga' yang med do zhes bya bar dgongs pa'o //

yang smras pa /

sa bon la sogs ma gtogs par //[9]

---

[1]GNP *gcig*.

[2]NP omit the second / (P also omits the second / in each of the remaining *pādas* of this *śloka*).

[3]CD *gang la*; GNP *gsal ba*.

[4]P *dka'*. Printing error.

[5]N *sg[r]a* (*ra* is illegible).

[6]GNP omit the second /.

[7]GNP omit the second /.

[8]GNP *bskyed*.

[9]N omits //; P omits the second / in the first, second,

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gzhan gyi rgyu zhes mi bya ste //
dbang phyug sogs dang rgyu med pa //
mngon sum la sogs 'gal phyir ro[1] //

sa bon las myu gu la sogs pa skyes kyi / dbang phyug dang / gtso bo dang / rgyu dus la sogs pa ni rgyu ma yin te / mngon sum dang rjes su[2] dpag pa dag gis mi dmigs pa nyid kyi phyir nam mkha'i[3] utpa la[4] bzhin no[5] //

rgyu dang rkyen skyes de bzhin du //[6] [3c]
yan lag bcu gnyis rim 'byung ba // [3d]

gang gi[7] rten 'brel zhes mthong ba //[8] [4a]

zhes smos te / *rgyu dang rkyen* dag gis bskyed pa'i chos *rten cing 'brel* par 'byung ba *yaṅ lag bcu gnyis* dge slong ngam / dge slong ma'am[9] / gzhan yang *gang* la las byed pa la sogs pa rgyu med pa dang / mi mthun pa'i rgyu dang bral bar *mthong ba* des /[10]

---

and third *pādas* of this *śloka*.

[1]GN *phyiro*.

[2]N *rjesu*.

[3]GN *namkha'i*.

[4]CD *utpa la*; GNP *utpala*.

[5]N *na*. Printing error.

[6]P omits the second / in [3c] and [3d].

[7]CD *gi* (printing error); GNP *gis*.

[8]GP omit the second /.

[9]CNP *ma 'am*; D *ma'am*; G is illegible regarding the *tsheg*.

[10]N omits /.

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chos dang sangs rgyas[1] mthong ngo[2] zhes //[3] **[4b]**
dge slong rnams la 'di gsung nas // **[4c]**
'dren pa cang mi gsung bar bzhugs // **[4d] <G 36a; N 27b>**

'phags pa'i chos yan lag brgyad pa dang /[4] 'bras bu'i chos rtogs pa'i ngo bo nyid dang / mya ngan las 'das pa[5] phung po dang /[6] bcas pa dang / phung po'i lhag ma med par brjod pa yang ji lta ba bzhin du mthong ngo[7] **zhes bka' stsal pa**[8] **nas / bcom ldan 'das cang mi gsung bar** bzhugs so[9] //

de'i tshe zhes bya ba la sogs pa ni dge slong shā ri'i bu[10] byang chub sems dpa' byams pa'i drung du phyin nas 'di yongs su[11] dris so[12] //

'di[13] *gsungs nas* zhes bya ba ni bcom ldan **<P 31a>** 'das la[14] shā ri'i bus **<D 25a>** gang thos pa *dge slong rnams la*[15]

---

[1]G *sangyas*.

[2]G *mthongo*.

[3]P omits the second / in **[4b]**, G in **[4c]**, and GP in **[4d]**.

[4]GNP omit /.

[5]GN add /.

[6]GNP omit /.

[7]G *nge*. Scribal error.

[8]CP *ba*.

[9]N *bzhugso*.

[10]G adds /.

[11]N *yongsu*.

[12]N *driso*.

[13]N *'bi*. Printing error.

[14]GNP *las* (from). GNP make better sense.

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gsungs nas te / bka' stsal nas so //

'dren pa zhes bya ba ni thabs rnam pa sna tshogs kyi[1] tshul gyis sems can rnams 'dren pa'i phyir 'dren pa'o //

cang mi gsung bar bzhugs zhes bya ba ni ting nge[2] 'dzin la snyoms par zhugs[3] nas bzhugs zhes[4] bya ba'i tha tshig go //[5]

dge slong shā ri'i bus thos nas //[6] **[5a]**

zhes smos te / *dge slong* zhes bya ba ni nyon mongs pa bcom pa'i phyir dge slong ngo //

shā ri'i bus thos nas zhes bya ba ni bcom ldan 'das las thos nas so // **<C 25b>**

de nyid kyi phyir mdo las /[7] **de'i tshe tshe dang ldan pa shā ri'i bu byang chub sems dpa' sems dpa'[8] chen po byams pa ga la ba** zhes bya ba la sogs pa bstan to //

byams pa'i drung du song nas ni //[9] **[5b]**

---

[15]GNP *las*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[1]N *kyis*. Printing error.

[2]N *tinge*.

[3]GNP *bzhugs*.

[4]GNP *ces*.

[5]GNP omit the first /.

[6]GNP omit //.

[7]GN omit /.

[8]GNP omit *sems dpa'*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[9]GNP omit //.

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zhes bya ba ni gang la byang chub sems dpa' byams pa nyin par rtag tu gnas pa ste / der phyin cing song nas so // gnyis ka yang rdo leb la 'khod do // de nas tshe dang ldan pa shā ri'i bus byang chub sems dpa' byams pa la 'di skad ces smras so[1] //

> byams pa deng 'dir de bzhin gshegs //[2] [5c]
> 'di gsungs don rnams ma phye bar // [5d]
>
> cang mi gsung bar bzhugs gyur nas[3] // [6a]
> de'i don ji ltar rtogs par bya //[4] [6b]

zhes bya ba smos so[5] //

byams <G 36b> *pa deng 'dir* zhes bya ba brjod nas dge slong rnams la bcom ldan 'das kyis[6] sā lu ljang pa'i dpes[7] bstan[8] pas[9] gang gsungs pa byams pa bde bar gshegs pas bka' stsal pa'i mdo de'i don ci / bcom ldan 'das <N 28a> kyis kyang don rnam par *ma phye la* /[10] thams cad mkhyen pa'i yul gyi don rnams kyang nyan thos dang rang <P 31b> sangs rgyas thams cad kyi yul las 'das pa'i phyir rten cing 'brel par 'byung ba ni

---

[1]G *smraso*.

[2]P omits the second / *in* [5cd] and [6a].

[3]GNP *na*.

[4]GNP omit the second /.

[5]G *smoso*.

[6]CN *kyi*. Printing error.

[7]GNP *dpe*.

[8]N *bsan*. Printing error

[9]GNP *pa*.

[10]N *//*.

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gang / chos ni gang /[1] **sangs rgyas ni gang** zhes bya ba la sogs pa 'dri'o //

'di nyid mdo byed pas[2] / mdo dang sbyar ba[3] smras la /

rten cing 'brel dang chos gang yin //[4] **[6c]**
sangs rgyas kyang ni gang zhig yin //[5] **[6d]**

zhes smos te / **ji ltar yang rten cing 'brel par 'byung ba mthong na chos mthong** ngo[6] //[7] **chos mthong nas sangs rgyas mthong** ngo[8] zhes bya ba ni /[9]

ji ltar rten[10] 'brel[11] mthong na ni //[12] **[7a]**
chos dang sangs rgyas mthong ba yin // **[7b]**
bdag gi[13] the tshom 'di smros[14] zhes // **[7c]**

---

[1]GNP omit *chos ni gang /*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[2]N *pas* is illegible.

[3]C *pa* (printing error); D *ba*; GNP *bar*.

[4]P omits the second */*.

[5]GNP omit *//*.

[6]GNP omit *ngo*.

[7]GNP omit the second */*.

[8]GNP omit *ngo*.

[9]N omits */*.

[10]CD *rten*; GNP *rten cing* (N *rten* is illegible).

[11]CD *'brel*; GNP *'brel 'byung*.

[12]P omits the second */* in each *pāda* of this *śloka*.

[13]GNP *gis*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[14]G *smos*.

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shā ri'i bu yis ma pham smras // [7d] <D 25b>

gnas brtan *shā ri'i bus*[1] *the tshom* de skyes pas de'i phyir ma pham[2] pa la smras so[3] // *ma pham pa* zhes[4] bya ba ni byams pa'o //[5]

byams pa khyad par ji lta bu[6] can zhig ce na /

byams pa shin tu bsgom[7] pa'i bdag /[8] [8a]
byams pas gtan la dbab pa smras //[9] [8b]

byams pa'i ting nge[10] 'dzin dang ldan pas shin tu gnas pa'i phyir

byams pa shin tu bsgom[11] *pa'i bdag* [8a]

nyid do[12] //[13]

---

[1]GNP *bu*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[2]N *phi*. Printing error.

[3]N *smraso*.

[4]N *zhe*. Printing error.

[5]G omits //.

[6]G *ba*. Scribal error.

[7]GNP *bsgoms*.

[8]N omits /.

[9]P omits the second /.

[10]N omits *nge*. Printing error.

[11]GNP *bsgoms*.

[12]N *nyido*.

[13]N omits the second /.

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gtan la dbab pa[1] zhes bya ba ni nges pa'o //

smras <C 26a> zhes bya ba ni brjod pa'o //

gang la smras she[2] na / shā ri'i bu la'o //

ci zhig smras she[3] na / 'di la bcom ldan 'das zhes bya ba la sogs pa smos so //

dge slong dag sus rten cing 'brel par 'byung ba zhes bya ba la sogs <G 37a> pa la rten cing 'brel par 'byung ba gang zhe na / 'di lta ste ma rig pa'i rkyen gyis 'du byed / 'du byed kyi rkyen gyis rnam par shes pa / rnam par shes pa'i rkyen gyis ming dang gzugs / ming dang gzugs kyi rkyen gyis skye mched drug / skye mched drug gi rkyen[4] gyis reg pa / reg pa'i <P 32a> rkyen gyis tshor ba / tshor ba'i rkyen gyis sred pa / sred pa'i rkyen gyis len pa / len pa'i rkyen gyis srid pa / srid pa'i rkyen gyis skye ba / skye ba'i rkyen gyis rga shi / rga shi'i rkyen gyis mya ngan dang / smre sngags 'don pa dang / sdug <N 28b> bsngal ba dang / yid mi bde ba dang / 'khrug pa rnams 'byung ste / de ltar sdug bsngal gyi phung po chen po 'di 'ba' zhig 'byung bar 'gyur ro[5] zhes bya ba 'di ni bcom ldan 'das kyi[6] rten cing 'brel pa'o zhes gsungs so[7] //

de la rten cing 'brel par 'byung[8] ba zhes bya ba ni rgyu dang bcas / rkyen dang bcas pa la bya'i /[9] rgyu med pa dang

---

[1]GNP omit *pa*.

[2]GNP *zhe*.

[3]P *zhe*. Printing error?

[4]N *rkyon*. Printing error.

[5]N *'gyuro*; GNP add *//*.

[6]CD *kyi* (printing error); GNP *kyis*.

[7]GN *gsungso*.

[8]C *bar 'byung*; D *par 'byung*; GNP *'byung*.

[9]GNP omit */*.

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/[1] **rkyen med pa la ma yin** pas **de'i phyir rten cing 'brel par 'byung ba zhes bya'o** //[2]

yang ma rig pa la sogs pa srid pa'i yan lag 'di rnams 'byung ba'i go rims[3] ni ji ltar rtogs par bya /[4] mtshan nyid ni gang /[5] las ni ci / gang zhig ni yin zhe na / smras pa / de la **rten cing 'brel par 'byung ba** ni **gnyis kyi phyir** 'byung bar rtogs par bya ste /[6] **gnyis gang zhe na** / smras pa / **rgyu dang 'brel pa dang / rkyen dang 'brel pa'o** //

rten cing 'brel par 'byung ba **de yang phyi nang gi** tha dad pa'i phyir **rnam pa gnyis su**[7] rnam par bzhag go[8] //[9]

ji lta zhe na / smras **<D 26a>** pa / sa bon las myu gu skye ba nas[10] 'bras bu skye ba'i **<G 37b>** par[11] te / sa bon yod na myu gu skye ba dang 'bras bu skye ba'i phyir ro[12] // sa bon med na myu gu mi skye ba nas /[13] 'bras bu mi skye ba'i bar ro // sa bon kyang 'di snyam du bdag gis myu gu mngon par bsgrubs

---

[1]GNP omit /.

[2]This same section is quoted again in *bam po* two immediately following the quotation of **[12b]**.

[3]GNP *rim*.

[4]N //.

[5]GNP omit /.

[6]N omits /.

[7]N *gnyisu*.

[8]N *bzhago*.

[9]GNP omit the second /.

[10]G *dang*. Scribal error.

[11]CGNP *bar*; D *par* (printing error).

[12]CD *phyir ro*; G *bar re* (scribal error); N *baro*; P *bar ro*.

[13]GNP omit /.

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so[1] snyam du mi sems so[2] // myu gu yang 'di snyam du bdag ni sa bon gyis mngon par bsgrubs so[3] snyam du mi sems <C 26b> pa nas / me tog <P 32b> kyang 'di snyam du 'bras bu mngon par sgrubs so[4] snyam du mngon par mi sems so //[5] 'bras bu yang 'di snyam du bdag gi[6] myu gu me tog gis mngon par bsgrubs so[7] so snyam du mi sems pa'i bar ro // 'on kyang sa bon yod na myu gu nas 'bras bu'i bar du skye[8] par 'gyur te / de ltar phyi'i rten cing 'brel par 'byung ba rkyen[9] dang 'brel par blta bar bya'o //[10]

phyi rol gyi rten cing 'brel par[11] 'byung ba rkyen dang 'brel par ji ltar blta zhe na / smras pa / khams drug 'dus pa'i phyir te / khams drug po dag gang zhe na / 'di lta ste[12] sa la sogs pa dang / dus rnams te <N 29a> /[13] de ltar phyi rol gyi rten cing 'brel par 'byung ba rkyen dang 'brel par blta

---

[1]CD *bsgrubs so*; GNP *sgrub bo*.

[2]N *semso*.

[3]CD *bsgrubs so*; G *sgrubso*; NP *sgrubs so*.

[4]CD *bsgrubs so*; G *sgrubo*; NP *sgrub bo*.

[5]P omits the second /.

[6]CD *gi* (printing error); GNP *gis*.

[7]CD *bsgrubs so*; GN *sgrubso*; P *sgrubs so*.

[8]GNP *skyes*.

[9]To be in accord with ŚS, the text should read "*rgyu*" (**hetu*) instead of "*rkyen*" (**pratyaya*). The next paragraph discusses the *pratyaya*, this one discusses the *hetu*.

[10]CD *//*; GNP *// sa bon sa la sogs pa la ci zhig phan par byed nas rgyu'i rkyen du 'dod ce na / sa*.

[11]G *bar*.

[12]CD *'di lta ste*; GNP *'di lta ste /*.

[13]GNP omit /.

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bar bya'o //

sa bon sa la sogs pa la ci zhig phan par byed nas rgyu'i rkyen du 'dod ce na / sa la sogs pa ni 'dzin pa la sogs pa dang / rlan pa dang / dro ba dang / 'bu[1] ba dang / mi sgrib pa dang / 'gyur ba'i bya ba go rims[2] bzhin du byed do[3] // de dag med na mi 'gyur gyi[4] /[5] nam ma tshang ba med pa na /[6] thams cad 'dus pa de las der 'gyur ro[7] //

sa la sogs pa yang 'di snyam du bdag cag gis sa bon 'dzin pa la sogs pa bya'o snyam du mi sems so[8] // sa bon yang 'di snyam du bdag la ni rkyen 'di rnams kyis **<G 38a>** 'dzin pa la sogs pa'i bya bas phan btags so[9] snyam du mi sems so[10] // 'on kyang sa la sogs pa yod na sa bon la[11] myu gu la sogs pa 'byung bar 'gyur la / med na mi 'gyur[12] /[13] de nyid kyi phyir mdo mdzad pas gsungs pa /

---

[1]CD *'bu*; GNP *yang 'bu*.

[2]GNP *rim*.

[3]N *byedo*.

[4]GNP omit *gyi*.

[5]NP *//*.

[6]N *//*.

[7]N *'gyuro*.

[8]N *semso*.

[9]GN *btagso*.

[10]N *semso*.

[11]CD *la* (printing error); GNP *las*.

[12]CD *'gyur*; GN *'gyuro*; P *'gyur ro*.

[13]GNP *//*.

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yan lag bcu gnyis ma rig sogs //[1] **[8c]**
'chi ba la thug go rims[2] bzhin //[3] **[8d]**

zhes bya ba la / srid pa'i *yan lag* **<P 33a>** gang dag la ma rig pa la sogs pa[4] 'chi[5] la thug pa yod pa de dag ni *ma rig* pa la *sogs* pa *'chi ba la thug* pa rnams so[6] //

de lta bas na sdug **<D 26b>** sngal gyi[7] **[9a]**
phung po 'ba' zhig 'byung bar 'gyur[8] **[9b]**

zhes bya ba *de lta pas*[9] *na* zhes bya ba ni ma rig pa la sogs pa rim gyis 'byung ba'o //

sdug sngal gyi phung po zhes bya ba ni sdug sngal gyi tshogs so[10] //

'ba' zhig ces bya ba ni bdag dang bdag gi dang bral ba'o //

'byung bar 'gyur zhes bya ba ni skye bar 'gyur ba'o[11] //

---

[1]P omits the second */*.

[2]GNP *rim*.

[3]P omits *//*.

[4]GNP omit *pa*.

[5]GNP add *ba*.

[6]NG *rnamso*.

[7]CD *gyi*; GN *gyi //*; P *gyi /*.

[8]GNP add */*.

[9]CGNP *bas*; D *pas* (printing error).

[10]GN *tshogso*.

[11]N *pa'o*.

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chos lam yan lag brgyad **<C 271>** pa dang //[1] **[9c]**
'bras bu mya ngan 'das pa'o //[2] **[9d]**

zhes smras te / *chos* ni rang gi mtshan nyid 'dzin pa'i phyir chos so //

lam yan lag brgyad pa zhes bya ba ni log pa'i lta ba dang / log pa'i rtog pa dang / log pa'i ngag dang / log pa'i las kyi mtha' dang / log pa'i 'tsho ba dang / log pa'i rtsol ba dang / log pa'i dran pa dang / log pa'i ting nge[3] 'dzin to //

de la log pa'i lta ba zhes bya ba ni log pa'i lta ba ste / lta ba lnga'o // 'jig[4] tshogs dang / mtha' dang / lta ba dang / tshul krims dang[5] log pa **<N 29b>** zhes bya ba'o // 'di thams cad kyang log par thos pa dang[6] bsam pa la sogs pa zhugs pa ste / de bas na lta ba ngan pa'i phyir log pa'i lam spyad pas[7] mi 'dod pa'i rnam par smin **<G 38b>** pa mngon par bsgrub[8] pa'i phyir dang /[9] rgyu dang / las dang / 'bras bu la skur pa 'debs pa dang / sgro 'dogs[10] pa'i rnam par zhugs pa'i phyir log[11] par lta ba dag[12] ces bya'o //

---

[1]GNP omit the second /.

[2]GP omit //.

[3]N *tinge*.

[4]N *'jigs*. Printing error.

[5]GNP add /.

[6]GNP add /.

[7]G *bas*. Scribal error.

[8]GP *bsgrubs*.

[9]GNP omit /.

[10]C *sgro ba dogs* (printing error); DGNP *sgro 'dogs*.

[11]N *lag*. Printing error.

[12]G *bdag*. Scribal error.

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de dang mi mthun pa'i phyir yang dag pa'i lta ba lam gyi yan lag nyid du[1] rnam par bzhag go //[2] tshul bzhin la gnas pa'i yang dag pa'i thos pa dang / bsam[3] pa la sogs pa'i dad pa sngon du 'gro bas rgyu dang / 'bras bu <P 33b> dang / bden pa dang / dkon mchog dang / las dang /[4] 'bras bu la sogs pa[5] yod par lta ba ni yang dag pa'i lta ba ste / yang dag pa'i lam la nye bar sbyor ba las 'dod pa'i 'bras bu mngon par bsgrub[6] pa'i phyir dang / mi rtag pa dang / sdug bsngal ba dang / stong pa dang / bdag med pa la sogs pa'i rnam par 'jug pa'i phyir yang dag pa'i lta ba zhes bya'o //

de la log pa'i[7] rtog pa zhes bya ba ni[8] rtog pa log pa'o // rtog pa zhes bya ba ni spyod yul dang / yul dang / dmigs pa[9] zhes bya ba ni tha tshig go[10] //[11] spyod yul zhes bya ba ni yul drug po gzugs dang sgra la <D 27a> sogs pa'o // log pa zhes bya ba ni phyin ci log ste / rtag pa dang / bde ba dang / gtsang ba dang / bdag gi rnam pa la sogs par[12] dmigs pas

---

[1]N *nyidu*.

[2]GNP omit the first /.

[3]P *bsams*. Printing error.

[4]GNP omit /.

[5]GNP omit *pa*.

[6]GNP *sgrub*.

[7]GNP *par*.

[8]P *na*. Printing error.

[9]GNP *pas*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[10]N *tshigo*.

[11]CGNP omit the first /.

[12]GNP *pas*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

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'dod chags dang / zhe <C 27b> sdang dang / gti mug rgyas par 'gyur ba'i phyir log par rtog pa'o //

de las bzlog pa ni yang dag pa'i rtog pa'o // yang dag pa zhes bya ba ni phyin ci ma log pa'o // rtog[1] pa[2] zhes bya ba ni bya ba dang / sems pa ste / 'di dang 'di bya'o zhes thog mar sems la bzhag nas lus dang / ngag dang / yid kyi spyod pa dge ba ma chags pa dang / zhe sdang med pa dang / gti mug med pa'i ngo bo mi rtag pa dang /[3] <G 39a> sdug bsngal ba dang / stong pa dang /[4] bdag med pa la sogs par tshul bzhin yid la byed pa'i sbyor ba gang yin <N 30a> pa ni yang dag pa'i lam gyi yan lag ces bya'o //

log pa'i ngag ces bya ba ni ngag ngan pa ste / bdag dang gzhan bslu ba'i rnam par zhugs pa'i ngag gang yin pa de ni log pa'i ngag go //[5] 'dod chags dang / zhe sdang dang / gti mug dang / nga rgyal la sogs pa dang 'brel pa'i phyir bdag la bstod pa dang /[6] <P 34a> gzhan la smod pa'i ngo bor zhugs pa dang / ngag[7] gi nyes pa rnam pa bzhi dang 'dres pa dang / yang dag pa dang / bden pa dang / de kho na nyid dang / chos thams cad spong[8] bar byed pa dang / rgyal po dang /[9] chom rkun dang

---

[1]GNP *rtogs*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[2]N *pas*. Printing error.

[3]GNP add *rtog pa zhes bya ba ni /*. This phrase is out of place and thus a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[4]GNP omit *stong pa dang /*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[5]GNP omit the first */*.

[6]P omits */*.

[7]GNP *gang*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[8]C *spor* (printing error); DGN *spong*; P *sbong* (printing error).

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/ bud med dang / khyim pa dang / skye bo'i gtam gyi ngo bo dang / gsog dang don med pa mang po ni[1] 'phags pa'i skye bo thams cad kyis smad pa'i phyir log pa'i ngag ces bya'o //

de dang[2] mi mthun pa'i phyir bdag dang gzhan la mi bslu ba'i rnam pa can ma chags pa dang / zhe sdang med pa dang / gti mug med pa la sogs pa'i ngo bo ngag gi nyes pa rnam[3] pa bzhi dang[4] bral ba'i phyir bden pa dang yang dag pa dang de kho na nyid kyi rjes su[5] 'brang ba bden pa bzhi'i rjes su[6] mthun par byed pa[7] dge ba'i chos thams cad sdud pa / phan pa dang yongs su[8] bcad pa'i ngo bo nyid kyi phyir bdag la bstod pa dang / gzhan la smod pa spang ba[9] / mi rtag pa dang / sdug bsngal ba dang / stong pa dang / bdag med pa la sogs pa'i rnam par zhugs pa'i phyir <D 27b> 'phags pa'i skye bo thams cad mi bslu bar byed pa[10] ni yang dag pa'i lam gyi rjes su[11] 'jug pa'i phyir yang dag pa'i ngag <G 39b> ces bya'o //

log pa'i las kyi mtha' zhes bya ba ni phyin ci log gi las

---

[9]GNP omit /.

[1]GNP omit *ni*.

[2]CDGP *de dang*; N *'dod* (printing error).

[3]G *rnaṃ*.

[4]P adds /.

[5]N *rjesu*.

[6]N *rjesu*.

[7]GNP add /.

[8]G *yongsu*.

[9]CD *spang ba*; GNP *spangs pa*.

[10]P *ba*.

[11]N *rjesu*.

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byed pa'o // las zhes bya ba ni lus dang / ngag dang[1] yid kyi[2] nyes bar[3] spyod pa'i sa bon **<C 28a>** 'debs pa'i phyir dang / rnam par smin pa mi bzad[4] pa'i 'bras bu mngon par sgrub[5] pa'i rang bzhin mi dge ba'i las kyi mtha' byed pa'i phyir tsha sgo la sogs pa'i skyon dang[6] 'dres pa'i zhing ngan pa la sa bon ngan **<P 34b>** pa btab pa bzhin / mi 'dod pa'i[7] rnam par smin pa mngon par **<N 29b>** bsgrub[8] pa'i phyir smad par bya ba'i las kyi mtha' ni log pa'i las kyi mtha' zhes bya'o // las la dga' ba dang /[9] gnyid[10] la dga' ba dang / smra ba[11] la dga' ba la sogs pa'i rang bzhin ni log ba'i[12] las zhes bya ste / bdag dang gzhan la reg pa[13] ma yin pa sdug bsngal bar gnas pa'i rten gyi ngo po'o[14] //[15]

---

[1]GNP add /.

[2]GNP *kyis*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[3]CGNP *par*; D *bar* (printing error).

[4]C *bzod*. Printing error.

[5]GNP *bsgrub*.

[6]GNP *nang*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[7]N *pa'a*. Printing error.

[8]GNP *sgrub*.

[9]N //.

[10]N *nyid*. Printing error.

[11]CD *smra ba*; GNP *smras*.

[12]CGNP *pa'i*; D *ba'i* (printing error).

[13]CNP *reg ba* (printing and scribal error); DG *reg pa*.

[14]CGNP *bo'o*; D *po'o* (printing error).

[15]G omits the second /.

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de dang mi mthun pa'i phyir yang dag pa'i las kyi mtha'o // phyin ci ma log pa'i las byed pa'i phyir lus dang / ngag dang / yid kyis legs par spyad[1] pa'i sa bon 'debs pa'i phyir dang / zhing gshin pa dang 'dra ba'i legs par byas pa'i las kyi zhing[2] 'dod pa'i rnam par smin pa mngon par sgrub pa'i rnam par zhugs pa'i phyir dang / mi rtag pa dang / sdug bsngal ba dang / stong pa dang / bdag med pa la sogs pa'i ngo bor zhugs pa'i phyir dang / yang dag pa'i las kyi mtha' byed pa'i phyir yang dag pa'i las kyi mtha' ste / yang dag pa'i lam gyi rjes su[3] 'brang[4] ba'i phyir yang dag pa'i lam zhes bya'o //

log pa'i 'tsho ba zhes bya ba ni / phyin ci log gi 'tsho ba ste / ngan g.yo dang /[5] kha gsag[6] dang / thob pas 'jal ba dang / <G 40a> gzhogs slong gis[7] 'jug cing mi phongs pa'i lus dang /[8] ngag gi la sogs pa'i nye bar 'tsho bas skyes pa dang bud med la sogs pa'i mtshan ston pa dang / 'phong dang / rta dang / snyan ngag[9] dang / gso ba'i dpyad dang / grangs dang / khyim pa'i dpyad dang / gzhon nu'i dpyad dang / rgya mtsho mtshan gyi dpyad dang / ltas shes pa la sogs pa ste / bdag dang gzhan slu[10] ba'i ngo bor zhugs pa'i phyir tshul <D 28a>

---

[1]GNP *dpyad.*

[2]CD *zhing*; GNP *zhing la.*

[3]GN *rjesu.*

[4]GNP *'breng.*

[5]GNP omit */.*

[6]GNP *bsags.*

[7]CD *gzhogs slong gis*; GNP *bzhog slongs kyis.*

[8]GNP omit *'jug cing mi phongs pa'i lus dang /.* Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[9]GNP *dngag.*

[10]GNP *bslu.*

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des chos gos dang psod[1] snyoms la sogs pa sgrub pa'i[2] rjes su[3] 'jug pas <P 35a> gnas par byed pa ni log pa'i 'tsho ba zhes bya'o //

de dang mi mthun pa'i phyir yang dag pa'i 'tsho ba ni lam gyi yan lag ces bya'o //[4] yang dag <C 28b> pa ni rig pa dang[5] ma bral ba'i lus dang /[6] ngag dang yid 'jug pas chos[7] gos la sogs pa bsgrub pa ste / tshul des kun tu 'tsho ba ni yang dag pa'i 'tsho[8] ba'i rjes su[9] 'brang[10] ba'i[11] phyir dang / bdag dang gzhan <N 31a> mi slu[12] ba'i ngo bo'i rnam pa'i phyir 'phags pa'i lam gyi rjes su[13] 'jug pas yang dag pa'i 'tsho ba ni lam gyi yan lag nyid du rnam par gzhag go[14] //[15]

log pa'i rtsol ba zhes bya ba ni rtsol ba ni rtsol ba'o

---

[1]CGNP *bsod*; D *psod* (printing error).

[2]GNP *pa*.

[3]G *rjesu*.

[4]P omits the second /.

[5]CD *dang*; GNP *dang 'dra ba*. GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[6]GNP omit /.

[7]G *ches*. Scribal error.

[8]N *cho*. Printing error.

[9]N *rjesu*.

[10]GNP *'breng*.

[11]N *pa'i*. Printing error.

[12]GNP *bslu*.

[13]N *rjesu*.

[14]CD *gzhag go*; GP *bzhag go*; N *bzhago*.

[15]GNP omit the first /.

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// log pa'i zhes bya ba ni phyin ci log pa ste / lus dang /[1] ngag dang / yid kyi rab tu spyod pa mi bden pa rnams kyis bdag dang gzhan la gnod pa byed pa dang / g.yul la sogs pa shom pa dang / pho nya la sogs par 'gro ba dang / spyod pa dang / dbral ba dang / 'jog pa dang / 'degs[2] pa dang / sel ba dang / mi sel ba dang / sbyor ba'i tshul gyis skyed pa dang / zhing dang /[3] rig pa dang /[4] tshong dang /[5] rgyal srid la sogs pa bdag[6] dang pha rol la gnod par byed pa'i **<G 40b>** lus dang / ngag dang / yid kyis[7] 'jug pa rnam pa sna tshogs la rtsom[8] pa dang[9] bya ba dang / brtson pa ni log pa'i rtsol ba zhes bya'o //

de dang mi mthun par 'gyur ba'i phyir yang dag par rtsol pa'o[10] // yang dag par rtsol ba[11] ni lam gyi yan lag nyid du rnam par bzhag ste / gang lus dang ngag dang yid kyi spyod pa gcig tu dge ba bdag dang gzhan la[12] phan 'dogs par zhugs pa

---

[1]GNP omit /.

[2]GNP *'deg*.

[3]GNP omit /.

[4]GNP omit /.

[5]GNP omit /.

[6]G *dag*. Scribal error.

[7]GNP *kyi*.

[8]GNP *brtson*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[9]GNP add /.

[10]GP *ba'o*.

[11]N *pa*.

[12]GNP add *phan pa la*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

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dag gis 'phags pa'i lam gyi rjes su[1] 'brang ba de ni yang dag par rtsol ba'i phyir yang dag par rtsol ba ste[2] de ni lam **<P 35b>** gyi yan lag nyid du brjod do //

log pa'i dran pa zhes bya ba ni smad par bya ba dran pa ste / log pa'i dran pa'o // dran pa ni dran pa'o // 'di ni log pa yang yin la / dran pa yang yin pas log pa'i dran pa'o // dus gsum gyi yul la sngon dgod[3] pa dang / dga' ba nyams su myong ba'i gzugs dang / sgra dang / dri dang /[4] ro dang /[5] reg pa la sogs pa rjes su[6] dran zhing rjes su[7] brjod pa dang / de la yang lhag par chags pa **<D 28b>** dang / rjes su[8] chags pa dang / khong khro ba la sogs pa[9] kun tu ldang ba'i phyir bdag dang gzhan[10] gnod par byed pa'i phyir dang / mi 'dod pa'i rnam par smin pa dang 'brel pa'i[11] phyir log **<C 29a>** pa'i mtshan ma yid la byed pa ni log pa'i dran pa'o //

de dang **<N 31b>** mi mthun pa'i phyir yang dag pa'i dran pa ni lam gyi yan lag[12] nyid du brjod do[13] // yon tan rjes su

---

[1]N *rjesu.*

[2]CD *ba ste*; GP *bar 'dod pa*; N *bar 'dod pa /.*

[3]GNP *rgod.*

[4]GNP omit */.*

[5]GNP omit */.*

[6]GN *rjesu.*

[7]N *rjesu.*

[8]N *rjesu.*

[9]GNP *pa'i.*

[10]GNP add *la.*

[11]NP *ba'i.*

[12]CD *yan lag*; GNP *yang dag pa.* GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[13]N *brjodo.*

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dran pa sngon du btang nas sangs rgyas dang / chos dang /[1] dge 'dun dang / tshul khrims dang / gtong ba dang / lha la sogs pa rjes su[2] dran pa ni yang dag pa'i dran pa ste / lam gyi yan lag nyid du brjod do[3] //

ting nge 'dzin gyi bya ba la /[4] ting nge[5] 'dzin ni ting nge[6] 'dzin te / <G 41a> kun nas mnyam par 'jog cing 'dzin pa'i phyir ting nge[7] 'dzin to // 'di ni log pa yang yin la / ting nge[8] 'dzin yang yin pas log pa'i ting nge[9] 'dzin to // log[10] pa zhes bya ba ni phyin ci log ste[11] dbang phyug dang rang bzhin dang / dus dang /[12] gtso bo dang / nang gi bdag la sogs pa[13] med pa de dag la dmigs pa sngon du btang ba'i sems 'phro ba gang yin pa'o //[14] yang na gzugs la sogs pa[15] dang phyi rol gyi dngos po mi rtag pa dang / sdug bsgnal ba dang / stong pa

---

[1]GNP omit /.

[2]N *rjesu*.

[3]N *brjodo*.

[4]GNP omit *ting nge 'dzin gyi bya ba la /*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[5]GN *tinge*.

[6]N *tinge*.

[7]N *tinge*.

[8]N *tinge*.

[9]N *tinge*.

[10]G *leg*. Scribal error.

[11]GNP add /.

[12]GNP omit /.

[13]GNP *pa'i*.

[14]CD *pa'o //*; GNP *pa 'am /*.

[15]GNP add *nang* (internal).

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dang / bdag med pa la sogs pa'i rnam pa dag la rtag pa dang / bde ba dang /[1] gtsang ba dang / bdag tu lta ba la sogs pa la <P 36a> lhag par[2] chags nas / de dag la dmigs pa sngon du btang ba'i sems 'phro ba gang yin pa ste /[3] chags pa dang bcas pa sngon du btang ba'i sems gnas pa gang yin pa de ni log pa'i ting nge[4] 'dzin zhes[5] bya'o //

de dang 'gal bar sems gnas pa ni yang dag pa'i ting nge[6] 'dzin zhes[7] bya ste / phung po dang / khams dang / skye mched bdag dang[8] bdag gi[9] stong pa rnams la mi rtag pa dang / sdug bsngal ba dang /[10] stong pa dang / bdag med pa'i rnam pa la sogs pa sngon du btang ba'i sems gnas pa ste / sems rtse gcig pa nyid ni yang dag pa'i ting nge[11] 'dzin zhes[12] bya'o // chos thams cad mnyam pa nyid du bsgrub[13] pa'i phyir ting nge[14]

---

[1]GNP omit *dang /*.

[2]CDGN *lhag par*; P *lāg bar* (printing error).

[3]GNP add *chags pa dang bcas pa sngon du btang ba'i sems 'phro ba gang yin pa ste /*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[4]N *tinge*.

[5]GNP *ces*.

[6]N *tinge*.

[7]GNP *ces*.

[8]GNP add */*.

[9]GNP *gis*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[10]GNP omit */*.

[11]N *tinge*.

[12]GNP *ces*.

[13]GNP *sgrub*.

[14]N *tinge*.

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'dzin to // sems rtse gcig pa nyid dang / dmigs pa gcig pa zhes bya ba'i tha tshig ste / yang dag pa'i ting nge[1] 'dzin de ni lam gyi yan lag nyid du brjod do //[2]

de ltar gang **<D 29a; G 41b>** gis rten cing 'brel par[3] 'byung ba mthong ba des chos mthong ngo //

yang smras pa /

lta sogs **<N 32a>** yan lag brgyad kyi stegs //[4]
rgyu ni bcu gnyis sngon 'gro ba //
gang mthong rnam dag bdag nyid **<C 29b>** des //
chos kyi de nyid mthong bar 'gyur //

'bras bu zhes bya ba ni dge sbyong chul[5] gyi 'bras bu'o // de thob pa[6] ni mngon sum du byed pa ste / kun nas nyon mongs pa thams cad kyi kun gzhi rnam par shes pa sa bon bag chags kyi dri ma dang bral ba'i phyir gnas gyur pa dang ldan pa / yid kyi yul[7] yon tan gyi nor bu bsam gyis mi khyab cing gzhal du med pas brgyan pa /[8] rang gi gzhan la rag ma las pa'i bdag nyid can so so[9] rang gi rig pa sems can thams cad kyi don rgyun mi 'chad[10] par **<P 36b>** lhun gyis grub par mdzad pa'i

---

[1]N *tinge*.

[2]P omits the second /.

[3]N *bar*.

[4]NP omit the second / in the first two *pādas* of this *śloka*; P omits the second / in the last two *pādas* also.

[5]CGNP *tshul*; D *chul* (printing error).

[6]GNP *pas*.

[7]CD *yul* (printing error); GNP *lus*.

[8]N //.

[9]GNP *sor*.

[10]GNP *chad*.

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bdag nyid spros pa thams cad dang bral[1] ba / zhi gnas dang lhag mthong zung du 'brel par[2] ldan pa'i chos thams cad kyi de kho na nyid thugs su[3] chud pa'i phyir nyon mongs pa dang / shes bya'i sgrib pa'i nags tshang tshing gi rtsa ba rnam par bsregs pa'i ngo bo nyid bla na med pa yang dag par rdzogs pa'i 'bras bu mi slob pa'i ye shes ni 'bras bu'i chos zhes bya'o //

//[4] sā lu ljang pa'i rgya cher bshad pa /[5]
bam po gnyis pa /[6]

mya ngan las 'das pa'o zhes bya ba ni phung po'i lhag ma dang bcas pa dang / phung po lhag ma med pa'i ngo bo nyid mi[7] gnas pa'i mya ngan las 'das pa zhes brjod pa /[8] rga ba med pa

---

[1]N *bal.* Printing error.

[2]GP *bar.*

[3]N *thugsu.*

[4]GNP omit the second */.*

[5]GNP *// //.* The use of the *shads* by GNP indicate they considered this line to be part of the first *bam po*, not the beginning of the second *bam po*.

[6]GNP *//.*

[7]P *ma.*

[8]GNP omit */.*

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/[1] 'chi ba med pa /[2] gdung ba[3] med pa[4] / brtan pa /[5] zhi ba / rtag pa / mi 'phrogs pa / mi zad <G 42a> pa'i bdag nyid thog[6] ma dang / bar dang / tha ma dang bral ba / gnyis med pa'i khams gsum dang bral ba / lus dang / ngag dang / yid kyi las yang dag par 'das pa / nor bu rin po che'i rgyal po'i[7] gzugs sna tshogs pa dang 'dra bar yon tan nor bu'i 'od zer rnam pa sna tshogs kyis 'gro ba'i don rgyun mi 'chad par mdzad pa / zhi ba chos kyi rang bzhin gyi skur gyur pa ni mya ngan las 'das par bzhed do //[8]

> de ltar thams cad thugs chud phyir //[9] [10a]
> chos skyes sangs rgyas zhes bya ste //[10] [10b]

de <N 32b> *ltar* de bzhin du kun nas nyon mongs pa dang / rnam par byang ba'i bdag nyid chos kun gyi chos de kho na nyid ji ltar gnas pa bzhin du *thugs su*[11] <D 29b> *chud pa'i phyir sangs rgyas zhes bya*'o //

chos skyes zhes bya ba ni chos dag las skyes pas na chos skyes te / chos kyis <C 30a> bskyed pa zhes bya ba'i tha tshig

---

[1]P omits /.

[2]P //.

[3]CDGP *gdung ba*; N *gdung* /.

[4]GNP *la*.

[5]GNP omit /.

[6]G *theg*.

[7]GNP *po*.

[8]P omits the second /.

[9]P omits the second /.

[10]GP omit the second /.

[11]N *thugsu*.

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go //[1]

de skad ces bya 'phags mthong bas //[2] **[10c]**
gang gis mthong ba **<P 37a>** des mthong ngo // **[10d]**

de skad ces bya ba ni sangs rgyas zhes de skad ces bya ba'i phyir bcom ldan 'das de lta bu'o //

'phags mthong bas zhes bya ba ni ye shes kyi mig gis te / *'phags* zhes bya ba ni[3] 'jig rten las 'das pa'o //

mthong ba zhes bya ba ni mig gis so[4] //

gang gis mthong ba zhes bya ba ni sus rten cing 'brel par 'byung ba dang / chos la de ltar mthong ba[5] *des* chos skyes te / chos kyis bskyed pas sangs rgyas *mthong ngo* zhes bshad pa yin no //

de la 'dir rten cing 'brel par 'byung ba ji lta bur gsungs **she na** / **sus rten cing 'brel par 'byung ba** 'di zhes bya ba la **<G 42b>** sogs pa'o //

gang zhig srog la sogs bral ba //[6] **[11a]**

zhes bya ba ni *gang* gis rten cing 'brel par 'byung ba 'di rtag tu *srog la sogs* pa dang *bral ba* ste / srog dang bral bar ro[7] mthong ba ni rigs pa dang / rjes su dpag pa dag gis spyod[8] pa

---

[1]GNP omit the first /.

[2]P omits the second /.

[3]GNP add *tha tshig.*

[4]N *giso.*

[5]GNP *bas.*

[6]GP omit the second /.

[7]GN add //; P adds /.

[8]CD *spyod* (printing error); GNP *dpyod.*

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dang / 'jal ba dang / rtog pa dang / nye bar rtog pa'o //[1]

rtag tu srog med pa zhes bya ba ni srog med pa'o //[2]

kun tu 'tsho ba gcer bu pa dag 'di ltar rtog ste / nang dang phyi rol gyi dngos po 'di thams cad ni srog dang bcas shing dbang po dang ldan no // dbang po dang ldan pa de bas na sa gsum po 'di thams cad srog chags phra mo rnams kyis[3] gang[4] ngo zhe'o[5] // de nyid kyi phyir srog chags thams cad ni srog chags za ste / srog chags gang dag srog chags[6] mi za ba'i srog chags de dag ni thar pa thob bo[7] zhes zer ro //

de bas na de dgag pa'i phyir srog med pa dang / srog dang bral ba zhes bya ba la sogs pa gsungs so //

srog med pa zhes bya ba ni srog med pa ste / **<N 33a>** srog dang bral ba zhes bya ba'i tha tshig **<P 37b>** go //[8]

rgyu dang rkyen las skye ba'i chos can gyi phyir te /[9] rgyu ni sa bon la sogs pa'o //[10] rkyen ni sa la sogs pa ste / de dag kyang phan tshun gcig la gcig rtog pa dang / yongs su[11] rtog pa dang / rnam par rtog pa dang bral ba'i phyir rtswa[12] dang[13] shing **<C 30b>** dang rtsig pa dang[14] chos 'dra

---

[1]P omits the second /.

[2]P omits the second /.

[3]GNP *kyi*.

[4]N *gad*. Printing error.

[5]N *zha'o*.

[6]CD *srog chags gang dag srog chags*; GNP *srog chags*.

[7]G *thobo*.

[8]GNP omit the first /.

[9]GNP omit /.

[10]GNP omit //.

[11]N *yongsu*.

[12]G *rtsa*.

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ba g.yo ba med pa bya ba med pa'o // de bas na srog[1] la <D 30a> sogs pa dang bral ba'i phyir srog med pa'o //

phan tshun rgyu rkyen 'brel pa[2] las skyes shing gcig la gcig kyang[3] sems pa med la /[4] bya ba dang[5] las kyang snang ste / rgyu dang rkyen gyis rgyun 'di ni thog ma med pa nas zhugs pa yin no[6] //

ji ltar kun tu 'tsho ba <G 43a> gcer bu pa dag[7] shing rnams ni sems dang bcas pa yin te / g.yo ba'i phyir dang /[8] nyal ba'i phyir dang / bcad na[9] skye ba'i phyir ro zhes tha snyad 'dogs pa lta bu[10] ni ma yin te / phyi rol gyi dngos po rnams ni nyi ma dang zla ba'i reg pa'i dbang gis zhum pa[11] dang / rgyas par rjes su[12] dpag gi / de dag la nyal ba dang ldang ba lta ga la yod /[13] rlung gis bskyod pa'i dbang gis

---

[13]GNP add /.

[14]GNP add /.

[1]GNP add *chags*.

[2]P *ba*.

[3]GNP omit *kyang*.

[4]GNP omit /.

[5]GNP add /.

[6]N *yino*.

[7]GNP add /.

[8]GNP omit /.

[9]GNP *nas*.

[10]P *bur*.

[11]CD *zhum pa*; GNP *zhugs*. GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[12]N *rjesu*.

[13]P *//*.

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shing gi[1] yal ga la sogs pa[2] 'gul bar[3] rjes su[4] dpag pas de dag la 'gro ba dang 'ong ba ga la dmigs te / don ma grub pa nyid do //

bcad na skye'o[5] zhes bya ba 'di ni don ma grub pa nyid du bstan pa'i phyir smras pa / gal te de dag kyang sems dang bcas pa zhig yin na / ci'i phyir gcod pa'i gnas skabs na gang gis na srog gcod pa la sogs pa'i sdug bsngal myong bar mi 'gyur la / mi dga' ba la sogs pa'i spyod pa'am[6] / gsol ba 'debs pa la sogs pa'am[7] / de[8] nas gzhan du 'gro ba cung zad mi byed / bcad na skye ba'i phyir sems dang bcas par khas len na gang dag bcad **<P 38a>** na mi skye bas de dag bzlog pa'i phyir sems med pa nyid du[9] 'gyur ro[10] //

sems dang bcas pa rnams kyi[11] yan lag dang nying lag la sogs pa bcad na mi[12] skye ba'i chos can yin pa'i phyir sems med pa nyid du thal bar 'gyur du 'ong bas de'i phyir de'i gtan tshigs kyi don ma grub pa nyid do //

---

[1]N omits *shing gi*. Printing error.

[2]GNP add /.

[3]NP *par*.

[4]GN *rjesu*.

[5]CD *na skye'o*; GNP *nas skyes so*.

[6]CGP *pa 'am*.

[7]CGNP *pa 'am*.

[8]N *da*. Printing error.

[9]G *nyidu*.

[10]G *'gyuro*.

[11]GNP *kyis*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[12]N *ma*. Printing error.

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de lta bas na **<N 33b>** srog med pa dang /[1] srog dang bral ba zhes bya ba 'di rnam par gnas so[2] //

ji lta bu nyid dang / ma nor ba zhes bya ba ni rgyu med pa dang mi mthun pa'i rgyu dang bral ba'i phyir ma nor ba'o //

ma skyes pa <G 43b>[3] zhes bya ba ni bskyed par bya ba dang / skyed pa dang bral ba'i phyir ro[4] //

ma byung ba[5] zhes bya ba ni rtag pa dang[6] chad pa dang bral ba'i phyir ro //

ma byas pa zhes bya ba ni byed pa **<C 31a>** po[7] dang bral ba'i phyir te / nang gi byed pa'i skyes bu dang dbang phyug la sogs pa 'jug pa'i 'du byed dang bral ba'i phyir ro // **<D 30b>**

thogs pa med pa zhes bya ba ni sgrib pa med pa'i rang bzhin yin pa'i phyir ro //

dmigs pa med pa zhes bya ba ni dmigs par bya ba dang dmigs pa dang bral ba'i phyir ro //

rnam par zhi ba'i rang bzhin zhes bya ba ni las dang nyon mongs pa dang bral ba'i phyir ro //

gcig tu zhi ba'i rang bzhin spros pa thams cad dang bral ba / rtog pa'i dra ba thams cad dral[8] ba /[9] rtag tu gnas pa

---

[1]GNP add /.

[2]G *gnaso.*

[3]G adds *pa*. Scribal error.

[4]N *phyiro.*

[5]GNP *na*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[6]GNP add /.

[7]GNP add *dang bya ba.*

[8]CD *dral* (printing error); GNP *dang bral.*

[9]GNP omit /.

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/ mi 'jigs pa / skye ba dang 'jig[1] ba[2] dang bral ba'o //

gang gis tshul 'di 'dra bar chos la yang mthong ba ste /

nyer zhi la thug bcas par ni //[3] **[11b]**

zhes smos te / *nyer zhi la thug* ces bya ba ni nye bar zhi ba tha mar bstan pa'i phyir nye bar zhi ba la thug pa'o //

gang gis chos la yang tshul 'di 'dra bar **brtag[4] pa dang** / **srog med pa** la sogs pa'i **rang bzhin du mthong ba** ni / **<P 38b>**

rten 'brel chos dang sangs rgyas dag / **[11c]**
dri ma med pa'i blos mthong ba[5] **[11d]**

ste /[6] des ni bla na med pa'i chos kyi skur sangs rgyas mthong ngo zhes bcom ldan 'das kyis gsungs so[7] //

des zhes bya ba ni gang gis mthong ba'o //

'phags pa'i chos mngon par rtogs te zhes bya ba ni gang dag sdig pa'i chos rnams las pha rol du[8] ring[9] ba de dag ni[10]

---

[1] P *'jigs.* Printing error.

[2] CD *ba* (printing error); GNP *pa.*

[3] GNP omit *//.*

[4] Sūtra *rtag.*

[5] P adds */.*

[6] GNP omit */.*

[7] N *gsungso.*

[8] GNP *tu.*

[9] GNP add *song.*

[10] N *na.* Printing error.

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'phags pa'o // de dag gi chos ni 'phags pa'i chos te / yang dag pa'i lta ba la sogs pa'o //

mngon par rtogs te zhes bya ba ni mngon du <G 44a> phyogs par rtse gcig tu byas pa'i phyir dang / mngon sum du byas pa'i phyir te / ting nge[1] 'dzin thob pa'i phyir zhes bya ba'i tha <N 34a> tshig go //[2]

yang dag pa'i ye shes dang ldan pas zhes bya ba ni yang dag pa'i phyin[3] ci ma log par chos thams cad bdag med pa'i de kho na nyid rtogs pa'i phyir ro[4] //

bla na med pa'i zhes bya ba ni 'di'i gong na chos khyad par can cung zad tsam yang med de / de bas na de ni bla na med pa zhes bya'o //

chos kyi sku zhes[5] bya ba ni chos sku nyid chos kyi sku ste / mchig bu bzhin no //

sangs rgyas zhes[6] bya ba ni chos thugs su[7] chud pa'i phyir ro[8] //

de ltar na sus rten cing 'brel par 'byung <C 31b> ba mthong ba des chos bla na med pa'i byang chub byed pa mi slob pa'i ngo bo nyid mthong ngo[9] //

sus 'phags pa'i ye shes kyi spyod yul gyi[10] chos de / de

---

[1]N *tinge*.

[2]GNP omit the first /.

[3]G *phyir*. Scribal error.

[4]G *phyiro*.

[5]N *zhas*. Printing error.

[6]N *zhas*. Printing error.

[7]GN *thugsu*.

[8]G *phyiro*.

[9]G *mthongo*.

[10]G *gyis*. Scribal error.

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lta bu rang gi[1] ji lta ba bzhin mngon par rtogs pas chos las skyes pa / <D 31a> chos kyi sprul pa /[2] chos gzigs pa / sangs rgyas mthong ngo[3] zhes bcom ldan 'das kyis gsungs so[4] //

rten cing 'brel par 'byung ba'i mtshan nyid kyi dbye ba rnam par bzhag par bya ba'i phyir /

rten 'brel zhes pa'i mtshan nyid ni //[5] [12a]

zhes bya ba smos so[6] // <P 39a>

ci'i phyir rten cing 'brel par 'byung ba zhes bya zhe na / de'i phyir smras pa /

rgyu bcas la sogs tshigs dang ldan // [12b]

rgyu dang bcas rkyen dang bcas pa la bya'i / rgyu med rkyen med pa la ma yin te[7] / **bcom ldan 'das kyis rten cing 'brel par 'byung ba'i mtshan nyid**[8] **mdor bka' stsal pa / rkyen 'di nyid kyi 'bras bu'o**[9] //

de nyid kyi phyir[10] smras pa /

---

[1]GP *gis*.

[2]GNP omit */*.

[3]G *mthongo*.

[4]GN *gsungso*.

[5]GNP omit *//*.

[6]G *smoso*.

[7]P *de*.

[8]GNP omit *nyid*.

[9]This quotation appears earlier in *bam po* one.

[10]GNP omit *phyir*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

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sangs rgyas byung rung ma byung rung //[1] [12c]
chos nyid 'di ni gnas pa yin //[2] [12d]

gang <G 44b> gi phyir rgyu dang rkyen dag gis rgyun mi 'chad cing / rgyu dang 'bras bu rgyun ma chad par gcig nas gcig tu 'jug gi / 'di la rgyu med pa'am[3] / mi mthun pa'i rgyu'am[4] / 'jug par byed pa'am[5] / ldog par byed pa 'ga' yang med pa de nyid kyi phyir **de bzhin gshegs pa rnams byung yang rung / ma byung yang rung / chos nyid dang / chos gnas pa nyid dang / chos nges <N 34b> par gyur ba**[6] **'di ni**[7] ye 'dug pa'o zhes gsungs so[8] //

gal te rkyen dang 'bral pa'i[9] rgyu gcig pu[10] nyid kyis dngos po rnams skye[11] zhing gnas pa'o // gal te rkyen kyang rgyu la mi bltos par 'ga' zhig skyed[12] nus par gyur na ni gnas pa dang mi gnas pa zhes bya ba'i de brjod pa'i rigs na 'di dag skye ba 'bras bu 'byung ba yang[13] rgyu med par ma yin /[14]

---

[1]GNP omit the second /.

[2]N omits the second /.

[3]CGNP *pa 'am*.

[4]CGNP *rgyu 'am*.

[5]CGP *pa 'am*.

[6]GNP *pa*.

[7]GNP add /.

[8]GN *gsungso*.

[9]CD *bral pa'i*; GN *'brel pa'i*; P *'brel ba'i*. GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[10]GNP *pa*.

[11]CD *skye*; GN *skyas* (scribal and printing error); P *skyes*.

[12]GNP *skyes*.

[13]GNP add /.

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rkyen med par med yin pas de bzhin gshegs pa rnams byung yang rung ma byung yang rung / chos nyid dang chos gnas pa nyid 'di ni yi[1] nas 'jug[2] pa ste / 'di lta ste[3] rten cing 'brel par 'byung ba'i chos rkyen 'di nyid kyi 'bras bu'o zhes bcom ldan 'das kyis rten cing 'brel par 'byung ba mdor bka' stsal to //

chos nyid ni 'dir rgyu dang rkyen gyi chos nyid gang yin pa'o //

chos gnas pa zhes bya ba ni chud mi za ba'i chos nyid do // **<C 32a>**

chos nges par <P 39b> gyur pa[4] nyid ces bya ba ni rkyen nyid 'di pa'i go rims[5] nges pa ste / rgyu dang rkyen rim pa bzhin pa'o //[6]

rten cing 'brel par 'byung ba mthun pa zhes bya ba ni rgyu med par rkyen rnams mi 'jug la / **<D 31b>** rkyen rnams med par yang rgyu 'jug pa med pa nyid kyi phan tshun tshogs na 'jug par 'gyur ro[7] //

gzhan ma yin pa de bzhin nyid ces bya ba ni gzhan nyid **<G 45a>** dang bral ba'i phyir ro[8] //

yang dag pa nyid ces bya ba ni slu[9] bar mi byed pa'i phyir ro //

---

[14]GNP omit /.

[1]CGNP *ye*; D *yi* (retouching error).

[2]GNP *'dug*. The sūtra quotation above also has *'dug*.

[3]CD *lta ste*; GP *ltar te*; N *ltar*.

[4]P *ba*.

[5]GNP *rim*.

[6]G omits //.

[7]GN *'gyuro*.

[8]GN *phyiro*.

[9]GNP *bslu*.

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bden pa kho na zhes bya ba ni bden pa dang mthun pa'i phyir ro[1] //[2]

***de kho na nyid*[3]** ces bya ba ni don dang ldan pa'i phyir ro[4] //

ma nor ba nyid ces bya ba ni phyin ci log rnam pa bzhi dang bral ba'i phyir ro //

phyin ci ma log pa nyid ces bya ba ni rjes su[5] mthun pa'i phyir ro[6] //

'di ltar yang rten cing 'brel par 'byung ba 'di zhes bya ba la sogs pa ni rgyu dang rkyen rnam pa gnyis yin pas rgyu rkyen **gnyis kyi phyir** rten cing 'brel par 'byung ba'i go rims[7] khas blang bar bya'o //

gnyis gang zhe[8] na / gsungs pa / **rgyu dang 'brel ba dang / rkyen dang 'brel pa'i[9] phyir de yang <N 35a> phyi dang nang gi** bye brag gis rnam pa bzhir khas blang dgos pas /

phyi dang[10] de bzhin nang gi ni //[11] [13a]
rgyu dang rkyen ni rnam[12] gnyis te // [13b]

---

[1]G *phyiro*.

[2]N omits the second /.

[3]No such quotation in ŚS, therefore the asterisks.

[4]G *phyiro*.

[5]GN *rjesu*.

[6]G *phyiro*.

[7]GNP *rim*.

[8]N *zha*. Printing error.

[9]P *ba'i*.

[10]GNP nang.

[11]GNP omit the second / in [13ab].

[12]CD *ni rnam*; GNP *rnam pa*.

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zhes bya ba smos so[1] //

de ltar nang dang phyi rol gyi bye brag gis tha dad pa'i rgyu dang rkyen rnams kyi mtshan nyid kyi dbye ba ji lta bu zhe na /

phyi rol rgyu ni sa bon sogs //[2] **[13c]**

zhes bya ba smos so[3] //

de la phyi rol gyi rten cing 'brel par 'byung ba rgyu dang bcas pa gang zhe na /[4] zhes brjod nas **'di lta ste / sa bon las myu gu / myu gu las 'dab ma / 'dab ma las sdong bu / sdong bu las sbu gu / sbu gu las nying po //**[5] **snying po las me tog / me tog las 'bras bu** zhes bya ba <P 40a> gsungs so[6] //

rkyen ni rnam pa drug tu bstan //[7] **[13d]**

zhes bya ba ni skabs yin pa'i phyir phyi rol gyi rten cing 'brel par 'byung ba'i zhes bya bar sbyar te / *rnam pa drug* ces bya ba ni sa la sogs pa rnam pa drug go[8] //[9]

---

[1]G *smoso.*

[2]GNP omit *//.*

[3]G *smoso.*

[4]GNP omit */.*

[5]GNP omit the second */.* A double *shad* is not needed here.

[6]G *gsungso.*

[7]GNP omit the second */.*

[8]G *drugo.*

[9]GNP omit the second */.*

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de nyid kyi phyir smras pa /

sa bon myu gu sdong bu sogs // [14a] <C 32b>
ji ltar 'bras bu <G 45b> 'jug par brjod //[1] [14b]

sa bon yod na *myu gu* dang *sdong bu* la *sogs* pa *'bras bu* la thug[2] pa rnams 'byung gi[3] sa bon med na myu gu dang sdong bu la sogs pa 'bras bu la thug pa rnams 'byung ba med do[4] //

de las sa bon yang 'di snyam du bdag gis myu gu la sogs pa mngon par bsgrubs so[5] snyam du mi sems so // myu gu la sogs pa yang 'di snyam du bdag[6] ni sa bon la sogs pas mngon par bsgrubs so[7] snyam du mi <D 32a> sems so[8] // me tog kyang 'di snyam du bdag gis 'bras bu mngon par bsgrubs so[9] snyam du mi sems pa'i bar du ste / 'bras bu yang 'di snyam du bdag ni me tog gis mngon par bsgrubs so[10] snyam du mi sems mod / 'on kyang sa bon yod na myu gu la sogs pa nas 'bras bu la sogs par[11] 'byung bar 'gyur gyi / med na mi 'gyur te / de ltar phyi rol gyi rten cing 'brel par[12] 'byung ba rgyu dang 'brel par

---

[1]P omits the second /.

[2]N *thugs*. Printing error.

[3]GNP add /.

[4]G *medo.*

[5]CD *bsgrubs so*; G *sgrubo*; NP *sgrub bo.*

[6]GNP add *cag.*

[7]CD *bsgrubs so*; G *bsgrubo*; NP bsgrub bo.

[8]G *semso.*

[9]CD *bsgrubs so*; G *sgrubo*; NP *sgrub bo.*

[10]CD *bsgrubs so*; GP *sgrubs*; N *sgrub.*

[11]GNP *pa.*

[12]G *ra* of *par* written below the line.

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blta bar bya'o //

rkyen ni sa la sogs pa ste //[1] [14c]
dus <N 35b> la thug pa go rims[2] bzhin // [14d]

de nyid kyi **phyi rol gyi rten cing 'brel par 'byung ba rkyen dang 'brel pa ji ltar blta zhe na zhes** bya ba gsungs so[3] //

phyi rol gyi rten cing 'brel par 'byung ba rkyen dang 'brel pa[4] rnam pa[5] dur blta bar bya zhe na[6] gsungs pa / **khams drug 'dus pa'i phyir** ro[7] //

drug po gang dag ce na / sa dang /[8] chu dang /[9] me dang /[10] rlung dang / nam mkha'[11] dang / dus <P 40b> **rnams** go rims[12] bzhin **'dus pa las phyi rol gyi rten cing 'brel par 'byung ba** zhes bya ba'i rkyen nyid du go rims[13] bzhin te / go

---

[1]GNP omit the second / in [14cd]; GNP add *dus la thug pa ste /*.

[2]CD *rims*; GNP *rim*.

[3]G *gsungso*.

[4]GP *ba*.

[5]P *ba*.

[6]GNP add /.

[7]G *phyiro*.

[8]GNP omit /.

[9]GNP omit /.

[10]GNP omit /.

[11]GN *namkha'*.

[12]GNP *rim*.

[13]GNP *rim*.

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rims[1] ji lta ba bzhin du shes par bya'o //[2]

rgyu dang rkyen 'di rnams las gang gis las gang yin zhe na / de'i phyir smras pa /

rten dang rlan dang smin pa dang //[3] **[15a]**
'bru 'phel dang ni **<G 46a>** go 'byed dang // **[15b]**
'gyur ba dag ni de rnams kyas[4] //[5] **[15c]**
bya ba ji bzhin 'jug pa'o //[6] **[15d]**

de la sa'i khams ni sa bon rten pa'i bya ba byed do[7] zhes bya ba ni sa bon myu gu bskyed par mngon du phyogs par rten pas sra ba nyid ces bya'o //

chu'i khams ni rlan par byed do[8] zhes bya ba ni mnyan[9] par byed do[10] zhes bshad pa yin no[11] //

me'i khams ni smin par byed do[12] zhes bya ba ni yongs su[13] **<C 33a>** rgyas pa'i gnas skabs nye bar skyed pa na[14] /[15]

---

[1]GNP *rim*.

[2]N omits //.

[3]GNP omit the second / in **[15ab]**.

[4]CGNP *kyis*; D *kyas* (printing error).

[5]GP omit the second /.

[6]C omits the second /.

[7]G *byedo*.

[8]G *byedo*.

[9]GNP *gnyen*.

[10]GN *byedo*.

[11]G *yino*.

[12]G *byedo*. ŚS has *sa bon yongs su dro bar byed do* whereas this Ṭīkā has *smin par byed do*.

[13]G *yongsu*.

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phan tshun reg pas dro ba nyid ni yongs su[1] smin pa zhes bya'o //

rlung gi khams ni 'bu bar byed do[2] zhes bya ba ni 'phel bar byed pa'i phyir te / rang[3] gi gnas skabs nas byung ste /[4] phyi rol du khyer pa'i[5] phyir /[6] rlung gi khams ni sa bon 'bu bar byed 'phel bar byed ces bya'o //

nam mkha'i[7] **khams ni sa bon dang**[8] myu gu la sogs pa **la mi sgrib pa'i bya ba byed**[9] ces bya ba ni / nam mkha'i[10] khams ni gegs mi byed pa nyid kyis mthun par 'jug pa'i phyir sa bon dang myu gu la sogs pa la mi sgrib pa'i bya ba byed ces **<D 32b>** bya'o //

dus ni sa bon 'gyur ba'i bya ba byed do zhes bya ba ni dus kyang rnam pa thams cad yongs su[11] bsgrubs[12] pas dus ji

---

[14]GNP *nas*.

[15]GNP omit */*.

[1]G *yongsu*.

[2]G *byedo*.

[3]GNP *rjang*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[4]GNP omit */*.

[5]CGNP *ba'i*; D *pa'i*. D has a retracing error.

[6]N *//*.

[7]G *namkha'i*.

[8]GNP add */*.

[9]CD *byed*; GN *byedo*; P *byed do*.

[10]GN *namkha'i*.

[11]GN *yongsu*.

[12]GNP *sgrub*.

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lta ba bzhin du 'gyur bar byed pa na sa bon[1] 'gyur ba'i bya ba byed do[2] zhes bya'o //

thams cad kyang ma tshang ba med na 'byung gi[3] / **<N 36a>** ma tshang na 'byung ba med do //

de nyid kyi phyir smras pa /

rkyen rnams tshogs pa med na **<P 41a>** ni //[4] **[16a]**
sa bon yod kyang myug sogs med // **[16b]**
sa bon med pa nyid yin na //[5] **[16c]**
rkyen rnams yod kyang de dang 'dra // **[16d]**

de nyid kyi phyir gsungs pa / thams cad 'dus la sa bon 'gags[6] pa na de las mngon par 'grub par 'gyur ro[7] //

rgyu dang **<G 46b>** de bzhin rkyen rnams ni //[8] **[17a]**
ngar 'dzin la sogs bral ba[9] ste // **[17b]**
rgyu dang rkyen ni tshogs pa las // **[17c]**
las kyi 'bras bu chud za med // **[17d]**

de la sa'i khams kyang 'di snyam du bdag gis sdug[10]

---

[1]GNP omit *sa bon*.

[2]G *byedo*.

[3]CDGP *gi*; N *ba medo* (in a distorted form; printing error).

[4]P omits the second / in each *pāda* of this *śloka*

[5]G also omits the second /.

[6]GNP *'gag*.

[7]G *'gyuro*.

[8]P omits the second / in **[17acd]** but not in **[17b]**.

[9]N *ba* is illegible.

[10]GNP *sdud*. Ṭ's readings seem strange because ŚS and ŚṬ-

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ba'i[1] **bya ba bya'o snyam du mi sems so**[2] // **de bzhin du chu** dang /[3] **me** dang /[4] **rlung** dang /[5] **nam mkha'**[6] dang /[7] **dus** rnams kyang 'di **snyam du mi sems** te / *ngar 'dzin* pa dang / nga yir 'dzin pa med pa'i phyir ro[8] //

las kyi 'bras bur gdags pa *chud za* ba yang *med* de / thams cad du *rgyu dang*[9] *rkyen* rnams ma tshang ba med pa *las* zhes bya ba khong du chud par bya'o //

myu gu de yang zhes bya ba ni sa bon gyi rgyu can gyi myu gu la sogs pa de skyes pa na[10] /

bdag las ma yin gzhan las min //[11] [18a]
gnyis dang byed po dus las min // [18b]
de bzhin dbang phyug sogs byas min // [18c]
rang bzhin las min rgyu med min // [18d]

zhes smos so //[12]

K have *rten*, not *sdug* or *sdud*.

[1]CGNP *pa'i*; D *ba'i*. D has a retracing error.

[2]GN *semso*.

[3]GNP omit /.

[4]GNP omit /.

[5]GNP omit /.

[6]GN *namkha'*.

[7]GNP omit /.

[8]G *phyiro*.

[9]GNP add /.

[10]GNP *nas*.

[11]P omits the second / in each *pāda* of this *śloka*.

[12]P omits the second /.

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[1. bdag las]

bdag las zhes bya ba ni dngos po rnams rgyu dang rkyen dag med par bdag <C 33b> nyid las skye ba'o // ngo bo nyid du smra ba rnams 'di ltar rtog ces grag ste /

dngos po rnams kyi ngo bo nyid //[1]
'di[2] ni dus rtag gnas pa ste //[3]
'di la 'ga' yang skye ba med //
'ga' yang 'gag par mi 'gyur ro[4] //

rma bya'i 'dab ma bkra ba dang //[5]
padma la sogs rab dmar dang //[6]
tsher ma rno la sogs pa gang //
su zhig gis ni sngon byas smos[7] //

de bas na de'i gzhung lugs dgag pa'i phyir smras pa /[8] dngos po rnams rang las skye bar rung ba ma yin te / snga[9] nyid nas

---

[1]P omits the second / in *pādas* one, two, and three.

[2]CDGN *'di*; P *di 'di* (printing error).

[3]N also omits the second /.

[4]G *'gyuro*.

[5]GP omit the second /; P omits the second / in each *pāda* of this *śloka*.

[6]G also omits the second /.

[7]GN *smros*.

[8]N //.

[9]GNP add *mo*.

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gnas pa'i phyir ro[1] //[2] **<P 41b>**

skye ba dang ldan par khas **<N 36b>** len na ni rgyu dang rkyen nyid khas blangs par 'gyur ro[3] // de bas na **<D 33a>** dngos po rnams rang gi ngo bo las skye bar[4] rung ba **<G 47a>** ma yin te / skye ba dang ldan pa'i phyir bum pa la sogs pa bzhin no //

gang gi ltar na dngos po rnams rtag[5] tu gnas pa de'i ltar na skye ba dang / bya ba dang / las dang / gnas pa dang / 'jig pa yang mi rung ba zhig na / skye ba dang /[6] bya ba dang / las dang / gnas pa dang / 'jig pa yang mngon sum du snang ngo // de bas na nyes pa 'dir thal bar 'gyur du 'ong bas bdag las min zhes smos[7] te / dngos po rnams rang las skye na rtag tu skye bar thal bar 'gyur ba'i phyir ro[8] //

nam mkha'[9] lta bur cung zad kyang gang du yang nam[10] yang skye ba'am[11] 'gag par mi 'gyur ro[12] zhe na /[13] smras pa / mngon sum dang 'gal ba'i phyir te / 'di ltar dngos po rnams

---

[1]G *phyiro.*

[2]P omits the second /.

[3]G *'gyuro.*

[4]CD *skye bar*; GNP *skyes par.*

[5]N *brtag.* Printing error.

[6]GNP omit /.

[7]GNP omit *smos.*

[8]GN *phyiro.*

[9]GN *namkha'.*

[10]GNP add *du.*

[11]CGNP *ba 'am*; D *ba'am.*

[12]G *'gyuro.*

[13]GNP omit /.

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rgyu dang rkyen las skye bar ni snang ngo[1] // de ltar na re zhig dngos po rnams rang gi ngo bo las mi skye'o //[2]

[2. gzhan las]

gzhan las zhes bya ba ni bdag las so //

gzhan bskyed[3] par byed pa dang / 'jig par byed pa'i bdag yod do zhes grag ste[4] / phyi dang nang gi dngos po thams cad ni bdag gi[5] yon tan yin la[6] / bdag ni nang gi byed pa'i[7] skyes bur yod de / de yod na 'gro ba dang /[8] 'ong ba dang / g.yo ba dang / rtog[9] pa dang / sel ba dang / rlom sems dang / bya ba dang /[10] las dang / de nyid dang gzhan nyid du yang 'jug go[11] //[12]

mig la sogs pa ni[13] bdag gi yon tan yin[14] te / gzhan gyi don yin pa'i phyir /[15] mal cha la sogs pa'i yan lag bzhin no[16]

---

[1]G *snango*.

[2]G omits *//*.

[3]G *skyes*.

[4]CD *grag ste*; GNP *grags te*.

[5]P *gis*. Printing error.

[6]P omits *la*. Printing error.

[7]P *ba'i*.

[8]GNP omit */*.

[9]CDP *rtog*; G *rtogs* (scribal error); N *rtag* (printing error).

[10]GNP omit the second */*.

[11]G *'jugo*.

[12]GNP omit the first */*.

[13]GNP omit *ni*.

[14]G omits *yin*. Scribal error.

[15]GNP omit */*.

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zhes bya ba la / gzhan zhes bya ba'i sgras ni bdag gi[1] yin par brjod do[2] //[3]

mig la sogs pa ni de'i <C 34a> yon tan yin pas[4] de'i don ni gzhan gyi don te / <P 42a> dper na mal cha la sogs pa gzhan du[5] nye bar sbyor ba la gzhan <G 47b> gyi don zhes bya ba lta bu'o //[6]

gzhan gyi don yin pa'i phyir zhes bya ba'i gtan tshigs 'di ni mal cha'i dpe dang mi sbyor te / 'dus pa yin pa'i phyir ro[7] //

bdag ni 'dus pa ma yin pa'i <N 37a> rang gi ngo bo yin na / ji ltar na bdag 'dus pa ma yin zhing bdag lus med pa la mal cha[8] la sogs pa'i yan lag 'dus pa'i rang gi ngo bos[9] phan 'dogs[10] par rung / de bas na gtan tshigs kyi don ma grub pa de / 'dus pa ma yin pa gzhan gyi don sgrub par byed pas mal cha'i dbye bas mal cha'i dpe[11] 'dus <D 33b> pa gzhan gyi don kho na bsgrubs[12] pa yin no[13] // bdag 'dus pa yin pas rgyu dang

---

[16]CD *bzhin no*; GNP *gzhan*. GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[1]GNP omit *gi*.

[2]G *brjodo*.

[3]P omits the second /.

[4]CD *pas*; GNP *na* /.

[5]P *tu*.

[6]N the first / is very faint.

[7]GN *phyiro*.

[8]D *cha* is illegible.

[9]P *bo*. Printing error.

[10]N *'dog*.

[11]CDNP *mal cha'i dpe*; G *mal cha* (running out of space at the end of the line).

[12]C *bsgrubs* (*gra* is illegible); D *bsgrubs*; GNP *sgrub*.

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rkyen las skye ba thob pa la nga dang nga'i zhes rlom pa'i rnam pa[1] 'jug pa'i phyir sems kho na la bdag ces bya'i / 'di la nang gi byed pa'i skyes bu rus sbal gyi spu'i[2] rang bzhin dang 'dra ba rigs pa dang rjes su[3] dpag pa dang bral ba ni 'ga' yang med do zhes bstan pa'i phyir bcom ldan[4] 'das kyis phyi dang nang gi dngos po ni gzhan las skye ba[5] rung ba ma yin pa gsungs so[6] //

[3. gnyis dang]

gal te de ltar dngos po rnams bdag las[7] kyang skye bar mi 'gyur / gzhan las kyang ma yin / 'o na dngos po rnam pa[8] gnyis las skye bar[9] 'gyur ro[10] snyam na de'i phyir[11] de'i gzhung lugs dgag pa'i phyir smras pa /[12]

gnyis dang byed po dus las min //[13] **[18b]**

---

[13]N *na*. Printing error.

[1]CD *rlom pa'i rnam pa*; GNP *rlom pa*.

[2]C *spal gyi spu'i*; DGN *sbal gyi spu'i*; P *sbal gyi sbu'i*.

[3]GN *rjesu*.

[4]P omits *ldan*. Printing error.

[5]CD *skye ba*; GNP *skyes pa*.

[6]GN *gsungso*.

[7]GNP add *ma yin*.

[8]CD *rnam pa* (printing error); GNP *rnams*.

[9]CD *skye bar*; GNP *skyes par*.

[10]GN *'gyuro*.

[11]GNP omit *de'i phyir*.

[12]GNP omit */*.

[13]GNP omit *//*.

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zhes bya ba smos te / bdag dang gzhan las ma yin no[1] //[2]

gzhan dag ni bdag dang gzhan 'brel pa[3] las / dngos po rnams skye bar rtogs te / de'i phyir gnyis nyid du brjod pa de lta na'ang / bdag las ma dmigs pa'i phyir dang / **<G 48a>** gzhan las min pa'i phyir *gnyis las min* **<P 42b>** zhes smos te / rgyu dang rkyen ma gtogs pa bdag dang gzhan med do[4] zhes bcom[5] ldan 'das kyis gsungs so[6] //

[4. byed po]

gal te gnyis phrad kyang skye ba dang[7] 'jig par mi 'dod na[8] 'o na byed po[9] gzhan dbang gis skye ba dang 'jig par 'gyur ro[10] zhes kha cig zer te mu stegs byed gzhan dag **<C 34b>** *byed pa po* zhes bya ba[11] thog ma'i byed pa po[12] rtag pa rgyun[13] mi chad[14] pa[15] khyab pa'i bdag 'ga' zhig yod de[16] / des[17] phyi

---

[1]G *yino*.

[2]GNP add *gzhan las kyang ma yin no* [G *yino*] *//*.

[3]GP *ba*.

[4]G *medo*.

[5]N *bcoṃ*.

[6]GN *gsungso*.

[7]P adds */*.

[8]GNP add */*.

[9]GNP *pa*.

[10]G *'gyuro*.

[11]GNP add */*.

[12]GNP repeat *zhes bya ba thog ma'i byed pa po*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[13]P *rgyu*. Printing error.

[14]GNP *'chad*.

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dang nang 'di thams cad skyed cing 'jig par byed do[1] zhes rtogs **<N 37b>** so[2] //

de bas na de'i gzhung lugs dgag pa'i phyir smras pa /[3] dngos po rnams skye ba dang / gnas pa dang / 'jig pa nyid ni byed pa po[4] la rag las pa ma yin no[5] //

'o na ci zhe na / rgyu dang rkyen 'brel pa las dngos po rnams 'jug par snang ngo[6] //

byed pa po ni nam mkha'[7] bzhin 'gyur ba med pa'i phyir de la rag ma las te /[8] skye ba dang[9] / gnas pa dang / 'jig pa nyid du rung ba ma yin no[10] //

gal te ci'i phyir zhe na / byed pa po 'gyur ba med pa / byed pa med pa nam mkha'i[11] bdag nyid la ni bya ba dang / las cung zad kyang med do[12] //

dngos po skye ba dang ldan pa rnams la rgyu dang rkyen

---

[15]GNP add /.

[16]N *da*. Printing error.

[17]G *das*. Scribal error.

[1]GN *byedo*.

[2]G *rtogso*.

[3]P omits /.

[4]N *pa*. Printing error.

[5]G *yino*.

[6]GN *snango*.

[7]GN *namkha'*.

[8]GNP omit /.

[9]N *dang* is illegible.

[10]G *yino*.

[11]GN *namkha'i*.

[12]GN *medo*.

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la rag las te / 'jug pa nyid kyi rim par 'byung bar snang ngo[1] // <D 34a>

gang gi ltar na byed pa po[2] la rag las te 'jug pa de'i ltar na dngos po rnams kyi[3] skye ba dang / gnas pa dang / 'jig pa nyid rtag tu nye bar 'gyur ro[4] //

byed pa po rtag pa'i phyir[5] cig car[6] dngos po rnams skye ba dang / gnas pa dang / 'jig par 'gyur ba'am[7] / yang na 'ga' yang skye ba dang / **<G 48b>** gnas pa dang / 'jig par mi 'gyur ro[8] // rtag[9] pa'i phyir gang la'ang cung zad kyang skye ba'am[10] / 'jig par mi byed do[11] //

dngos po rgyu dang rkyen la rag las te 'jug pa rnams kho na la byed pa po dang / **<P 43a>** bya ba dang / rgyu dang[12] 'bras bu skye ba[13] 'dra ba'i rim pa 'byung ba dmigs kyi / skye ba med pa nam mkha'i[14] utpa la la sogs pa ni skye ba dang gnas

---

[1]C *snang nga*; DP *snang ngo*; G *snango*; N *snang*.

[2]N *pa*. Printing error.

[3]P omits *kyi*. Printing error.

[4]GN *'gyuro*.

[5]GNP omit *phyir*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[6]GNP *char*.

[7]CGP *ba 'am*; DN *ba'am*

[8]GN *'gyuro*.

[9]GNP *rtog*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[10]CGP *ba 'am*; D *ba'am*; N *ba dang*.

[11]G *byedo*.

[12]P adds */*.

[13]CD *ba*; GP *bos*; N *pos*.

[14]GN *namkha'i*.

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pa dang 'jig pa rung ba ma yin no[1] //

rgyu 'gyur ba med pa las phan tshun rag las te / 'jug par bya ba dang ldan pa rnams kyi[2] skye ba nges pa ni rung ba ma yin te /

rtag pa'i dngos po las skyes pa //[3]
mi rtag rung ba ma yin nyid //[4]
rgyu las 'gyur ba med pa'i phyir //
yang na 'dra ba kho nar byed //

rgyu dang 'bras bu tha dad na //[5]
mi 'gyur bar ni ji ltar 'gyur //
rgyu la 'gyur ba yang yod pa'i phyir[6]
de mi 'dra[7] ba'i phyogs nyams so[8] //

bya ba dang mi ldan pa mo gsham gyi bu'i bdag[9] nyid[10] rnams la ni 'ga' yang bya ba dang las **<C 35a>** nges par rung ba ma yin pas[11] bcom ldan 'das chos rnams la mi **<N 38a>** bslu

---

[1]G *yino*.

[2]GNP *kyis*.

[3]GP omit the second /; P omits the second / in each *pāda* of this *śloka*.

[4]N also omits the second /.

[5]P omits the second / in this *śloka's* first two *pādas*.

[6]CDP omit; G adds /; N adds //.

[7]N *'dra* is illegible.

[8]GN *nyamso*.

[9]N *bdag* is illegible.

[10]GNP omit *nyid*.

[11]GNP omit *pas*.

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bas dngos po rnams skye ba'i bya ba byed pa po la rag las pa ma yin gyi / 'on kyang rgyu dang rkyen 'dus pa yod na dngos[1] po rnams skye ba dang / 'jig pa dag rung ngo zhes gsungs so[2] //

[5. dbang phyug]

gal te de ltar[3] na 'di la dngos po rnams skye ba dang / gnas pa dang / gzhan du 'gyur ba la sogs pa khas blang bar bya ste /

dngos rnams skye dang gnas pa yi[4] //[5]
rgyu ni dbang phyug yin rig[6] bya //
gzhan dag de ltar log rtogs shing //[7]
ji ltar ma yin de ltar brjod //

gzhan dag ni sems can dang / snod kyi 'jig rten skye ba dang / gnas **<G 49a>** pa dang / 'jig pa dag ni *dbang phyug* gis byas shing 'jig par[8] rtogs te / dbang phyug de'i sems kyi[9] dbang gis lus dang / sa gsum dang / byed pa la sogs[10] pa 'byung bar 'gyur ro[11] zhes grag go //[12]

---

[1]G *dnges.* Scribal error.

[2]GN *gsungso.*

[3]GP *lta.*

[4]N *yis.*

[5]P omits the second / in each *pāda* of this *śloka.*

[6]G *rigs.*

[7]N also omits the second /.

[8]GNP *pa.*

[9]P *gyi.*

[10]N *sags.* Printing error.

[11]G *'gyuro.*

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gzhan dag ni de nyid kyi[1] sems bskyed pa tsam gyis sems can dmyal ba dang /[2] yi **<D 34b>** dags dang / dud 'gro dang / lha dang mi la sogs pa dang / rims **<P 43b>** dang /[3] dug dang / nad dang / bud med[4] dang / skyes pa dang / ma ning dang / gzugs bzang ba dang / gzugs mi sdug pa dang / chom rkun pa dang / g.yon can dang / rkun ma dang / byi po[5] byed pa dang / srog gcod pa dang / brdzun du smra ba dang / chang 'thung ba dang / rgyal[6] po la 'jug pa dang / mtha' 'khob dang / ri khrod pa dang / g.yung po dang / snying rje med pa dang / gtum po dang / tshig rtsub po smra ba dang / bram ze gsod pa dang / pha ma gsod pa dang / ba lang gsod pa dang / gshed ma la sogs pa dang / gnod sbyin[7] dang / srin po dang / mkha' 'gro ma la sogs pa dang / gzhan gsod par byed pa thams cad dang / bde ba dang[8] sdug bsngal la sogs pa dang / mtho ris dang / byang grol de thams cad sems bskyed pa tsam gyis phyung ngo[9] zhes zer ro[10] //

dbang phyug byed pa por smra ba shes rab shin tu gzhon[11]

---

[12]GNP omit the second /.

[1]GNP omit *de nyid kyi*.

[2]G omits /.

[3]G omits *rims dang /*. Scribal error.

[4]C *mad*. Printing error.

[5]NP *bo*.

[6]GN *rgyan*. Scribal and printing error.

[7]CP *sbyin* (*ba* is illegible).

[8]GNP add /.

[9]G *phyungo*.

[10]G *zero*.

[11]CD *gzhon* (printing error); GNP *zhan*.

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pa nyid dang / song ba'i rjes su[1] 'gro ba nyid kyis **<N 38b>** rigs pa'i **<C 35b>** khyad par dang bral[2] ba[3] de la gus shing gzhol bas snga phyi 'gal ba[4] byis pa gzhon nu gdol pa[5] bzhin du don[6] ji lta ba nyid ma yin pa / mngon sum la sogs pa dang[7] 'gal ba / sbyin pa dang / dul ba dang /[8] yang dag par sdom[9] pa dang / 'dod pa dang mi 'dod pa'i **<G 49b>** 'bras bu dang / legs par byas pa dang / nyes par[10] byas pa'i las[11] dang / bgrod par bya ba dang / bgrod par bya ba ma yin pa dang / bza' ba dang / mi bza' ba dang / mtho ris dang / byang grol la sogs pa'i 'bras bu dang 'gal ba / rigs pa dang / lung la sogs pa dang 'gal ba /[12] tshig tsam phyogs su[13] byas nas rang gi[14] mi shes[15] pa'i ling tog gis mig bsgribs pas[16] nus pa med pa'i

---

[1]GN *rjesu.*

[2]N *'bral.*

[3]N *ba* written below the line.

[4]GNP *bas.*

[5]C *ba.*

[6]G *den.* Scribal error.

[7]GNP omit *dang.*

[8]GNP omit */.*

[9]N *sdam.* Printing error.

[10]N *pa.*

[11]N has the *sa* in *las* written below the *la.*

[12]N omits / but has a space before the next word.

[13]GN *phyogsu.*

[14]GNP *gis.*

[15]P *shis.* Printing error.

[16]P *bas.*

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phyir phyugs su[1] gyur pa rnams ni phyugs[2] pas kyang ches phyugs <P 44a> te /[3] mi mngon pa mo gsham gyi bu'i rang bzhin phyugs bdag la brten te /

'gro ba skye zhing[4] gnas pa dang //[5]
'jig pa'i rgyu ni dbang phyug na //
de yi skye zhing gnas pa dang //[6]
'jig pa'i rgyu yang[7] brjod dgos so[8] //

skye ba dang / gnas pa rgyu dang bcas pa nyid du las[9] len na ni rtag par smra ba[10] nyams par 'gyur bas[11] smra ba btang te[12] / phyin ci log tu bsgrub[13] pa'i phyir dbang phyug rgyu ma yin pa nyid kho nar grub <D 35a> par 'gyur ro[14] //

'dod pa tsam gyis skyes na ni / 'gro ba thams cad cig car

---

[1]GN *phyugsu*.

[2]G *phyug*. Scribal error.

[3]N *//*.

[4]CD *skye zhing*; GNP *skyes shing*.

[5]P omits the second / in the first three *pādas*.

[6]G also omits the second /.

[7]N *dang*.

[8]G *dgoso*.

[9]CGNP *khas*; D *las* (retouching error).

[10]GNP *smras pa*.

[11]P *pas*.

[12]P *te*.

[13]GNP *bsgrubs*.

[14]G *'gyuro*.

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skye ba dang / gnas pa dang / 'jig par 'gyur ro[1] //

de'i phyir yang ma grub pa'i don nyid yin te / thams cad rtag tu skye bar thal bar 'gyur ba'i phyir ro[2] //

sdug bsngal ba dang / ngan pa[3] dang /[4] zhe 'gras[5] pa dang / mi gtsang ba dang / byas pa mi gzo ba la sogs pa 'byin pa ni dgos pa khyad par med pa'i phyir yang ma grub pa'i don nyid yin te / de'i 'byin[6] pa'i ngal ba 'bras bu med do[7] //

dgos pa med pa la ni rtog pa sngon du gtong ba[8] rnams 'jug pa med de /[9] dgos **<G 50a>** pas ma khyab pa'i phyir ro[10] //

de dag dgos pa dang ldan pa la log na rtog pa sngon du gtong ba[11] rnams kyi 'jug pa de yang ldog pas ma grub **<N 39a>** pa'i don nyid yin no[12] //

rgyu dang rkyen ni tshang ba na[13] //[14]

---

[1]G *'gyuro.*

[2]GN *phyiro.*

[3]GNP *song.*

[4]P *//.*

[5]P *bgras.* Printing error.

[6]C *bbyin.* Printing error.

[7]G *medo.*

[8]N *pa.*

[9]P *//.*

[10]G *phyiro.*

[11]N *pa.*

[12]G *yino.*

[13]P *ni.* Printing error.

[14]P omits the second /.

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rim gyis skye dang 'jig pa dang[1] //[2]
mngon sum du ni snang[3] ba ste //
ma tshang na yang skye ba med //[4]

sems can <C 36a> dang snod kyi 'jig rten gyi bde ba dang[5] sdug bsngal la sogs pa skye zhing gnas pa dang / 'jig pa ni rim pa kho nas dmigs te / de'i phyir dbang phyug rgyu ma yin no //

dngos po 'ga' yang skye ba dang / gnas pa dang / 'jig par mi rung ste / mngon sum dang[6] 'gal[7] ba de'i phyir yang[8] ma grub pa'i don nyid yin no[9] //

mngon sum las brling ba'i[10] tshad ma <P 44b> gzhan yang yod pa ma yin no[11] zhes smra ba[12] thams cad la grags so[13] //

gcig pu don byed yod min zhing //[14]

---

[1]P *dag*. Printing error.

[2]P omits the first /.

[3]P *nang*. Printing error.

[4]P omits the second /.

[5]P adds /.

[6]G *du*. Scribal error.

[7]N *'ga la* (misplaced *tsheg*).

[8]P *lang*. Printing error.

[9]G *yino*.

[10]GNP *pa'i*.

[11]G *yino*.

[12]GNP *smras pa*.

[13]GN *gragso*.

[14]P omits the second / in each *pāda* of this *śloka*.

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brtse[1] dang rab gdung[2] med pa la //
yon tan zab mo nyid dang ni //
lta spyod sems pa sogs mi rigs //

gcig pu[3] bya ba dang ldan pa dang mi ldan pa la yon tan zab mo nyid dam gzugs la sogs pa dmigs pa'i sems pa nyid mi rung bas[4] de ni mi mthun no //

rgyu ni kun na[5] yod min[6] na //[7]
ji lta bur na rkyen nyid yin //
rgyu min nyid ni byed med phyir //
ji ltar dbang phyug che dbang byed //

dngos rnams byed po dbang phyug che //
de yang byed por mi 'dod na //
pha med par ni bu 'byung ba //
de ni 'dod dang mthong ba med[8] //

rigs pa smra rnams rgyu dang ni //
rgyu mthun 'dra[9] ba nyid du 'dod //

---

[1]CD *brtse*; GN *rtse*; P *rtsi*.

[2]CD *gdung*; GN *dpung*; P *dbyang*.

[3]P *bu*.

[4]N *pas*.

[5]GNP *nas*.

[6]GNP *yin*.

[7]P omits the second / in each and all of the immediately following *pādas* except where noted.

[8]C *mad*. Printing error.

[9]GNP *dra*.

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rtag[1] las 'bras bu rtag rigs te //
mi rtag las kyang mi rtag nyid //

sā[2] lu'i sa bon las 'bras bu //
las kyi **<G 50b>** myu gu skye ba[3] mthong /[4]
de bzhin dbang phyug che rtag ni //
dngos po **<D 35b>** rnams ni rtag tu 'byung //

ji ltar me yis thams cad sreg /[5]
de bzhin gal te dbang phyug 'dod //
ne[6] yi rgyu ni me gzhan la //
dbang phyug la ni rgyu yod min //

rim gyis 'jug pas me rgyun las[7] //
thams cad sreg pa yang[8] **<N 39b>** 'dod na //
dbang phyug la[9] ni 'gyur med pas[10] //
me dang 'dra bar rung ma yin //

de ltar na[11] dbang phyug byed pa po nyid du khas len pa

---

[1]CD *rtag*; GP *rtog*; N *rtogs*.

[2]G *sa*.

[3]GNP *ma*.

[4]All editions have only one */*.

[5]All editions have only one */*.

[6]CGNP *me*; D *ne* (printing error).

[7]GNP *la*.

[8]N *yang* (*nga* written below the *ẏa*).

[9]N *la* is illegible.

[10]N *bas*.

[11]GNP *ni*.

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la nyes pa mang[1] du yod pas / bcom ldan 'das kyis dngos po rnams skye ba dbang phyug gis byas par mi rung ngo zhes gsungs so[2] //

[6. dus]

gzhan dag ni thams cad *dus* kyis bsgyur bar 'dod do // de dag ni 'di skad smras te /

dngos rnams skye zhing gnas pa ni //[3]
dus kyis sgyur[4] bar[5] byed pa ste //
dngos[6] rnams skye dang gnas pa yang //
dus kyis sgyur bar[7] byed pa nyid //[8] **<P 45a>**

de la 'di **<C 36b>** skad brjod de / 'di la dus zhes bya ba ci yin / rtag pa'am[9] / mi rtag pa'am[10] / pho'am[11] / mo'am[12] / ma ning gi rang bzhin nam / lha'am[13] / sha za'am[14] / lus can

---

[1]N *meng*. Printing error.

[2]G *gsungso*.

[3]P omits the second / in each *pāda* of this *śloka*.

[4]GNP *bsgyur*.

[5]N *par*.

[6]G *dnges*. Scribal error.

[7]CD *sgyur bar*; GNP *sdud par*.

[8]N omits *//*.

[9]CGNP *ba 'am*.

[10]CGNP *ba 'am*.

[11]CGNP *pho 'am* (P *pho* is illegible).

[12]CGNP *mo 'am*.

[13]CGNP *lha 'am*.

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nam / lus can ma yin pa'am[1] / bya ba dang bcas pa'am /[2] bya ba med pa dang ldan pa zhig /[3]

gal te de rtag bya ba las //[4]
de la rag las rung ma yin //
cig car[5] skye bar 'gyur de yang //
'gal ba'i phyir ni mi 'dod do //[6]

mi rtag nyid na dus min gyi //
rgyu dang rkyen ni 'brel phyir ro[7] //[8]
gal te skyes pa bud med dang //
ma ning sogs yin ci smra 'gal //

lus can lus med bya ba sogs //
yin na phan tshun 'gal ba nyid[9] //
rtag pa nyid na[10] mi 'gyur phyir //
bya dang las ni 'gal bar 'gyur //

---

[14]CGNP *za 'am*.

[1]CGNP *pa 'am*.

[2]CD *bya ba dang bcas pa'am* [C *pa 'am*] /; GNP omit.

[3]N omits /.

[4]GP omit the second /; P omits the second / in all the immediately following *pādas* except where noted.

[5]G *car* with *ra* written below *ca*.

[6]P //.

[7]G *phyiro*.

[8]P //.

[9]GNP *yin*.

[10]N *ni*. Printing error.

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de ltar na dus su smra ba rnams dus kyi dbang gis dngos po <G 51a> rnams skye ba dang / gnas pa dang / 'jig par khas len pa yang rung ba ma yin pas de yang bzang po ma yin pa nyid do[1] //

nyi ma dang / zla ba dang / skar ma dang / dus tshigs dang /[2] lo la sogs pa dang / phyi nang gi dngos po rnams song ba dang / 'gro bar 'gyur ba'i ngo bo'i phyir dus zhes bya bas de'i phyir[3] dngos po rnams skye ba dang / gnas pa dang / 'jig pa ni[4] / dus kyis bsgyur bar[5] mi rung ngo //

[7. rang bzhin]

gzhan yang rang bzhin du smra ba[6] dag ni nang dang phyi rol gyi dngos po thams cad *rang bzhin las* 'byung bar 'dod de / dngos po rnams kyi[7] rang bzhin **<N 40a>** kho nar zad kyi[8] / dngos po 'ga'i skyed[9] par byed[10] pa'am[11] / 'jig **<D 36a>** bar[12] byed pa'i rgyu ni 'ga' yang med de /[13] sra ba dang / gsher ba

---

[1]G *nyido,*

[2]GNP omit */.*

[3]GNP omit *dus zhes bya bas de'i phyir.*

[4]P *na.* Printing error.

[5]N *par.*

[6]CD *smra ba*; GN *smras pa*; P *smras ba.*

[7]GNP omit *rnams kyi.*

[8]GNP *kyis.*

[9]GNP *bskyed.*

[10]GNP omit *par byed.*

[11]CGNP *pa 'am.*

[12]CGNP *par.* D has a printing error.

[13]CD *de /*; GP *do //*; N *do /.*

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dang / dro ba dang / yang[1] ba nyid dang / 'jam pa dang / rno ba'i rang bzhin nyid dang / mngar ba dang / skyur ba dang / lan tshwa dang / kha ba dang / sems can ma yin pa'i dbye ba[2] nyid de /

lha mi dud 'gro la sogs dang //
rgyal po bram ze rigs ngan sogs // <P 45b>
legs par byas dang nyes byas dang //
bde sdug rtag tu gnas pa nyid //
de ltar rang bzhin yid gnyis kyis //

sems 'khrul pa de la 'di skad ces brjod par bya ste /

rang bzhin la ni 'gyur mthong bas //
mngon sum la sogs 'gal phyir ro[3] //
gang la 'gyur ba yod pa de[4] //
'gyur ba med pa ji ltar 'gyur //

gsal ba du ma tha dad la //
skye ba dang ni 'jig pa snang //
skye dang 'jig dang 'brel na ni //
mi <C 37a> 'gyur bar ni ji ltar 'gyur //

rang bzhin 'gyur ba med pa'i phyir //
skyes bu la sogs don <G 51b> med na //
rigs dang rgyal po zhing sogs la //
de dag gi[5] yang 'bras bu snang //

---

[1]N *yang* is illegible.

[2]N *pa*.

[3]GN *phyiro*.

[4]G *dang*. Scribal error.

[5]GNP *gis*.

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rang bzhin[1] 'gyur bar ni /[2]
rtag par smras pa[3] nyams[4] par 'gyur //
de lta bas na rgyu rkyen du //
smra ba rnams kyi lam 'di rigs //

de ltar na rang bzhin du smra ba yang phan tshun 'gal ba nyid pas dngos po rnams kyi skye ba[5] dang /[6] gnas pa dang / 'jig pa ni rang bzhin las 'byung[7] bar mi rung ngo zhes gsungs so[8] //

[8. rgyu med pa]

'o na dngos po rnams kyi skye ba dang / gnas pa dang / 'jig[9] pa *rgyu med* pa can du 'gyur te / gzhan rgyu med pa can du smra ba[10] rnams rgyu med pa kho nar dngos po rnams skye ba dang 'gag par rtog go[11] //[12]

---

[1]GNP add *'gyur bar*.

[2]GNP *//*.

[3]CD *smras pa*; GNP *smra ba*.

[4]N *nyam*. Printing error.

[5]CDGP *skye ba*; N *skyed* (printing error).

[6]N omits */*.

[7]GNP *byung*.

[8]GN *gsungso*.

[9]P *'jigs*. Printing error.

[10]CD *smra ba*; GNP *smras pa*.

[11]GN *rtogo*.

[12]GNP omit the first */*.

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rgyu med par smra bar[1] khas len na rgyu nges pa med pa'i phyir byas pa chud za ba dang / ma byas pa dang phrad[2] pa dang[3] thug pa med par yang 'gyur la / legs par byas pa dang / nyes par byas pa la sogs pa dang / **<N 40b>** pha[4] dang / bu dang / bram ze dang / rgyal rigs dang / rje'u rigs dang / dmangs[5] rigs dang / khyi sha can la sogs pa dang / gtsang ba dang[6] mi gtsang ba dang / bgrod par bya ba dang / bgrod par bya ba ma yin pa dang / bza' ba dang / mi bza' ba dang / lha dang / sha za la sogs pa dang / sbyin pa dang / **<P 46a>** dul ba dang / yang dag par sdom pa dang / bzlas brjod dang / **<D 36b>** dka' thub dang /[7] smyung ba dang / nges pa dang / mchod sbyin shes pa dang / mi shes pa la sogs pa'i rgyu nges pa med pa'i phyir phan[8] tshun bye brag nges par rnam par bzhag par yang mi 'gyur ro[9] //

de bas na nyes par thal bar 'gyur du 'ong bas rgyu med **<G 52a>** par smra ba[10] yang 'jig rten la sogs pa dang 'gal ba'i phyir ma grub pa nyid do //[11]

gang[12] gzhan gtso bo dang / rdul phra rab la sogs pa dang

---

[1]CD *smra bar*; GNP *smras par*.

[2]CDG *phrad*; N *prad*; P *phad*. NP have printing errors.

[3]GNP add /.

[4]N *pa*. Printing error.

[5]GNP *dmang*.

[6]GNP add /.

[7]GNP omit *dang* /.

[8]P *ban*. Printing error.

[9]CDP *'gyur ro*; G *'gyuro*; N *'gyur ra* (printing error).

[10]GNP *smras pa*.

[11]N omits the second /.

[12]G *gang* with *nga* written below *ga*.

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/ rgyu med pa dang mi mthun pa'i rgyur smra bas smra[1] ba la sogs pa de dag kyang 'di nyid kyis dgag par bya'o //

de'i phyir /

bdag las ma yin gzhan las min //[2] [18a]
gnyis dang byed po dus[3] *kyis min //* [18b]
de bzhin dbang phyug sogs byas min //[4] [18c]
rang bzhin las min rgyu med min // [18d]

zhes gsungs so[5] //[6]

rgyu dang rkyen gyis 'jug pa yang //[7] [19a]
thog ma med pa'i[8] dus can snang // [19b]

zhes bya ba ni *thog ma med pa'i dus* nas spros[9] pa'i bag chags kyi[10] sa bon rgyun mi[11] 'chad par chu bo'i rgyun 'bab pa bzhin rjes su[12] 'jug pas /

---

[1]C *sgra*. Printing error.

[2]P omits the second / in each *pāda* of this *śloka*.

[3]N *das*. Printing error.

[4]N also omits the second /.

[5]N omits *so*.

[6]N omits the second /.

[7]NP omit the second / in [19ab].

[8]CD *ma med pa'i*; GP *med pa yi*; N *mad pa yi*.

[9]CD *spros*; GP *sros*; N *sras* (printing error). GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[10]P *kyis*. Printing error.

[11]P *min*. Printing error.

[12]GN *rjesu*.

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rgyu dang rkyen gyis 'jug pa yang //[1] [19a]
thog ma med pa'i dus can snang //[2] [19b]

zhes bya ba smos so[3] //[4]

de nyid kyi phyir mdo las / 'on kyang /[5] sa dang / chu dang / me dang / rlung dang / nam mkha'[6] dang /[7] dus kyi khams rnams 'dus nas sa bon 'gags[8] pa na myu gu mngon par[9] 'gyur ro[10] zhes gsungs te / 'on kyang zhes bya ba ni med pa las byung ba dang / bdag dang /[11] gzhan dang / gnyis ka dang / dbang phyug la sogs pa dang bral ba'i sa bon dang sa la sogs[12] pa'i tshogs[13] pa nyid las myu gu la <N 41a> sogs pa skye bar 'gyur ro[14] zhes bya'o //

---

[1]GNP omit the second /.

[2]CD //; GNP *ba*.

[3]CDP *smos so*; G *smoso*; N *smros so*.

[4]G omits the second /.

[5]GNP omit /.

[6]GN *namkha'*.

[7]GP omit /.

[8]GNP *'gag*.

[9]CD *mngon par*; GNP *sngon por*. GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[10]GN *'gyuro*.

[11]GNP omit /.

[12]N *sog*. Printing error.

[13]GNP omit *pa'i tshogs*.

[14]G *'gyuro*.

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rgyu lnga dag gis phyi rol gyi // **[19c]**
rten cing 'brel par[1] 'byung ba bzhed[2] //[3] **[19d]**

ces bya ba la / *rgyu lnga dag gis* zhes bya ba ni rgyu lnga po dag gis so[4] //

phyi rol **<P 46b>** *gyi* zhes bya ba ni sa bon la sogs pa'o[5] //

rten cing 'brel par 'byung ba zhes bya ba ni rten cing 'brel par[6] ro //

rtag par ma yin chad par min // **[20a]**
'pho bar[7] ma yin rgyu chung las // **[20b]**
'bras bu chen po 'grub pa dang // **[20c]**
'dra ba'i rjes su[8] 'gro phyir yang //[9] **[20d]**

zhes **<G 52b>** bya ba smos te / *rtag par ma yin* zhes bya ba ni / gang gi phyir sa bon yang gzhan nyid la myu gu yang gzhan nyid de[10] /[11] myu gu gang yin pa de nyid kyang sa bon ma yin

---

[1]G *bar*.

[2]CD *bzhed*; GNP *bzhin*.

[3]GNP omit *//*.

[4]G *giso*.

[5]C *ba'o*; D *pa'o*; GNP *pa'i 'o*.

[6]P *bar*.

[7]N *par*.

[8]GN *rjesu*.

[9]P omits the second */*.

[10]G *nyide*.

[11]N *//*.

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la /[1] sa bon nyid kyang myu gu **<D 37a>** ma yin la /[2] sa bon ma 'gags pa na yang myu gu mi 'byung[3] la /[4] 'gags na yang ma yin gyi / 'on kyang sa bon yang 'gags la / myu gu yang skye ste / **de'i phyir rtag par ma yin no //**

chad par ma yin zhes bya ba ni sa bon sngar 'gags pa las kyang myu gu mi skye la / ma 'gags pa las kyang ma yin gyi /[5] 'on kyang sa bon yang 'gags la / de nyid kyi tshe myu gu yang[6] 'byung bar 'gyur te /[7] de bas na chad par ma yin no //

'pho bar ma yin zhes bya ba na ni sa bon dang myu gu mi 'dra ba kho na ste[8] / de'i 'pho bar ma yin no[9] //

rgyu chung ngu las zhes bya ba ni **sa bon chung ngu btab pa las** so // *'bras bu chen po 'grub pa* zhes bya ba ni[10] rgyu chung ngu de las 'bras bu mang po mngon par 'grub pa ste / chung ngu las[11] 'bras bu chen po mngon par 'grub pas **de'i phyir rgyu chung ngu las 'bras bu**[12] **chen**[13] **<C 38a> po** 'byung

---

[1]N *//.*

[2]N *//.*

[3]P *'gyur.*

[4]N *//.*

[5]GNP omit */.*

[6]GNP omit *yang.*

[7]N */.*

[8]C *sta.* Printing error.

[9]N *yino.*

[10]C *na.* Printing error.

[11]CD *chung ngu las;* GNP *'dra bar.*

[12]P *du.*

[13]C *chan.* Printing error.

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ngo[1] //

'dra bar rjes su[2] *'gro phyir yang /*[3] [20d]

zhes bya ba ni sa bon ji lta bu btab pa de lta bu[4] kho na'i 'bras bu mngon par 'grub pas **de'i phyir de dang 'dra ba'i rgyud du**[5] **ste** / 'dra bar 'bras bu mngon par 'grub pa'i phyir ro //

sa bon myu gu tha dad phyir //[6]
sa bon rtag pa nyid ma yin //

chad par mi 'gyur gang gi phyir //
sa bon yod na myu gu ste // **<N 41b>**
sa bon 'dra ba 'grub pa'i phyir //
de dang mi 'dra yang mi 'dod //

myu gu 'bras bu la sogs pa //
myu gu **<P 47a>** 'pho yang yod ma yin //

sa bon chung rab cig[7] yod na //
sa bon nyid las 'byung 'gyur te //[8] **<G 53a>**

---

[1]G *'byungo*.

[2]GN *rjesu*.

[3]N omits */*.

[4]GNP omit *btab pa de lta bu*.

[5]G *rgyudu*.

[6]P omits the second / in the immediately following *pādas* except where noted.

[7]GNP *gcig*.

[8]G also omits the second /.

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de bas rgyu ni chung ngu las //
'bras bu chen po skye[1] phyir ro[2] //[3]

sa bon sā lu[4] sogs btab la[5] //
'bras bu khre rgod la sogs min //

de nyid kyi phyir /

myu gu sa bon ltar mi 'dod //[6] [21a]
rgyu med myu gu skye ba'ang med // [21b]
'gag dang skye ba mgo[7] mnyam ste //[8] [21c]
srang mda'i mgo mjug[9] mtho dman bzhin //[10] [21d]

zhes bya ba smos te / de ltar na phyi rol gyi rten cing[11] 'brel par 'byung ba kun brtags pa'i bdag nyid kyis ma bsags par blta[12] bar bya'o //

---

[1]P *skyi*. Printing error.

[2]G *phyiro*.

[3]P *//*.

[4]P *la*. Printing error.

[5]GNP *las*.

[6]P omits the second / in each *pāda* of this *śloka*.

[7]C *mge*. Printing error.

[8]G also omits the second /.

[9]GNP *gzhug*.

[10]GN also omit the second /.

[11]P omits *cing*.

[12]P has a *tsheg* between the *ba* and *lta* of *blta* and no apparent *tsheg* between *par* and *blta*.

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de bzhin nang gi'ang rgyu dang ni //[1] [22a]
rkyen gyi rnam pa gnyis su[2] bzhed //[3] [22b]

de bzhin nang gi zhes bya ba ni / phyi rol gyi rten cing 'brel par 'byung ba bzhin du rgyu dang rkyen rnam pa[4] gnyis dang 'brel pa'i phyir tha dad pa rnam pa gnyis su[5] <D 37b> rtogs par bya'o //

rgyu dang rkyen gyi rnam pa gnyis su[6] zhes bya ba ni nang gi rten cing 'brel par 'byung ba rgyu dang 'brel pa dang / rkyen dang 'brel pa las rnam pa gnyis su[7] khong du chud par bya'o //

bzhed ces bya ba ni[8] mngon[9] par bzhed pa dang[10] dgongs pa dang / mngon du bzhed pa zhes[11] bya ba'i tha tshig go[12] //[13]

de la nang gi rten cing 'brel par 'byung ba[14] rgyu dang

---

[1] GP omit the second /.

[2] N *gnyisu*.

[3] P omits the second /.

[4] GNP omit *rnam pa*.

[5] GN *gnyisu*.

[6] GN *gnyisu*.

[7] N *gnyisu*.

[8] GNP omit *ni*.

[9] N *mngen*. Printing error.

[10] GNP add /.

[11] GNP omit *pa zhes*.

[12] G *tshigo*.

[13] CGNP omit the first /.

[14] GNP add *dang*.

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'brel pa ji ltar rtogs par bya zhe na / smras pa /[1]

'di'i rgyu dang po ma rig pa //[2] **[22c]**
tha ma 'chi yin go rims[3] bzhin //[4] **[22d]**

de la thog mar ma rig pa bstan pa'i phyir *dang por ma rig pa*'o //[5]

tha mar 'chi ba'i yan lag bstan pa'i phyir tha ma 'chi ba'o //

de dag gi bar gang yin pa de dag ni dbus su 'dod de[6] /[7] de nyid kyi phyir <C 38b> mdo las / **ma rig pa'i rkyen gyis 'du byed rnams /[8] 'du byed kyi rkyen gyis rnam par shes pa / rnam par shes pa'i rkyen kyis ming dang gzugs / <G 35b> ming dang gzugs kyi rkyen gyis skye mched drug / skyed mched drug gi[9] rkyen gyis reg pa / reg pa'i <N 42a> rkyen gyis tshor ba / <P 47b> tshor ba'i rkyen gyis sred pa / sred pa'i rkyen gyis len pa / len pa'i rkyen gyis srid pa / srid pa'i rkyen gyis skye ba / skye ba'i[10] rkyen gyis rga shi dang / mya ngan dang /[11] smre sngags 'don pa dang / sdug bsngal ba dang / yid me bde**

---

[1]GNP omit /.

[2]CD //; GN /; P omits.

[3]GNP *rim*.

[4]GNP omit //.

[5]N omits the second /.

[6]GNP *do*.

[7]GP //.

[8]G omits /.

[9]GNP *gis*.

[10]G repeats *ba'i*.

[11]GNP omit /

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ba dang / 'khrug pa rnams 'byung ste / de ltar na[1] sdug bsngal gyi phyung po chen po 'ba' zhig po 'di 'byung bar 'gyur ro[2] zhes gsungs so[3] //

yan lag bcu gnyis nyon mongs[4] las //[5] [23a]
skye bcas bdag nyid cha gsum ni // [23b]
rgyu dang rkyen las byung ba[6] ste // [23c]
byed pa la sogs rnam par spangs // [23d]

nyon mongs pa dang / *las* dang *skye* ba gzhan dbang gi[7] *bdag nyid* 'di yang *cha gsum* gyis rnam par bzhag ste /[8] nyon mongs pa'i gzhan gyi dbang gi ngo bo nyid dang las kyi gzhan gyi dbang gi ngo bo nyid dang / skye ba'i gzhan gyi dbang gi ngo bo nyid kyis so[9] //[10]

de la nyon mongs pa'i gzhan gyi dbang gi ngo bo nyid ni yan lag gsum ste / ma rig pa dang / sred pa dang / len pa rnams so[11] //

las kyi gzhan gi dbang gi ngo bo nyid ni yan lag gnyis

---

[1]GNP omit *na*.

[2]GN *'gyuro*.

[3]N *gsungso*.

[4]P *rmongs*.

[5]P omits the second / in each *pāda* of this *śloka*.

[6]C *pa*.

[7]GNP *gis*.

[8]GNP omit /.

[9]G *kyiso*.

[10]N omits the second /.

[11]G *rnamso*.

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te /[1] 'du byed dang srid pa dag go[2] //[3]

skye ba[4] gzhan gyi dbang gi mtshan nyid ni yan lag lhag ma bdun te / rnam par shes pa dang / ming dang gzugs dang / skye mched drug dang / reg pa dang / tshor ba[5] dang / skye ba dang / rga shi rnams so[6] //

yang[7] zhes **<D 38a>** bya ba'i sgras ni bsdu bar[8] bya bar blta[9] ste / mya ngan dang / smre sngags 'don pa dang / yid mi bde ba dang / 'khrug[10] pa la **<G 54a>** sogs pa dang / sdug pa dang bral ba dang / mi sdug pa dang phrad pa dang / 'dod pas phongs pa la sogs pa bsdu'o //[11]

de ltar rten cing 'brel par 'byung ba yan lag bcu gnyis pa 'di ni ngo bo nyid gsum du rig par bya'o //[12]

de yang *byed pa* po *la sogs* pa dang[13] ngo bo nyid kyis bral bar shes par bya'o //

---

[1]CD *te /*; GNP *so //*.

[2]GN *ge*. Scribal and printing errors.

[3]CGNP omit the first */*.

[4]GNP *ba'i*.

[5]P *pa*.

[6]G *rnamso*.

[7]The word "*yang*" is not used in ŚS or ŚK at this point. Ṭ used the word "*yang*" in the paragraph immediately following [23] and now explains its meaning.

[8]CD *bsdu bar*; GNP *bsdus par*.

[9]GNP *blta*.

[10]P 'khrugs. Printing error.

[11]N *// //*.

[12]G omits the second */*.

[13]GNP add */*.

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//[1] sā lu ljang pa'i mdo'i rgya cher **<N 42b>** bshad pa /[2]
bam po **<C 39a>** gsum pa /[3]

gal te dang po ma **<P 48a>** rig med //[4] **[24a]**
tha ma 'chi ba 'byung mi 'gyur //[5] **[24b]**

zhes bya ba la /

gal te dang po ma rig pa med **[24a]**

ces bya ba ni /[6] gal te ma rig pa med par gyur na / 'du byed rnams mi 'byung ba nyid do // de bzhin du gal te rga ba dang 'chi ba'i bar du med par gyur na mya ngan la sogs par 'jug par mi 'gyur ro[7] //

de dag las gzhan bdag dang ni /[8] **[24c]**
bdag gi zhes pa gang na'ang med //[9] **[24d]**

ces bya ba ni / **de la ma rig pa yang 'di snyam du bdag gis**[10]

---

[1]GNP omit the second /.

[2]GNP // //.

[3]CGNP //.

[4]P omits the second /.

[5]GNP omit the second /.

[6]GNP omit /.

[7]G *'gyuro*.

[8]CGN //

[9]GNP omit the second /.

[10]P *gis* with *sa* attached to the tail of *gi*.

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'du byed la sogs pa **mngon par bsgrubs so**[1] **snyam du mi sems** pa nas rga shi'i bar du yang 'di snyam du bdag gis mya ngan la sogs pa mngon par bsgrubs so[2] snyam du mi sems so //[3] 'du byed la sogs pa yang 'di snyam du bdag cag ni ma rig pa la sogs pas mngon par bsgrubs so[4] snyam du mi sems pa nas **rga shi yang 'di snyam du bdag cag ni skye ba** la sogs pas **mngon par bsgrubs so**[5] **snyam du mi sems**[6] **pa'i bar du**'o //

dang po ma rig byung nas ni //[7] **[25a]**
tha ma shi ba'ang snang bar 'gyur //[8] **[25b]**

zhes bya ba ni **ma rig pa yod pa las <G 54b> 'du byed** la sogs pa **mngon par 'grub cing 'byung bar 'gyur bas na** rga shi yod pa las mya ngan dang smre sngags 'don pa la sogs pa'i bar mngon par 'grub cing 'byung bar 'gyur ro[9] //

de ltar 'di ni nang gi rgyu //[10] **[25c]**

zhes bya ba ni **de ltar na nang gi rten cing 'brel par 'byung**

---

[1]CD *bsgrubs so*; G *bsgrubo*; NP *bsgrub bo*.

[2]CD *bsgrubs so*; G *sgrubo*; NP *sgrub bo*.

[3]N *///*.

[4]GN *bsgrubso*.

[5]GN *bsgrubso*.

[6]P *sems* with final *sa* attached below *ma*.

[7]P omits the second */*.

[8]GNP omit the second */*.

[9]GN *'gyuro*.

[10]GNP omit the second */*.

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ba'i[1] rgyu dang 'brel par blta'o //

[2]nang gi rten cing 'brel par 'byung ba rkyen dang 'brel par[3] ji ltar blta zhe na / smras pa /

'di yi rkyen ni rnam pa drug / [25d]

'di'i zhes bya ba ni nang gi'o //
rkyen zhes bya ba ni tshogs pa'o //[4]
rnam pa drug ces bya ba ni rnam pa drug go //[5]

tha ma rnam[6] shes thog ma sa //[7] [26a]
nang gi rkyen du 'dod pa yin // [26b]

rnam par shes pa tha mar yongs su[8] bstan pa'i <D 38b> phyir *tha ma rnam shes* so[9] // *thog ma* ni *sa* zhes bya'o //

de nyid kyi phyir mdo las / khams drug 'dus pa ste / <N 43a> sa dang /[10] chu dang /[11] me[12] dang / rlung dang /[13] nam

---

[1]GNP *ba*.

[2]G adds before *nang*: *nang ga rtan cang 'bral par ja ltar blta'a //*. The dots over the phrase indicate it is an error.

[3]GNP omit *'byung ba rkyen dang 'brel par*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[4]N omits the second /.

[5]CGNP omit the first /.

[6]G *rnaṃ*.

[7]P omits the second / in [26ab].

[8]GN *yongsu*.

[9]N *sheso*.

[10]GNP omit /.

[11]GNP omit /.

[12]C *ma*. Printing error.

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<P 48b> mkha'[1] **dang / rnam par shes pa** la sogs pa ni **nang gi rten cing 'brel par 'byung ba rkyen dang 'brel par**[2] **blta'o**[3] zhes **<C 39b>** gsungs so[4] //

> sra dang rjes su[5] sdud pa dang //[6] **[26c]**
> smin dang dbugs 'phel go 'byed nyid //[7] **[26d]**

ces bya ba ni **de la nang gi sa'i khams gang zhe na** / gang lus dang[8] 'brel pa *sra* ba dang / rtsub pa[9] dang / hrud hrud po dang / mkhrang bar[10] gyur pa / skra dang / spu dang / sen mo dang / so dang / rdul dang[11] / dri ma dang / phags[12] pa dang / sha dang / chu rgyus dang / rus pa dang / de lta bu la sogs pa gzhan yang lus 'di la gang cung zad ci yod pa de thams cad[13] gcig tu bsdus te sa'i khams zhes bya'o //

---

13 GNP omit /.

1 GN *namkha'*.

2 P *bar* is illegible.

3 G adds /.

4 GN *gsungso*.

5 G *rjesu*.

6 G omits //; NP omit the second /.

7 P omits the second /.

8 GNP add /.

9 N *ba*.

10 C *par*.

11 G *da*. Scribal error.

12 CNP *pags*; D *phags* (printing error); G is illegible.

13 GNP add *de*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

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rjes su[1] *sdud pa* zhes bya ba ni sdud pa dang 'brel pa <G 55a> dang / mnyen[2] pa dang / 'khyud pa dang / gong bur byed pa dang / gsher ba nyid dang / 'di lta ste / mchi ma dang / rngul dang / mchil ma dang /[3] snabs dang / zhag dang / rkang dang / khu chu dang / gcin dang / phyi sa dang / khrag dang / chu ser dang / klad pa dang / pho ba dang / long ka[4] la sogs pa dang / gzhan yang lus 'di la de lta bu'i gsher ba'i rang bzhin yod pa ni chu'i khams zhes bya'o //

smin pa zhes bya ba ni smin par byed pa ste[5] / smin pa dang / tshos[6] pa dang / smin 'gyur dang / dro ba dang / me dang / gdung ba[7] dang / tsha ba dang / lham pa dang / gang lus 'di'i nang na zos pa dang / 'thungs pa dang / 'chos pa rnams legs par bde bar 'jug par[8] byed pa gzhan yang gang cung zad ci yang rung ste / de lta bu de thams cad ni me'i khams zhes bya'o //

dbugs zhes bya ba ni rlung gi khams te / dbugs ni dbugs 'byung ba dang / dbugs rngub pa dang / tshig dang /[9] smra ba dang / 'gro ba dang / 'ong ba dang / zhum pa dang[10] 'phel ba zhes bya ba ni / lus ni rgyas pa dang / skyed pa dang / g.yo

---

[1]GN *rjesu*.

[2]P *mnyes*. Printing error.

[3]CD *mchi ma dang / rngul dang / mchil ma dang /*; GNP *mchil ma dang / rngul dang /*.

[4]GNP *kha*. Alternate spelling.

[5]CD *byed pa ste*; GP *byed de*; N *byede*.

[6]P *tshes*. Printing error.

[7]N *pa*.

[8]CD *'jug par* (printing error); GNP *'ju bar*.

[9]GNP omit /.

[10]GNP add /.

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ba dang / 'gul[1] ba[2] dang / ldeg[3] **<N 43b>** pa dang / rgyas par gyur pa dang / *'phel ba* dang / cham pa dang / lud pa dang /[4] **<P 49a>** skyigs bu dang / sprid[5] pa dang / stod kyi rlung dang / smad kyi rlung dang[6] gzhan yang lus 'di'i nang na gang cung zad de lta bu yod pa de thams cad gcig tu pa sdus[7] te **<D 39a>** rlung gi khams zhes bya'o //

go 'byed ces bya ba ni sgrib[8] pa med pas go 'byed pa'o // sgrib[9] pa ni thogs pa **<G 55b>** dang bcas pa dang /[10] sgrib[11] pa dang bcas pa'o // sbu gu[12] dang / sbubs dang / gseng **<C 40a>** dang / bu ga ste / kha'i bu ga dang / rna ba'i bu ga dang / sna'i bu ga dang /[13] mig gi bu ga la sogs pa lus kyi nang gi sbubs 'di ni nam mkha'i[14] khams zhes bya'o //

---

[1]N *'gul* with *ga* illegible.

[2]C *pa*.

[3]C *lngeg* (printing erroraO; DGP *ldeg*; N *ldag* (printing error).

[4]P omits /.

[5]CDGP *sprid* (printing and scribal errors); N *sbrid*.

[6]GNP add /.

[7]CGNP *bsdus*; D *pa sdus* (retouching error).

[8]GNP *sgribs*.

[9]GNP *sgribs*.

[10]N //.

[11]GNP *sgribs*.

[12]GNP *bu*.

[13]P omits /.

[14]GN *namkha'i*.

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shes dang gzugs kyi rjes 'jug pa //[1] [27a]
rnam shes lnga dang ldan pa dang // [27b]
de na nyon mongs can yid kyang // [27c]
'di rnams nang gi rkyen yin no[2] // [27d]

de la *ming* gi rjes su[3] 'jug pa dang / *gzugs kyi rjes* su[4] *'jug pa* ni nang gi rnam par shes pa'i khams zhes bya'o //

rnam shes lnga dang ldan pa dang //[5] [27b]

zhes bya ba ni rnam par shes pa lnga'i tshogs gang yin pa'o //

de la nyon mongs can yid kyang //[6] [27c]

zhes bya ba ni nyon mongs can gyi yid de / de dag dang 'byung ba chen po bzhi gcig tu bsdus nas mdung khyim gyi tshul du meng[7] dang gzugs zhes bya'o //[8]

de la *ming* zhes bya ba gzugs can ma yin pa'i phung po bzhi po tshor ba dang / 'du shes dang / 'du byed dang / rnam par shes pa zhes bya ba dang / gzugs zhes bya ba pha ma'i khu chu dang / khrag las byung[9] ba srid pa bar ma'i phung po la

---

[1]GP omit the second / in [27ab]; P omits it in [27c].

[2]N *yino*.

[3]GN *rjesu*.

[4]G *rjesu*.

[5]GNP omit //.

[6]GNP omit //.

[7]CGNP *ming*; D *meng* (printing error).

[8]P omits the second /.

[9]N *gyur*.

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brten nas dang por ming dang[1] gzugs mngon[2] par 'grub pa gang yin pa de dang / yid kyi rnam par shes pa zag pa dang bcas pa bsgribs la lung du ma bstan pa'i ngo bo bdag tu rmongs pa la sogs pa nyon mongs pa bzhi'i[3] bdag nyid de[4] /[5] bdag tu rmongs pa dang / bdag tu nga rgyal ba[6] dang / bdag la lta ba dang / bdag la chags pa zhes bya ba nyon mongs pa bzhi po **<N 44a>** 'di rnams **<G 56a>** dang ldan pa[7] **<P 49b>** nyon mongs pa can gyi yid[8] ces bya ba gcig tu bsdus pa la ming dang gzugs zhes bya'o //

> khams rnams 'dus par gyur pa las //[9] **[28a]**
> lus ni skye bar 'dod pa yin //[10] **[28b]**

zhes bya ba ni / bshad ma thag pa'i *khams*[11] drug go[12] //[13]

'dus par gyur pa las zhes bya ba ni ma tshang ba med pa las so //

lus zhes bya ba ni 'byung ba dang[14] 'byung ba las[15] gyur

---

[1]GNP add /.

[2]P *mngan.* Printing error.

[3]GNP *bzhi.*

[4]G *nyide.*

[5]N //.

[6]GNP omit *ba*.

[7]P *ba.*

[8]GNP add *la*.

[9]P omits the second /.

[10]GNP omit the second /.

[11]P *khams* with *sa* attached below to *ma.*

[12]G *drugo.*

[13]CGNP omit the first /.

[14]G adds /.

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pa 'dus pa'i gong bu'o //

skye ba zhes bya ba na[1] 'byung bar ro //

'dod ces bya ba ni rjes su[2] dpag pa ste / 'di la byed pa po la sogs pa ni med do[3] snyam du bsams pa'o //

de dag bdag dang bdag gi zhes // **[28c]**
rnam rtog skye ba med par 'dod // **[28d]** **<C 40b>**

ces bya ba ni bdag cag[4] gis 'di dag bskyed **<D 39b>** do snyam pa dang / de rnams kyis bdag cag bskyed do[5] snyam du de rnams gcig la gcig rtog pa mi skye'o //

de dag yod na skye 'gyur te // **[29a]**
de dag med na 'byung ba med[6] // **[29b]**

rkyen rnams med na lus skye bar mi rung gi / gang gi tshe[7] nang gi rkyen sa[8] la sogs pa /[9] ma tshang ba med pa de'i tshe 'dus pa las[10] lus skye bar 'gyur la / ma tshang na lus

---

[15]N *las* with the *sa* written below the *la*.

[1]CD *na* (printing error); GNP *ni*.

[2]GN *rjesu*.

[3]G *medo*.

[4]P omits *cag*. Printing error.

[5]G *bskyedo*.

[6]N *mad*. Printing error.

[7]GNP omit *tshe*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[8]GNP omit *sa*. Possible scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[9]GNP omit /.

[10]G *la*. Scribal error.

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skye bar mi 'gyur ro[1] //

de rnams bdag sogs mi ldan pa // **[29c]**
gzhan yang su'i yang ma yin no // **[29d]**

de la sa'i khams ni bdag ma yin te / nga dang nga'i[2] snyam pa'i rlom sems pa dang bral ba'i phyir ro[3] //

sems can ma yin pa ni sems dang / yid dang / rnam par shes pa dang[4] bral ba'i phyir ro[5] //

srog ma yin[6] pa ni g.yo ba med pa'i phyir ro //[7]

skye ba po ma yin pa ni[8] bskyed par bya ba dang / skyed pa po dang bral ba'i phyir ro[9] //

shed las skyes pa ma <G 56b> yin pa ni / shed dang bral ba'i[10] phyir ro[11] //

shed bu ma yin pa ni nang na 'dug pa'i shed bu lta bu med pa'i phyir ro[12] //[13]

---

[1]GN *'gyuro.*

[2]CD *nga'i*; GNP *nga yi.*

[3]G *phyiro.*

[4]GNP omit *dang.* Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[5]GN *phyiro.*

[6]CD *srog ma yin*; GNP *srog med.*

[7]N omits the second /.

[8]GNP add /.

[9]G *phyiro.*

[10]N *ba'a.* Printing error.

[11]G *phyiro.*

[12]G *phyiro.*

[13]GP omit the second /.

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bud med ma yin / skyes pa ma yin / ma ning ma yin pa ni nang gi bud med dang / skyes pa dang / ma ning gi bdag nyid med pa'i phyir ro[1] //[2]

nga dang bdag[3] ma yin <N 44b> zhes bya ba ni /[4] bdag dang bdag gir rlom pa dang bral ba'i phyir ro[5] // **<P 50a>**

gzhan yang su'i[6] yang ma yin no zhes bya ba ni[7] dbang phyug la sogs pa'i byed pa po dang / bya ba dang las dang bral ba'i phyir ro[8] //

de bzhin du chu dang / me dang /[9] rlung dang /[10] nam mkha'[11] dang /[12] rnam par shes pa'i khams kyang bdag ma yin /[13] sems can[14] ma yin / srog ma yin / skye ba po ma yin / shed las skyes pa ma yin / bud med ma yin / skyes pa ma yin / ma ning ma yin / nga ma yin / bdag ma yin te / dbang phyug la

---

[1]G *phyiro*.

[2]G omits the second /.

[3]GNP add *med*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[4]GNP omit /.

[5]G *phyiro*.

[6]N *su'a*. Printing error.

[7]GNP add /.

[8]G *phyiro*.

[9]GNP omit /.

[10]GNP omit /.

[11]GN *namkha'*.

[12]N omits /.

[13]P //.

[14]GNP omit *can*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

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sogs pa **gzhan yang su'i yang ma yin no**[1] zhes shes par bya'o //

gang gcig[2] ril sogs 'du shes pa //[3] **[30a]**
de ni ma rig srid gsum sgrib[4] // **[30b]**

de la ma rig pa gang zhe na / smras pa / *srid gsum sgrib pa* zhes bya'o // srid pa gsum ni srid gsum ste /[5] 'dod pa'i srid pa dang / gzugs kyi srid pa dang / gzugs med pa'i srid pa'o // de dag kyang sems can dang / snod kyi 'jig rten gyi tha snyad kyis[6] rnam pa gnyis su[7] gzhag go[8] //[9] **<C 41a>** yang khams dang / 'gro ba dang / skye gnas kyi bye brag[10] gis ni rig[11] pa gsum[12] du gzhag[13] go //[14]

ji ltar zhe na / smras pa / de la 'dod **<D 40a>** pa'i khams

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[1]G *yino*.

[2]GNP *cig*.

[3]P omits the second / in **[30ab]**.

[4]N *sgribs*.

[5]C //; DN /; GP omit.

[6]GNP add /.

[7]GN *gnyisu*.

[8]CD *gzhag go*; G *bzhago*; NP *bzhag go*.

[9]CGNP omit the first /.

[10]CDGN *bye brag*; P *bya breg* (printing error).

[11]CD *rig* (printing error); GNP *rnam*.

[12]G *gsuṃ*.

[13]GNP *bzhag*.

[14]CGNP omit the first /.

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gnas ris[1] sum cu rtsa drug gi rnam par rig pa snang ba thun mong[2] dang thun mong ma yin pa'i ngo bo nyid la ril po gcig par rtog cing 'du shes pas 'dzin pa'i phyir *ma rig* **<G 57a>** *pa* zhes brjod do //

de la gnas sum cu rtsa drug ni tsha ba'i rang bzhin gyi dmyal ba chen po[3] brgyad dang / grang ba'i rang bzhin gyi dmyal ba chen po brgyad de / yang sos dang / thig nag dang / bsdus[4] 'jom[5] dang / ngu 'bod dang / ngu 'bod chen po dang / tsha ba dang / rab tu tsha ba dang / mnar med pa zhes bya ba tsha ba'i dmyal ba brgyad dang / a chu zer ba dang / kyi hud zer ba dang / so tham tham pa dang / chu bur can dang / chu bur rdol[6] ba[7] dang / padma ltar gas pa dang / padma chen po ltar gas pa dang / utpal[8] ltar gyes pa zhes bya **<N 45a>** ba'i grang ba'i[9] rang bzhin yin pa'i phyir grang ba'i dmyal ba brgyad dang / nyi[10] tshe ba dang / nye 'khor ba dang / **<P 50b>** yi dags rnams kyi gnas dang / dud 'gro rnams kyi gnas dang / lha ma yin[11] rnams kyi gnas dang / gling bzhi dang / bar gyi gling brgyad do //

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[1]GNP *rigs*.

[2]NP *mongs*. Printing error.

[3]CDNP *chen po*; G *cheno*.

[4]CD *bsdus*; GP *sdud*; N *sdung* (printing error).

[5]GNP *'joms*.

[6]GNP *brdol*.

[7]GN *pa*.

[8]GNP *utpa la*.

[9]GNP omit *grang ba'i*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[10]G *nye*. Scribal error.

[11]P *yin* is illegible.

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de la yi dags rnams kyi gnas ni mya ngam dang / 'brog dgon pa na'o // de las gzhan du gyes pa ni grong dang / grong khyer dang / grong rdal dang / dur grod[1] dang / ri dang / 'brog dang / ri 'or dang / gling dang / chu klung dang / rlung dang /[2] mtsho dang / lteng[3] ka dang / rdzing dang / khron pa[4] dang / skyed mos tshal dang / gnas dang / lha khang dang / ma mo'i khyim dang / klu'i gnas dang /[5] mya ngam dang / mtshe'u dang / shing dang / khang stong dang / lam po che dang / klung gi drung[6] dang / dgon pa'i gnas dang / g.yang sa dang / zam pa dang / gzings kyi gnas dang / srang dang / lam po che dang / tshong khang dang / bzhi mdo dang / sum mdo dang / mu stegs[7] **<G 57b>** bsod nams byed[8] pa'i gnas dang / chu 'dus la sogs par gnas bcas te /[9] rang gi las kyi dbang gis rnam par rig pa snang ba rnam par rtog pa las byung ba rnams gang mi shes pa 'di ni ma rig pa zhes bya'o //

dud 'gro'i gnas ni rgya mtsho chen po'i nang **<C 41b>** na'o // skye ba'i gnas ni bzhi ste / sgo nga las skye ba dang / mngal nas[10] skye ba dang / drod gsher las skye ba dang / rdzus te skye ba'i skye gnas kyi bye brag gis dud 'gro'i 'gro ba sna

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[1]CD *grod* (printing error); GNP *khrod*.

[2]GNP omit *rlung dang /*. Probable scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[3]P *lting*. Printing error.

[4]C *ba*.

[5]GNP add *lteng ka dang /*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[6]C *ra* in *drung* is illegible.

[7]G *stegs* with *sa* attached below to the *ga*.

[8]C *byad*. Printing error.

[9]GNP omit */*.

[10]GNP *las*.

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tshogs kyi <D 40b>[1] rnam par rig pa'i rnam par[2] snang ba rnam par rtog pa'i bag chags kyis bsgos[3] pa'i rgyud[4] can te /[5] de las gzhan du gyes pa ni bong[6] bu dang / phag pa dang / spre'u dang / glang po che dang / rnga mo dang / rta dang / ri dags dang / ma he dang / ba lang dang / ba men dang / 'bri dang / khyi dang / wa dang / ne'u le dang / **<N 45b>** byi ba dang / seng ge[7] dang / stag dang / dred dang / dom dang / spyang ki[8] dang / byi la dang / nya dang / rus[9] sbal dang / chu srin dang / chu srin byis pa gsod[10] dang / **<P 51a>** sbrul dang / grog sbur dang / sdom dang / phye ma leb dang / sreg pa dang / grog ma dang / srin bu dang / grog mkhar[11] dang / skyin gor dang / shig dang / 'bu dang / chu na gnas pa dang / ne tso dang / ri[12] skegs dang / khu byug dang / rma cha dang / ngang pa dang / khrung khrung dang / chu skyar dang / khwa dang / bya rgod

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[1]GNP add *rnam par rig* [N *rigs*] *pa'i rnam pa sna tshogs kyi*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[2]GNP *pa*.

[3]GNP *bsgom*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[4]GN *rgyu*. Scribal and printing error.

[5]N *//*.

[6]N *bung*. Printing error.

[7]CDG *seng ge*; NP *sengge*.

[8]GNP *gi*.

[9]GNP *ru*.

[10]GNP add *pa*.

[11]N *mkhar* with *ra* written below *kha*.

[12]G *re*. Scribal error.

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dang / 'ug pa dang / shang shang te'u dang / 'dab[1] bzangs la sogs pa gnas ma nges pa'i 'gro bas rang gi las kyi bag chags gzhan gyi dbang gis rnam par snang ba'i rnam pa **<G 58a>** la gnas bcas pa gang mi shes pa 'di yang ma rig pa zhes bya'o //

lha ma yin rnams kyi gnas bzhi ni ri rab kyi bang[2] rim bzhi'i nang na'o // de nas gzhan du gyes[3] pas gnas bcas pa / ri dang / 'brog dang / tshal dang / skyed mos tshal dang / klung dang / grong la sogs pa[4] rang gi las kyi dbang las[5] rnam par rig pa[6] snang ba rnam par rtag[7] pa las byung ba'i gnas gzhan dag gang mi shes pa 'di yang ma rig pa zhes bya'o //

sems can dmyal ba rang gi las kyi dbang dang[8] mthun pa'i rnam par rtog pa las byung ba rnams kyi ni /[9] mtsho chen po ma dros pa nas dpag tshad nyi khri'i 'og na snod kyi rnam par rig pa'i rang bzhin rtsa bar gyur pa'i gnas gzhan mngon par 'grub bo // de las gzhan du nyi[10] tshe ba'i sems can dmyal ba la sogs pa'i snod kyi rnam par rtog pa las byung ba'i ri dang[11] 'brog dang / mya ngam dang / ri sul dang / g.yang sa dang / chu **<C 42a>** 'gram la sogs pa'i gnas mngon par grub pa

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[1]GNP *mdab*.

[2]C *pang*. Printing error.

[3]GNP *byis*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[4]P omits *pa*.

[5]GNP add *kyi*.

[6]GNP *pa'i*.

[7]CD *rtag* (printing error); GNP *rtog*.

[8]GNP omit *dang*.

[9]GNP omit *ni /*.

[10]G *nye*. Scribal error.

[11]GNP add /.

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gang mi shes pa 'di yang ma rig pa zhes bya'o //

gling bzhi ni shar gyi lus 'phags dang / lho'i 'dzam bu'i[1] gling dang / nub kyi ba lang spyod dang / byang gi sgra mi snyan no //

bar gyi gling brgyad ces bya ba **<D 41a>** ni / shar gyi lus 'phags kyi 'khor[2] **<N 46a>** lus dang / lus **<P 51b>** 'phags dang / lho'i 'dzam bu'i[3] gling gi 'khor g.yo ldan dang / lam mchog 'gro dang / nub kyi[4] ba lang spyod kyi 'khor rnga yab dang / rnga yab gzhan dang / byang gyi[5] sgra mi snyan gyi 'khor sgra mi snyan dang / sgra mi snyan gyi zla'o //

gling **<G 58b>** dang nye ba'i gling de dag rab tu dbye bas ni[6] rnam pa mang por tha dad de / rang gi rnam par shes pa'i[7] snang ba rnam par rtog pa'i dbang gis byung ba spros pa sna tshogs pa'i bag chags kyis bsgos[8] pa de lta bu mi shes pa gang yin pa 'di yang ma[9] rig pa zhes bya'o //

lha drug gi sems can gyi snod kyi rnam pa'i rnam par rig pa snang ba'i bye brag thun mong dang[10] thun mong ma yin pa'i ngo bo ma lus pa la gong bur 'dzin pa'i rtog[11] pa'i dbang gis

---

[1]CD *'dzam bu'i*; GNP *'dzambu'i*.

[2]N *'khor* with *ra* written below *kho*.

[3]CD *'dzam bu'i*; GNP *'dzambu'i*.

[4]P *gyi*.

[5]GNP omit *gyi*.

[6]GNP omit *ni*.

[7]GNP *pa*.

[8]GNP *bgos*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[9]P *mi*. Printing error.

[10]GNP add */*.

[11]N *rtag*. Printing error.

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byung ba rnams gang mi shes pa 'di yang ma rig pa[1] zhes bya'o[2] //

de la lha'i ris[3] drug ces bya ba ni rgyal chen ris bzhi dang / sum cu rtsa gsum dang / 'thab bral dang / dga' ldan dang / 'phrul dga' dang / gzhan 'phrul dbang byed do[4] //

gzhan yang gang rig sngags 'chang grub pa dang / drang srong dang / nam mkha'[5] lding dang / dri za dang / mi'am[6] ci dang / lto 'phye chen po dang / klu dang / gnod sbyin la sogs pa dang / rgyu skar dang / gza' dang / skar ma dang / zla ba dang / nyi ma 'khor dang bcas pa la gzhal med khang dang bcas te /[7] skye ba dang 'jig pa dang[8] rang gi las kyi dbang gis rnam par[9] rig pa'i rnam par[10] snang ba rnam par[11] rtog[12] pa'i bag chags kyi rjes su[13] song ba rnams[14] dang / sgo nga las skyes pa[15] dang / mngal nas skyes pa[16] dang / drod gsher las

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[1]N *par*. Printing error.

[2]N *bya'a*. Printing error.

[3]GNP *rigs*.

[4]G *byedo*.

[5]GN *namkha'*.

[6]CGNP *mi 'am*; D *mi'am*.

[7]N omits */*.

[8]GNP omit *dang*.

[9]CDGP *rnam par*; N *rnaṃ[-pa]r*.

[10]GNP omit *rnam par*.

[11]CDGP *rnam par*; N *rnaṃ[-pa]r*.

[12]P *rtag*. Printing error.

[13]GN *rjesu*.

[14]N *rnaṃs*.

[15]CD *skyes pa*; GNP *skye ba*.

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skyes pa[1] dang / rdzus te[2] skye ba'i skye gnas kyi bye brag gis dud 'gro'i 'gro ba sna tshogs kyi rnam par rig pa'i rnam par snang ba rnam par rtog pa'i bag chags kyis bsgos **<C 42b>** pa'i rgyun can bong bu dang / phag dang / spre'u dang / glang po che dang / rnga mo dang / rta dang / ri dags **<G 59a>** dang / ma he dang / ba glang[3] dang / ba men dang / 'bri dang / **<N 46b; P 52a>** khyi dang / wa dang / ne'u le dang / byi ba dang / seng ge[4] dang / stag dang / dred[5] dang / dom dang / spyang ki dang / byi la dang / nya dang / rus[6] sbal dang / chu srin dang / chu srin byis pa gsod[7] dang / sbrul dang / grog sbur dang / sdom dang / phye ma leb[8] **<D 41b>** dang / sdig pa dang / grog mo dang / srin bu dang / grog[9] mkhar dang / skyin gor[10] dang / shig dang / 'bu dang / chu na gnas pa dang / ne tso dang / ri skegs dang / khu byug dang / rma bya dang / ngang pa dang / khrung khrung dang / chu skyar dang / khwa dang / bya rgod dang / 'ug pa dang / shang shang te'u dang / 'dab[11] bzangs la sogs pa gnas ma nges pa'i 'gro bas rang gi las kyi

---

[16]CD *skyes pa*; GNP *skye ba*.

[1]CD *skyes pa*; GNP *skye ba*.

[2]CDNP *rdzus te*; G *rdzuste*.

[3]N *glad*. Printing error.

[4]CDGP *seng ge*; N *sengge*.

[5]C *drod*. Printing error.

[6]P *ru*.

[7]GNP add *pa*.

[8]N *lab*. Printing error.

[9]N *grag*. Printing error.

[10]CDGP *skyin gor*; N *skyar ger* (printing error).

[11]GNP *mdab*.

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bag chags gzhan gyi dbang gis[1] rnam par rig pa snang ba'i[2] rnam pa la gnas bcas te / de ltar na 'gro ba skye gnas tha dad pa du ma'i[3] bye brag gis tha dad pa'i sems can dang snod kyi 'jig rten zhes grags pa thun mong dang / thun mong ma yin pa'i bye brag la sogs[4] pa ril por 'dzin pa las byung ba gcig tu bsdus nas 'dod pa'i khams zhes bya'o //

yang smras ba[5] /

khams 'gro skye gnas bye brag gis //[6]
'dod srid[7] rnam ba[8] sum cu drug /
lha drug mi ni bcu gnyis dang //
dmyal ba bcu drug dud 'gro dang //
yi dags lha ma yin du bcas //[9]

de lta bu'i rnam pa[10] rtog pa sna tshogs kyi bag chags las byung ba gang mi shes pa[11] /[12] yongs su[13] mi chod pa /

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[1]N *gas*. Printing error.

[2]P *ba*. Printing error.

[3]P *ma 'i*.

[4]GNP *rtog*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[5]CGNP *pa*; D *ba* (printing error).

[6]GNP omit the second / in *pādas* one, three, and four.

[7]P *sring*. Printing error.

[8]CD *ba* (printing error); GNP *pa*.

[9]P omits the second /.

[10]GNP *par*.

[11]N *pa* written below the line.

[12]N omits /.

[13]GN *yongsu*.

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bsgribs pa[1] mi gsal ba /[2] khong du ma chud pa /[3] yongs su[4] mi shes pa[5] mun pa mun nag dang / sngon gyi mtha' dang / phyi ma'i mtha' dang / dbus dang / <G 59b> rgyu dang / las dang / 'bras bu[6] dang / bden pa dang / dkon mchog dang / sdug bsngal dang / kun 'byung[7] dang / 'gog[8] pa dang / lam mi shes pa gang yin pa de ma rig[9] ba[10] ste /[11] khams gsum gyi sgrib pa zhes bya'o[12] //

de nyid kyi phyir mdo las /[13] khams drug po 'di dag nyid la gang gcig pur 'du shes pa dang / ril por <P 52b> 'du shes[14] <N 47a> pa dang / rtag par 'du shes pa dang / brtan par 'du shes pa dang /[15] ther zug tu 'du shes pa dang / bde bar 'du <C 43a> shes pa dang / bdag tu 'du shes pa dang / sems can du 'du shes pa dang / srog tu 'du shes pa dang / skyes bur 'du

---

[1]GP add /.

[2]N omits /.

[3]GNP omit /.

[4]GN *yongsu*.

[5]GNP add /.

[6]G omits *bu*. Scribal error.

[7]P adds *ba*.

[8]N *'gag*. Printing error.

[9]N *rag*. Printing error.

[10]CGNP *pa*; D *ba* (printing error).

[11]GNP omit /.

[12]N *bya'o* with *na ro* illegible.

[13]GNP omit /.

[14]P *shes* is illegible.

[15]CDGNP omit *brtan par 'du shes pa dang /*.

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shes pa dang /[1] gang zag tu 'du shes pa dang / shed las skyes su[2] 'du shes pa dang / shed bur 'du shes pa dang / nga zhes bya ba dang / bdag gi zhes bya bar[3] 'du shes pa ste /[4] 'di lta bu la sogs pa mi shes pa sna tshogs pa 'di ni ma rig pa zhes bya'o zhes[5] bstan to //

de la sa'i khams ni rdzas brgyad yin pa'i phyir *gcig* pur *'du shes pa* mi rung ngo[6] //

rdul phra mo <D 42a> rnams ni phan tshun bsags pa'i bdag nyid ma yin pa'i phyir *ril* por 'dzin par mi rung ngo //[7]

rgyu rkyen 'brel par 'jug pa'i phyir rtag par 'du shes par mi rung ngo //

yun ring du mi gnas pa'i phyir ther[8] zug tu 'du shes pa med do[9] //

skyes ma thag tu 'jig pa'i phyir brtan par 'du shes pa med do[10] //

'du byed dang[11] 'gyur ba'i bsdug bsngal dang ldan pa'i phyir bde bar 'du shes pa med do[12] //

---

[1]N omits /.

[2]G *skyesu.*

[3]GNP *ba.*

[4]N omits /.

[5]GNP omit *bya'o zhes.*

[6]N *rungo.*

[7]P omits the second /.

[8]N *thar.* Printing error.

[9]G *medo.*

[10]G *medo.*

[11]GNP add /.

[12]GN *medo.*

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mi gtsang ba'i[1] rdzas rnam pa[2] sum cu rtsa drug 'dus pa'i phyir gtsang bar[3] 'du shes pa med do[4] //

'byung ba dang / 'byung ba las gyur pa'i[5] rdzas du[6] ma yin pa'i phyir bdag tu 'du shes pa <G 60a> med do //

sems dang sems las byung ba'i[7] byin gyis brlabs pa'i phyir sems can du 'du shes pa med do //

bya ba med pa'i phyir srog tu 'du shes pa med do[8] //

yang 'gro ba dang[9] 'ong ba dang bral ba'i phyir gang zag tu 'du shes pa med do //

nga dang nga yir rlom sems dang bral ba'i phyir shed las skyes[10] dang / shed bur 'du shes pa med do[11] //

nga zhes bya ba dang / bdag gi zhes bya ba la sogs pa dang bral ba'i[12] phyir shes las[13] skyes la sogs par[14] 'du shes pa mi rigs so[15] //

---

[1]N *pa'i*.

[2]G *ba*.

[3]N *par*.

[4]G *medo*.

[5]P *ba'i*.

[6]N *du* written below *ma*.

[7]GNP *bas*.

[8]G *medo*.

[9]GNP add /.

[10]C *skye ba*; D *skyes*; GNP omit.

[11]G *medo*.

[12]N *pa'i*.

[13]CDGN *shed las*; P *shes yas* (printing error).

[14]GNP *pa*.

[15]G *rigso*.

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de ltar na khams drug po mi rtag **<N 47b>** pa la sogs pa'i rang gi ngo bo de dag mi shes pa gang yin pa **<P 53a>** 'di ni ma rig pa zhes bya'o // de la ma rig pa zhes bya ba ni rig pa ma yin pas[1] ma rig pa'o //[2] rig pa med pa ni ma yin te / med pa ni ci yang ma yin no // ma rig pa rig pa las gzhan du rig pa gzhan nyid yin no[3] //[4] de bas na med pa dgag pa yang ma yin / gzhan **<C 43b>** nyid kyang ma yin no // 'o na ci zhe na / 'gal ba yin te / ma rig pa ni rig pa ma yin pa / rig pa'i chos dang 'gal ba ma rig pa zhes bya'o //

gzhan 'phrul dbang byed kyi lha de'i[5] gong yan chad gnas bcu bdun gyi rnam pa'i[6] rnam par rig pa snang ba ni gzugs kyi khams so[7] // de 'byung ba ni sems can dang / snod kyi 'jig rten gyi ngo bo thun mong dang thun mong ma yin pa'i bye brag rnam par rtog pa'i dbang gis byung ngo //

gnas dag ni bsam gtan bzhi bsgom[8] pa rnam pa gsum dang ldan pas tshangs ris[9] la sogs pa bcu gnyis dang / bsam gtan bzhi pa spel **<G 60b>** mar[10] bsgom pa dang ldan pas / gnas gtsang ma'i gnas lnga'o //

de la dang po ni[11] tshangs ris[12] dang / tshangs pa'i[13]

---

[1]GNP *pa*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[2]N omits the first /.

[3]G *yino*.

[4]G adds *da bas na mad pa dgag pa yang ma yan //*.

[5]GNP *de*.

[6]G omits *rnam pa'i*. Scribal error.

[7]G *khamso*.

[8]N *bsgoms*.

[9]GNP *rigs*.

[10]GNP *bar*.

[11]GNP omit *ni*.

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mdun na 'don dang / tshangs pa chen po'o // <D 42b>

gnyis pa ni 'od chung dang / tshad med 'od[1] dang / 'od gsal lo //

gsum pa ni dge chung dang / tshad med dge dang / dge rgyas so[2] //

bzhi pa ni sprin med dang / bsod nams skyes dang /[3] 'bras bu che'o //

gnas gtsang ma'i[4] ni[5] mi che ba dang / mi gdung ba dang / shin tu mthong dang / gya nom snang dang / 'og min no //

bsam gtan bzhi'i sa rtog pa dang bcas pa dang / rtog pa med pa dang / bde ba dang / btang[6] snyoms dang /[7] mtshungs par ldan pa dang / bsam gtan khyad par can dang / mi lcogs pa med pa'i sa 'di dag gang mi shes pa dang / ma mthong ba dang / mngon par ma rtogs pa 'di yang ma rig pa zhes bya'o // <G 48a>

gang yang ming tsam gyi 'du shes snang ba'i[8] rnam pa'i[9] rnam par rig pa'i rnam par rtog pa las byung ba gzugs <P 53b>

---

[12]GNP add *pa*.

[13]GNP *pa*.

[1]GNP omit *'od*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[2]GN *rgyaso*.

[3]GNP omit /.

[4]CD *ma'i*; GNP *ma yi*.

[5]G omits *ni*.

[6]P *gtang*. Printing error.

[7]GNP omit /.

[8]N *pa'i*.

[9]CD *rnam pa'i* (printing error?); GNP omit.

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med pa'i snyoms par 'jug pa bzhi po nam mkha'[1] dang / rnam shes dang[2] ci yang med pa dang / 'du shes med 'du shes[3] med min skye mched[4] rnams gang mi shes pa dang / mngon par ma rtogs pa[5] dang /[6] ma mthong ba 'di yang ma rig pa zhes bya'o //

de nyid kyi phyir / bcom ldan 'das kyis /

bsam gtan bzhi dang mi lcogs med //[7]
khyad par can gyi sa rnams dang //
gzugs med snyoms par 'jug pa yi //
'du shes tha dad bzhi rnams dang //
rnam dag rnams kyi sa bzhi[8] dang //[9]
sa bcu bstan pa'i bdag nyid rnams //
dbang phyug chen **<G 61a>** po thob **<C 44a>** pa'i gnas //
de ni khams gsum ma gtogs pa //
rang sems rnal 'byor rnal 'byor dbang //
rnam par dag pa 'byung ba'i sa //
ye shes ting nge[10] 'dzin dang gzugs //

---

[1]N *namkha'*.

[2]GNP add /.

[3]N *shes* with abbreviated subscribed *sa*.

[4]GNP add *kyis*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[5]GNP *pa'i*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[6]GNP add *ma rtogs pa dang /*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[7]P omits the second / in this and all the immediately following *pādas*.

[8]GP *gzhi*. Scribal and printing error.

[9]N omits the second /.

[10]N *tinge*.

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dbang dang so sor rig pa[1] can //[2]

zhes gsungs te / de la yang gang nyon mongs pa can ma yin pa'i mi shes pa dang / ma mthong ba dang / mngon par ma rtogs pa dang / khong du ma chud[3] pa bsgom pa'i[4] lam gyi ye shes skye ba la gegs byed pa de yang ma rig pa[5] zhes bya'o //

de lta bas na **ma rig pa**'i mun pa'i rab rib kyi ling thog gis mig[6] bsgribs pa'i phyir /[7] **yul rnams la** gzugs dang / sgra dang / dri dang / ro dang / reg bya dang / chos kyi rnam pa'i rnam par rig pa / phyin ci log gi rnam par rtog pa'i bag chags snang ba nyid kyis rtag pa dang / bdag dang /[8] bde ba dang / gtsang ba la sogs par phyin ci **<D 43a>** log pas **'dod chags dang / zhe sdang dang**[9] **gti mug** rgyas pa'i phyir[10] 'dod chags skyes pa'i las kyang mngon par 'du byed do[11] //

'dod pa la gegs byed pa dang ldan pa'i phyir /[12] **zhe**

---

[1]P *pas*.

[2]G also omits the second /; N omits //.

[3]CD *ma chud*; GNP *chud ma*. GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[4]GNP *pa*.

[5]N *po*. Printing error.

[6]C omits *mig*. Printing error.

[7]GNP omit /.

[8]GNP omit /.

[9]GNP add /.

[10]GNP omit *phyir*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[11]GN *byedo*.

[12]N //.

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sdang las skyes pa'i las kyang mngon par 'du byed do[1] // **<N 48b>**

lam ma yin pa la lam du 'du shes pa dang[2] ma dag pa la dag par 'du shes pa dang / grol ba ma yin pa[3] la grol bar[4] 'du shes pa'i phyir gti mug las skyes pa yang[5] mngon **<P 54a>** par 'du byed do[6] //

de gnyis las[7] bzlog pa nyid kyis mi[8] g.yo ba'i las kyang mngon par 'du byed do[9] //

rkyen de dang / gzhi des ma rig par chags[10] **<G 61b>** pa dang /[11] zhe sdang dang /[12] gti mug dang /[13] nga rgyal dang / lta ba dang / the tshom dang / phrag dog dang / ser sna'i rjes su[14] song ba'i phyir lus kyi las mi dge ba bdag dang shes[15] pa yongs su[16] bskyab pa'i ched du srog gcod pa dang /

---

[1]G *byedo.*

[2]GNP add */.*

[3]N *pa* written below preceding *yin.*

[4]N *par.*

[5]GNP *las.*

[6]G *byedo.*

[7]N *las* with the *sa* abbreviated and subscribed.

[8]GNP omit *mi.* Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[9]G *byedo.*

[10]G *chags* with the *sa* abbreviated and subscribed.

[11]GNP omit */.*

[12]G omits *dang /.* Scribal error.

[13]P omits *gti mug dang /.* Printing error.

[14]GNP omit *su.* Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[15]GNP *bshes.* Scribal error copied from the 'Phying-ba

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ma byin par len pa dang / 'dod pas log par g.yem pa[1] dang / myos pa'i rgyu chang 'thung pa[2] gzhan du mi 'dod pa'i rnam par smin pa mngon par 'grub pa yang mngon par 'du byed do[3] //

ngag gi brdzun dang / phra ma dang / tshig rtsub po dang / don med par smras pa mi 'dod pa'i rnam par smin pa mngon par 'grub pa yang mngon par 'du byed do[4] //

yid kyi <C **44b**> las brnab sems dang / gnod sems dang / log par lta ba dang mtshungs[5] par ldan pa[6] yang mngon par 'du byed do //[7]

lus dang / ngag dang / yid kyis nyes[8] par spyod pa'i[9] chos yang dag par blangs[10] pa'i rgyus sems can dmyal ba dang / yi dags[11] dang / dud 'gro dang / lha dang / mi dang / lha

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sTag-rtse Tanjur.

[16]GN *yongsu.*

[1]C *pa* is illegible.

[2]P *ba.*

[3]GN *byedo.*

[4]N *byedo.*

[5]N *mtshungs* with the *sa* abbreviated and subscribed.

[6]GNP omit *pa.*

[7]GNP omit *do //.*

[8]N *nyas.* Printing error.

[9]GNP add *las kyi.* The phrase *las kyi* seems superfluous.

[10]D *blangs* is illegible.

[11]P *dags* (or *dwags*) is illegible.

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ma yin rnams su[1] skye bar[2] 'gyur ro[3] //
de nyid kyi phyir[4]

mi shes pa'i yul[5] 'dod chags dang /[6] [30c]
zhe sdang gti mug mngon du byed //[7] [30d]

ces bya ba smos te / de la *mi shes pas* zhes bya ba ni **ma rig**[8] **pa'i rkyen gyis**[9] **'du byed** kyi dngos po mngon par 'du byed pas lhag par bsgom pa'i 'du byed kyi dngos po so[10] sor rnam par[11] rig pa'i ngo bo'i rnam par shes pa mngon par 'grub bo[12] //
de nyid kyi phyir /[13]

de las 'du byed dngos po ni //[14] [31a]

---

[1]G *rnamsu*.

[2]CD *skye bar*; GNP *skyes par*.

[3]G *'gyuro*.

[4]GP add /.

[5]CD *mi shes pa'i yul*; G *shes pa sa yul*; NP *shes pas yul*.

[6]GNP omit /.

[7]GNP omit the second /.

[8]P *rigs*. Printing error.

[9]D *rkyen gyis* is damaged.

[10]N *sa*.

[11]GNP omit *rnam par*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[12]C *'grub po*; DNP *'grub bo*; G *'grubo*.

[13]N //.

[14]P omits the second /.

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rnam par rig pa'i rnam shes 'byung //[1] [31b]

zhes bya ba smos te / *de las* zhes bya ba ni / **<N 49a>** *'du byed la brten nas so* // **<G 62a>**

dngos po ni rnam par rig pa'i zhes bya ba ni rnam par rig par[2] byed pas[3] rnam par rig pa ste[4] / rnam par shes pa la **<D 43b>** las kyi bag chags 'jog pa zhes bya ba'i tha tshig go //[5]

rnam shes lhan cig 'byung ba ni //[6] [31c]
gzugs can ma yin phung po bzhi //[7] [31d]

zhes bya ba la /[8] *rnam shes lhan cig 'byung ba* zhes bya ba ni rnam par shes pa'i **<P 54b>** rgyu las 'byung ba'o //

gzugs can ma yin[9] *phung po bzhi* //[10] [31d]

zhes bya ba ni rnam par shes pa'i phung po bzhi ste /[11] tshor

---

[1]GNP omit the second /.

[2]GNP omit *par*.

[3]G omits *rnam par rig par byed pas*. Scribal error.

[4]P *sta*. Printing error.

[5]CGNP omit the first /.

[6]P omits the second /.

[7]GNP omit //.

[8]GNP omit /.

[9]GNP add *pa'i*.

[10]GNP omit //.

[11]P //.

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ba dang / 'du shes dang / 'du byed dang /[1] rnam par shes pa zhes bya ba rnams so[2] //

gzugs can ma yin zhes bya ba ni 'byung ba dang 'byung ba las gyur pa bsags pa'i rnam pa dang bral ba'i phyir yin gyi / rtag pa ni[3] ma yin no //

'o na ci zhe na[4] / sems dang sems las byung ba'i ngo bo dag yin no //

phung po nyid ni rdzas du ma'i bdag nyid yin pa'i phyir ro[5] //

gzugs ni khams bzhi po pha ma'i khu chu dang / khrag las byung ba sa dang / chu dang /[6] me dang /[7] rlung gi khams te / de dag bsdus[8] nas rnam par shes pa'i rkyen gyis ming dang gzugs zhes bya'o //[9]

ming dang gzugs la brten nas[10] ni //[11] **[32a]**
dbang po skye mched 'byung bar 'gyur // **[32b]**

---

[1]GNP omit /.

[2]GN *rnamso*.

[3]GNP omit *ni*.

[4]CD *zhe na*; GNP *zhes*. GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[5]GN *phyiro*.

[6]GNP omit /.

[7]GNP omit /.

[8]CD *bsdus*; GN *bsgos*; P *bsgom*. GNP readings derive from a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[9]P omits the second /.

[10]N *brtenas*.

[11]GNP omit the second / in **[32ab]**.

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zhes bya ba ni / gang sngon[1] dbang po la sred pa dang bcas pa'i bag chags ming dang[2] **<C 45a>** gzugs la bzhag pa'i ming dang[3] gzugs des rkyen byas nas mig la sogs pa'i dbang po drug mngon par 'grub pas *dbang po skye mched* drug[4] *'byung bar 'gyur* zhes bya'o //

dbang po skye mched sgo drug ni rnam par shes pa drug gi[5] rten du gyur pa ste /[6] **<G 62b>** gzugs la sogs pa'i yul dmigs pa'i rnam par rig pa snang ba 'dzin pa'i rang gi ngo bo rnams mngon par bsgrubs[7] pas bcom ldan 'das kyis *ming dang*[8] *gzugs la brten* pa'i dbang po rnams ni skye mched drug go[9] zhes gsungs so[10] //

> yul dang dbang po rnam par shes[11] //[12] **[32c]**
> 'dus pa las ni reg pa[13] 'byung // **[32d]**

zhes bya ba ni dbang po skye mched drug po rkyen du **<N 49b>**

---

[1]G *sngen*. Scribal error.

[2]G adds */*.

[3]GNP omit *dang*.

[4]GNP omit *drug*.

[5]GNP omit *rnam par shes pa drug gi*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[6]G omits */*.

[7]GNP *sgrub*.

[8]GNP add */*.

[9]G *drugo*; N adds */*.

[10]GN *gsungso*.

[11]GNP *shig*.

[12]GNP omit *//* in **[32cd]**.

[13]CDN *reg pa*; G *re pa*; P *re ba*.

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byas nas *yul* la *dbang po* dang / *rnam par shes* pa *'dus pa*'i phyir *reg pa* ste / dbang po dang rnam par shes pa dag gzugs la sogs pa'i yul rnams la reg pa lta bur bar ma chod[1] nyid du 'jug ste / 'di la reg pa ni 'ga' yang med do[2] // bsags pa ma yin pa rnam par shes pa lnga ni[3] tshogs bsags pa yul dang /[4] dbang po rnams dang lhan cig gcig tu 'gyur du **<P 55a>** 'ong bas reg pa lta bu yin gyi[5] reg pa ni ma yin no[6] **<D 44a>** zhes bya'o // de nyid kyi phyir bcom ldan 'das kyis kyang / **chos gsum 'dus pa ni reg pa'o** zhes gsungs te / dmigs pa snang ba'i rnam par rig pa skye ba'o // de bzhin du reg pa'i ro myang ba la 'chums pa la / reg pa'i tshogs drug la brten te tshor[7] ba'i tshogs drug skye'o //

de nyid kyi phyir /

reg byung tshor bar shes bya ste //[8] **[33a]**

zhes bya ba smos so[9] //

tshor ba ni reg pas bskyed pa ste / reg pa'i rgyu las 'byung zhes bya ba'i tha tshig go //[10]

---

[1]Although *ma chod* is what is expected, none of the editions clearly have a *tseg* between *ma* and *chod*.

[2]G *medo*.

[3]CD *lnga ni*; GNP *lnga'i*.

[4]G omits /; N //.

[5]GNP *gyis*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[6]GNP *yino*.

[7]C *chor*. Printing error.

[8]GNP omit the second /.

[9]N *smoso*.

[10]CGNP omit the first /.

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de la *tshor ba* zhes bya ba ni des tshor bar byed pas na tshor ba ste / tshor ba ni myong ba'o // bde ba dang sdug bsngal ba dang / bde ba yang ma yin / sdug **<G 63a>** bsngal ba yang ma yin pa dang / yid bde ba dang / yid mi bde ba'i bye brag la tshor bar[1] snang ba'i rnam pa'i rnam par rig pa[2] rnam par rtog pa'i dbang gis byung ba yul dang / dbang po dang rnam par shes pa gsum **<C 45b>** tshan drug gi bye brag gis tshor ba'i tshogs drug skye bas bcom ldan 'das kyis[3] reg pa dang lhan cig skyes pa ni tshor ba'o zhes gsungs so[4] //

de bzhin du *tshor* ba'i ro myang ba cung[5] zad la chags shing mngon par zhen pa'i bdag nyid ni tshor ba'i rgyu can gyi *sred pa* zhes bya ba sred pa skye ste / de nyid kyi phyir /[6]

de bzhin tshor las sred pa 'byung //[7] **[33b]**

zhes bya ba smos so[8] //

sred pa zhes bya ba ni khams gsum pa'i 'dod chags te / chags pa dang / lhag par zhen pa dang / mngon par 'dod pa dang /[9] zhen[10] pa dang / mi 'bral bar 'dod pa dang / dga' ba dang

---

[1]GNP *ba*.

[2]GNP omit *rnam pa'i rnam par rig pa*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[3]N *gyis*. Printing error.

[4]G *gsungso*.

[5]CDNP *ba cung*; G *bcu* (scribal error).

[6]GNP omit *de nyid kyi phyir /*. Possible scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[7]GN omit the second /; P omits //.

[8]G *smoso*.

[9]GNP omit /.

[10]GNP *zhes*. Scribal error copied from the 'Phying-ba

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/ sdug pa zhes <**N 50a**> bya[1] ba'i tha tshig go //[2]

de yang dbang po dang /[3] yul dang / rnam par shes pa'i bye brag gis sred pa'i tshogs drug tu rnam par gzhag[4] ste / sred[5] par snang ba'i rnam pa can gyi rnam par rig pa'i dbang gis byung ba'i sred pa'i tshogs drug skye bas bde bar gshegs pas tshor ba la zhen[6] pa ni srid[7] pa'o zhes gsungs so[8] //

de ltar lhag par zhen pa'i *sred* pa *'phel* ba ni len pa'o //

de nyid kyi phyir /

sred 'phel nye bar len pa ste // **[33c]**

zhes bya ba smos so[9] //

sred pa ni chags <**P 55b**> pas kun nas 'khyud pa[10] 'bral bar mi 'dod pa rgyu'o //

dge ba dang[11] mi dge ba dang[12] lung du ma bstan[13] pa la

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sTag-rtse Tanjur.

[1]N omits *bya*. Printing error.

[2]CGNP omit the first /.

[3]GNP omit /.

[4]CD *gzhag*; GNP *bzhag pa*.

[5]P *srid* (existence). Printing error.

[6]GNP *zhes*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[7]CD *srid* (printing error); GNP *sred*.

[8]GN *gsungso*.

[9]G *smoso*.

[10]N *pas*. Printing error.

[11]GNP add /.

[12]GNP add /.

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sogs pa ni len pa ste / nye bar len pa'i phyir *nye bar len pa*'o //

nye bar lnga pa'i len pa ni *nye bar len pa*'o //

rang gi las ji ltar **<G 63b>** blangs **<D 44b>** pa'i lam brgyags[1] kyi gzhan gyi dbang gis *len pa las* skyes pa yang *srid pa* zhes bya'o //

de nyid kyi phyir

len pa[2] las ni srid pa 'byung //[3] **[33d]**

zhes bya ba smos so[4] //

rang gi las kyi bag chags ji lta ba snang ba'i rnam pa can gyi rnam par rig pa rnam par rtog pa'i dbang gis[5] byung yang[6] ba srid pa mngon par bsgrub pa'i phyir *srid pa* zhes bya[7] ste yang[8] *'byung* ba'i phyir ro[9] // rang gi las ni bag chags ji lta ba'i dbang gis zhes bya ba ni dge ba dang mi dge ba dang / mi g.yo ba'i las kyi bag chags kyi dbang gis zhes bya ba'i tha tshig go //[10] de ltar na las kyi srid pa[11] ni rgyu

---

[13]C *bsten*. Printing error.

[1]GNP *rgyags*.

[2]P *pa* is illegible.

[3]CD *//*; GNP *ba*.

[4]GN *smoso*.

[5]N *gis* with *sa* abbreviated and subscribed.

[6]GNP omit *yang*.

[7]GNP add *ba*.

[8]P *yang* with *ya* illegible.

[9]G *phyiro*.

[10]CGNP omit the first */*.

[11]P omits *pa*. Printing error.

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yin no[1] //

srid las phung 'byung skye ba ste[2] // **[34a]**

las kyi srid pa'i **rgyu de**[3] **las phung po 'byung ba ni skye ba** zhes bya'o //

de la *phung po 'byung ba* zhes bya ba **<C 46a>** ni phung po skye ba ste / khams dang skye mched thob pa yang bsdus te *skye ba* zhes brjod do //[4]

de la *phung po* zhes bya ba ni rdzas du ma bsags pa'i phyir spungs pa'i don ni phung po'i don[5] to //

yang na mi rtag pa[6] nyid kyis 'joms pa'i phyir te / skyes ma thag tu mi rtag pa nyid kyi srin pos za bar byed / 'joms[7] par **<N 50b>** byed / 'jig par byed ces bya ba'i tha tshig go //[8]

de ltar mngon par grub na skye ba'i rgyus skye ba'i rkyen gyis[9] rga ba nyid 'grub bo //

de nyid kyi phyir /

de bzhin skye las rga ba'o // **[34b]**

---

[1]G *yino*.

[2]GNP *skye*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[3]C *da*. Printing error.

[4]G adds *da la phung pa zhas brjad da //* (scribal error).

[5]P *ton*. Printing error.

[6]GNP omit *pa*.

[7]N *'joms* with *sa* abbreviated and subscribed.

[8]CGNP omit the first /.

[9]CD *gyis*; GNP *can gyi*.

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zhes bya ba smos te / skye ba'i rkyen gyis mngon par[1] bsgrub pa'i phung po rnams rga ba ni rnyings[2] pa nyid de / nyam chung bar byed pa dang / spyi gcer[3] ba dang /[4] mgo skya ba dang / gnyer mas gang ba dang / sgur ba dang / sgu[5] ba dang / kyor kyor po dang / sgra ngar ngar <**G 64a**> po nyid dang / 'khar[6] ba la brten pa dang / spyod pa mi gsal ba dang /[7] dbang po nyams pa dang / dran pa nyams pa zhes bya ba de lta bu ni skye ba'i[8] rkyen gyis mngon par <**56a**> bsgrub pa'i phung po rnams rang gi las kyi rnam pa can gyi rnam par rig pa snang ba rnam par rtog pa'i bag chags kyi dbang gis bskyed pa'i rnyings[9] pa ni[10] rga ba zhes bya'o //

de ltar[11] *rga bas* rgas par gyur pa'i[12] *phung po* gzhan du 'gyur ba *ni 'chi ba zhes* bya'o //

de nyid kyi phyir smras pa /

de bzhin rga ba'i phung med pa //[13] **[34c]**

---

[1]N *par* with *ra* illegible.

[2]GNP *brnyings*.

[3]C *car*. Printing error.

[4]N *//*.

[5]GNP *rgu*.

[6]GNP *khar*.

[7]N *//*.

[8]P *ba'i* is illegible.

[9]GNP *brnyings*.

[10]GN add *//*; P adds */*.

[11]P *ltar* with *ra* illegible.

[12]CD *gyur pa'i*; GNP *'gyur ba'i*.

[13]P omits the second */*.

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de ni[1] 'chi ba zhes brjod do[2] // **[34d]**

de la *rga ba* zhes bya ba ni shig shig por[3] gyur pa rga ba'i rkyen gyis 'chi ba 'byung ngo[4] //

de la *'chi ba* zhes bya ba ni phung po gzhan du gyur pa ste / 'chi ba dang / shi ba dang / dus byed pa dang / 'jig rten **<D 45a>** pha rol du[5] 'gro ba dang / 'pho ba dang / 'gro ba dang / phung po gyes pa dang / phung po 'jig pa dang / tshe zad pa dang / srog gi[6] dbang po 'gags[7] pa zhes bya ba de lta bu la sogs pa bsdus pa ni rga shi'o[8] //

'chi bar snang ba'i[9] rnam pa can gyi rnam par rig pa'i rnam par rtog pa'i dbang gis byung ba / phung po 'jig pa 'chi ba ste / gnas skabs tha ma nyal ba'i tha ma rnam par shes pa 'pho ba / drod yal ba / tshe dang bral ba /[10] ris mthun[11] pa 'dor ba[12] / srid par 'pho ba'o //

gang yang rnam par shes pa tha ma'i gnas skabs na gnad **<C 46b>** 'chad pa la sogs pas bskyed pa rnams rnam pa du mar

---

[1]GNP *na*.

[2]G *brjodo*.

[3]N *par*. Printing error.

[4]G *'byungo*.

[5]GNP *tu*.

[6]N *srogi*.

[7]N *'gags* with final *sa* subscribed and abbreviated.

[8]P *shi'o* with *gi gu* illegible.

[9]N *ba'a*. Printing error.

[10]N omits /.

[11]GNP *'thun*.

[12]G *pa*. Scribal error.

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bla ba dang / blang[1] ba dang / **<N 51a>** nyam chung ba dang / yongs su[2] rnyings[3] pa dang / zhen[4] pa dang / 'gag[5] 'gag po **<G 64b>** dang / gdong mdog[6] ngan pa dang / mgon med pa dang / rang gi las kyi rnam par rtog pa las byung ba'i gshin rje'i mi de dag gis phan tshun khrid pa'i rnam par snang ba'i rnam par rig pa dang / srog gi lhag ma cung zad tsam lus pa las dbugs brtsegs pa 'byung ba dang / mi dga' ba dang / 'gul ba dang / rkan[7] yongs su[8] bskams[9] pa dang / sna zhom pa dang / rngul dang / brlan dang / dri[10] ma dang / rang gi gcin dang / phyi sa dang / kha chu lus la chags shing gos pa dang / grogs med par mun nag chen po dang / g.yang sa dang / ri dang / bog ri dang / nags[11] **<P 56b>** tshal thibs po dang / khang stong dang / khyim dang / gzhal med khang dang / steng khyams dang / khang pa brtsegs pa dang / me 'obs dang / mtsho chen po dang / sog[12] ma'i phung por[13] 'gro ba[14] lta bu'i sems phyin ci log

---

[1]GNP *blong*.

[2]N *yongsu*.

[3]GNP *brnyings*.

[4]CD *zhen* (printing error); GNP *zhan*.

[5]N *'gags*. Printing error.

[6]P *gdo(ng m)dog* (the *nga* and *ma* are illegible).

[7]P *rgan*. Printing error.

[8]GN *yongsu*.

[9]GNP *brkams*.

[10]P *di*. Printing error.

[11]P *nags* with *sa* abbreviated and subscribed.

[12]N *sogs*. Printing error.

[13]D *[ma]'i phung por* is illegible.

[14]GNP *ba'i*.

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tu gyur pa'i phung po gzhan len pa ni 'chi ba zhes bya'o //

rmongs pa 'chi las mya ngan te //[1] **[35a]**

zhes bya ba ni

srid pa dang[2] bcas pa'i nang gi gdung ba ni[3] **[35b]**

mya ngan to //[4]

nang gi gdung ba[5] zhes bya ba ni sems yongs su[6] gdung ba'o //

mya ngan byed pa'i phyir *mya ngan* te / da[7] ni bdag dga' ba'i dngos po dang / sdug pa'i dngos po dang bral bar 'gyur ro[8] snyam du mi dga' zhing gdungs pas na mya ngan zhes bya'o //

las ji ltar 'phags[9] pa'i rnam par snang ba'i rnam par rig pa mngon du gyur pa ni dga' ba dang / 'jigs pa dang / mi dga' ba'i rnam pas[10] bskyed pa[11] gnad **<D 45b>** 'chad pa'i sdug

---

[1]GP omit the second /.

[2]G adds /.

[3]This line appears to be a paraphrase of **[35b]**.

[4]P omits the second /.

[5]C *pa*; GNP add *ni*.

[6]GN *yongsu*.

[7]CD *da* (printing error); GNP *de*.

[8]GN *'gyuro*.

[9]G *'phags* with *sa* abbreviated and subscribed (end of line).

[10]GNP *pa*.

[11]GNP add /.

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bsngal dang / sems blong bar gyur pa'i mya ngan las gzhan du bslangs pa kye ma kyi[1] hud **<G 65a>** ci gang gis /[2] ji ltar /[3] gang du skyabs su[4] gshegs shing gzigs //[5] 'dir 'gro'o // bdag ni[6] song ngo[7] //[8] blangs so //[9] brgyab bo[10] /[11] shi'o /[12] zos so /[13] **<N 51b>** zhig go //[14] rab tu zhig go //[15] kyi hud ma

---

[1]GP *kye*. Scribal and printing errors.

[2]GNP omit /.

[3]GNP omit /.

[4]GN *skyabsu*.

[5]GNP omit the second /.

[6]P *na*. Printing error.

[7]CD *song ngo*; GNP *so so*. GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[8]N omits the second /.

[9]G omits the second /.

[10]GN *po*.

[11]CGP //.

[12]C //.

[13]CN //.

[14]CGNP omit the first /.

[15]GNP omit the first /.

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gcig[1] / kyi hud pa[2] gcig[3] / phu[4] nu po[5] / che zhe /[6] bu / bu mo /[7] chung ma zhes rnam pa mang por[8] bla ba phyin kyi[9] log gi tshig sgrogs pas bskyed pa'i rdol pa'i gdung ba ni smre[10] sngags 'don pa'o //

de nyid kyi phyir /

mya ngan las ni[11] brjod pa gang //[12] **[35c]**
de ni smre sngags 'don zhes bya //[13] **[35d]**

zhes bya <C **47a**> ba smos so[14] //

smre sngags 'don pa las byung ba //[15] **[36a]**
rnam par shes pa'i tshogs lnga yi // **[36b]**
sim pa ma yin sdug bsngal brjod // **[36c]**

---

[1]GNP *cig*.

[2]GNP *pha*.

[3]GNP *cig*.

[4]N *su*. Printing error.

[5]P *bo*.

[6]GNP omit /.

[7]GNP omit /.

[8]GNP *bar*.

[9]CD *kyi* (printing error); GNP *ci*.

[10]N *smra*. Printing error.

[11]N *ni* is illegible.

[12]GP omit the second /.

[13]GNP omit the second /.

[14]CD *smos so*; G *smras se*; N *smraso*; P *smras so*.

[15]P omits the second / in **[36ab]**.

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lus kyi bde ba'i bgegs pa'o // **[36d]**

smre sngags 'don pa[1] *las byung ba //*[2] **[36a]**

zhes bya ba ni /[3] smre sngags 'don pa las so //[4]

rnam par shes pa lnga'i tshogs dang ldan pa zhes bya ba ni yid du 'ong ba'i gzugs dang / sgra dang / dri dang / ro dang / reg bya'i rjes su[5] dran pas nye bar bskyed pa / *rnam par shes* **<P 57a>** *pa'i tshogs lnga'i*[6] sdug bsngal nye bar gnod par byed pa / sim pa ma yin pa nyams su[7] myong ba / lus kyi bde ba'i bgegs byed *pa*'i bdag nyid sdug bsngal[8] gyi[9] rnam pa snang ba'i rnam par rig pa'i dbang gis byung ba ni *sdug bsngal* zhes *brjod* do //

yid la byed pa'i sdug bsngal ni //[10] **[37a]**
yid la nye bar gnod byed pa // **[37b]**
de yid[11] mi bder zhes bya ste // **[37c]**
gang gzhan nye ba'i nyon mongs rgyu // **[37d]**

---

[1]N adds /.

[2]GNP omit the second /.

[3]GNP omit /.

[4]N *laso.*

[5]GN *rjesu.*

[6]CD *lnga'i*; GNP *lnga yi.*

[7]GN *nyamsu.*

[8]GN add *rjesu dran nas sngon rgod*; P adds *rjes phu dran nas sngon rgod.* Scribal errors copied from the 'Phying-ba sTag-rtse Tanjur.

[9]GNP *kyi.*

[10]GNP omit the second / in **[37abc]**; P omits it in **[37d]**.

[11]P *yi.* Printing error.

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yid kyis bde ba dang / sdug bsngal rjes su[1] dran nas rgod pa dang / dga' ba dang / rtses pa dang / chas pa dang / 'phyar g.yeng[2] byas pa la sogs pa tshul bzhin ma yin pa[3] *yid la byed pa*[4] dang[5] <G 65b> mtshungs par ldan pa yid kyi *sdug bsngal yid mi bde ba* la sogs pa nye bar nyon mongs pa skye bas //[6]

gang gzhan nye ba'i nyon mongs rgyu //[7] **[37d]**

zhes bya ba smos te[8] / gang gzhan yang 'di lta bu la sogs pa nye ba'i nyon mongs pa de dag ni nyon mongs[9] zhes kyang bya /[10] 'khrug pa zhes kyang bya la / de la srid pa'i yan lag bcu gnyis 'di dag nyid kyi ming don dang mthun par bstan pa'i phyir //[11]

mun mngon ming[12] dang gzugs dang ni //[13] **[38a] <N 52a>**

---

[1]GN *rjesu.*

[2]N *g.yeng* with *nga* subscribed (end of line).

[3]N omits *pa.* Printing error.

[4]GNP omit *pa.*

[5]G adds */.*

[6]CGNP omit the second */.*

[7]GP omit the second */.*

[8]P *to.* Printing error.

[9]GNP add *pa.*

[10]GNP omit */.*

[11]CGNP omit the second */.*

[12]GNP *min.* Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[13]GNP omit the second */* in **[38ab]**.

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skye mched reg pa <D 46a> skom[1] pa'i phyir // [38b]

zhes bya ba smos so[2] //

de la mun pa'i phyir ma rig pa'o //[3] *mngon* zhes bya ba ni **mngon par 'du byed pa'i phyir 'du byed rnams so**[4] // gzhol ba'i phyir ming ngo // gzugs kyi phyir gzugs so[5] //

skye mched reg myong skom pa'i phyir [38b]

zhes bya ba ni skom pa'i phyir[6] skye mched do // **reg pa'i phyir reg pa'o // myong ba'i phyir tshor ba'o // skom**[7] **pa'i phyir sred pa'o //**

sred las nye dang yang 'byung dang //[8] [38c]
smin dang 'jig dang mya ngan phyir // [38d]

nye bar len pa'i phyir len pa'o // yang srid pa skyed[9] **pa'i phyir srid <C 47b> pa'o // 'byung ba'i phyir skye ba'o // smin pa'i phyir rga ba'o // 'jig pa'i phyir 'chi ba'o // mya ngan byed pa'i phyir mya ngan to //**

---

[1]CDG *skom*; N *skom* with *ka* illegible; P *sgom* (printing error).

[2]G *smoso*.

[3]G omits the second /.

[4]G *rnamso*.

[5]N *gzugso*.

[6]GNP omit *zhes bya ba ni skom pa'i phyir*.

[7]P *sgom*. Printing error.

[8]GP omit the second / in [38c]; P omits it in [38d].

[9]P *bskyed*.

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tshig sogs lus la gnod pa dang //[1] [39a]
sems yid mi bde phyir dang ni //[2] [39b]
nyon mongs <P 57b> phyir na ming[3] don mthun // [39c]
go rims[4] bzhin du bstan pa yin // [39d]

tshig gis[5] smre ba'i phyir smre sngags 'don pa'o // lus la gnod pa'i phyir sdug bsngal lo[6] // sems la gnod pa'i phyir yid mi bde ba'o // nyon mongs pa'i phyir nyon mongs pa'o[7] //

yang de kho na ma shes pa //[8] [40a]

zhes bya ba la sogs pa ni yang brtags pa'i don rab tu bstan pa'i phyir smras pa ste /

yang de kho na yongs ma shes //[9] [40a]
ma rig la sogs <G 66a> go rims[10] bzhin // [40b]
snga ma snga ma las phyi ma // [40c]
skye ba dag tu yang dag brjod //[11] [40d]

---

[1]P omits the second / in each *pāda* of this *śloka*.

[2]G also omits the second /.

[3]N *ming* with *nga* illegible.

[4]GNP *rim*.

[5]GNP omit *gis*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[6]GN *bsngalo*.

[7]Whereas ŚS has *'khrug pa'o*, Ṭ has *nyon mongs pa'o*.

[8]GNP omit the second /.

[9]P omits the second / in each *pāda* of this *śloka*.

[10]GNP *rim*.

[11]C also omits the second /.

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de kho na yongs mi shes zhes[1] bya ba ni ma rtogs[2] pa dang log par rtogs pa ste / tshul bzhin ma yin pa yid la byed pa'i rgyus mi shes pa ni ma rig pa'o // ma rig pa yod na 'du byed sna tshogs mngon par bsgrub ste / bsod nams su nye bar 'gro ba dang / bsod nams ma yin par 'gro ba dang / mi g.yo bar nye bar[3] 'gro ba'o // de la bsod nams su[4] nye bar 'gro ba'i 'du byed rnams las bsod nams su[5] nye bar 'gro ba'i rnam par shes pa nyid du 'gyur ro[6] // bsod nams ma yin par nye bar 'gro ba'i 'du byed rnams las bsod nams <N 52b> ma yin par nye bar 'gro ba'i rnam par shes pa nyid du 'gyur ro[7] // mi g.yo bar nye bar 'gro ba'i 'du byed rnams las mi g.yo[8] bar nye bar 'gro ba'i rnam par shes pa nyid du 'gyur te / 'di ni rnam par shes pa'i rkyen gyis ming dang[9] gzugs zhes bya'o // ming dang gzugs <D 46b> rnam par 'phel bas skye mched drug gi sgo nas bya ba byed pa rnams 'byung ste / de ni ming dang gzugs kyi rkyen gyis skye mched drug ces bya'o // skye mched drug po las reg pa'i tshogs drug 'byung ste / de ni skye mched drug gi rkyen gyis reg pa zhes bya'o // ji lta bur reg pa 'byung ba de lta bur tshor ba 'byung ste / de ni reg pa'i rkyen gyis tshor ba zhes

---

[1]G omits *zhes*. Scribal error.

[2]CDGP *ni ma rtogs*; N *rnam rtags* (printing error).

[3]G *bar nye bar* has been squeezed into a small space; both *ras* are written below the line.

[4]G *namsu*.

[5]G *namsu*.

[6]GN *'gyuro*.

[7]G *'gyuro*.

[8]P *g.ye*. Printing error.

[9]N *dang* is illegible.

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bya'o // tshor ba'i bye brag de dag myong ba dang /[1] mngon par dga' ba dang /[2] lhag par <C 48a>[3] zhen nas <P 58a> 'dug pa de ni tshor ba'i rkyen gyis sred pa zhes bya'o // myong ba dang lhag par zhen pa las bdag sdug pa'i ngo bo dang / <G 66b> bde ba'i ngo ba dang bral bar ma[4] gyur cig snyam du gang gi phyir zhing smon pa 'di ni sred[5] pa'i rkyen gyis len pa zhes bya'o //[6] de ltar smon cing yang srid pa bskyed pa'i las lus dang / ngag dang / yid kyis kun nas slong ba de ni len pa'i rkyen gyis srid pa zhes bya'o // las de las skyes pa'i phung po rnams mngon par[7] 'grub pa gang yin pa de ni srid pa'i rkyen gyis skye ba[8] zhes bya'o // skyes nas mngon[9] du grub pa'i phyir phung po rnams[10] kyi 'phel ba yongs su[11] smin pa dang / 'jig par 'gyur ba de ni skye ba'i rkyen gyis rga shi zhes bya'o //

yan lag *snga ma snga ma* rnams ni phyi ma *phyi ma skye ba* rnams kyi rgyu nyid yin pas de dag ni phyi ma 'byung ba'i

---

[1]GNP omit /.

[2]GNP omit /. ŚS (abceBCDFHJKLNP) *lhag par zhen pa dang /*; ŚS (ALRT) and Ṭ omit.

[3]C *ṅgi* 48ab is missing because it has been mistakenly exchanged with *di* 48ab.

[4]N *mi*. Printing error.

[5]P *srid*. Printing error.

[6]C omits the second /.

[7]C *bar*.

[8]C *skyes* (printing error); DGNP *skye ba*.

[9]CD *skyes nas mngon*; GNP *skye gnas sngon*. GNP hava a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[10]N *rnams* with *sa* abbreviated and subscribed.

[11]GN *yongsu*.

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phyir rkyen kho na ste / **de ltar rten cing 'brel par**[1] **'byung ba'i yan lag bcu gnyis po 'di ni rgyu gzhan dang gzhan las**[2] **byung ba'o //**

yan lag bcu gnyis gsum 'jug pa // **[41a]**
'di ni rtag chad thogs[3] med skye //[4] **[41b]**
chu bo'i rgyun bzhin 'jug pa[5] yis // **[41c]**
thog ma med pa'i dus can 'jug[6] / **[41d]**

mi <N 53a> **rtag pa ma yin** pa de ni rgyun du[7] gnas pa'i phyir ro[8] //

'dus byas ma yin pa de ni 'du byed dang bral ba'i phyir ro[9] //

sems pa po yod pa ma yin[10] pa de ni sems dang bral ba'i phyir ro[11] //

rkyen las byung ba ma yin[12] pa ni rkyen dang bral ba'i

---

[1]P *bar*.

[2]P *las* with *sa* subscribed and abbreviated.

[3]CD *chad thogs*; GP *chag thogs*; N *char thog* (printing error).

[4]P omits the second / in [41bc].

[5]C *ba*.

[6]GNP *'dug*.

[7]GNP *tu*.

[8]GN *phyiro*.

[9]N *phyiro*.

[10]ŚS does not have this phrase, thus the asterisks.

[11]G *phyiro*.

[12]ŚS does not have this phrase either, and thus the asterisks.

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phyir ro[1] //

zad pa'i chos ma yin pa ni bsags pa dang bral ba'i phyir ro[2] //

'gog pa'i chos ma yin pa ni skye ba dang / gnas pa dang / 'jig pa dang bral ba'i phyir ro[3] //

thog ma med pa'i dus nas zhugs pa ni dus kyi[4] mtshams yongs su[5] chad pa dang bral ba'i phyir ro[6] //

klung gi[7] rgyun bzhin du rgyun 'byung bas rgyun ma **<G 67a>** chad par 'jug pa'o //[8]

// 'phags **<D 47a>** pa sā lu ljang pa'i mdo /[9]
rgya cher bshad pa /[10]
bam po bzhi pa ste tha ma'o //

rten cing 'brel par 'byung <P 58b> ba 'di chu bo'i **rgyun bzhin du**[11] **rgyun mi 'chad par rjes su**[12] **'jug mod kyi /**

---

[1]G *phyiro*.

[2]G *phyiro*.

[3]G *phyiro*.

[4]GNP *kyis*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[5]GN *yongsu*.

[6]G *phyiro*.

[7]P *gis*. Printing error.

[8]N omits the second /.

[9]GNP omit /.

[10]GNP //.

[11]GNP add *rgyun tu*.

[12]GN *rjesu*.

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'on kyang bzhi po 'di dag ni[1] **[42a]**
rgyu ni sdud par **<C 48b>** byed pa ste /[2] **[42b]**

yan lag bzhi ni yan lag bcu gnyis pa'i rten cing 'brel pa zhes bya ba *sdud par byed pa*'i rgyur 'gyur ro[3] //
de'i phyir **bzhi gang zhe na**[4] zhes gsungs so[5] //[6]

ma rig sred[7] las rnam par shes //[8] **[42c]**
de dag go rims[9] bzhin du bshad //[10] **[42d]**

ma rig **pa dang /** ***sred*** **pa dang /**[11] ***las*** **dang /** ***rnam par shes*** **pa** zhes bya ba *go rims*[12] *bzhin* no //

rgyu las[13] rnam shes sa bon te //[14] **[43a]**

---

[1]CD *ni*; GN *ni //*; P *ni /*.

[2]G *//*.

[3]N *'gyuro*.

[4]N adds */*.

[5]GN *gsungso*.

[6]N omits the second */*.

[7]NP *srid*. Printing error.

[8]NP omit the second */*.

[9]GNP *rim*.

[10]P omits the second */*.

[11]C *pa dag* with illegible *pa*; DGNP *pa dang /*.

[12]GNP *rim*.

[13]GNP *la*.

[14]P omits the second */*.

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rnam **par** ***shes*** **pa ni** ***sa bon*** **gyi rang bzhin gyi** ***rgyu*** **byed do**[1] //

las ni zhing du gsungs pa yin //[2] **[43b]**

las ni zhing **gi rang bzhin gyi rgyu byed do**[3] zhes gsungs so[4] // **ma rig pa dang /** ***sred pa*** **ni** ***nyon mongs pa*****'i rang bzhin gyi**[5] ***rgyu*** **byed do**[6] //[7]

las dang[8] nyon mongs rnam par shes //[9] **[44a]**
sa bon nyid du nyer gnas la // **[44b]**

las dang nyon mongs **pa dag ni** ***sa bon rnam par shes*** **pa skyed**[10] **par byed do**[11] //[12] **de la /**[13]

---

[1]N *byedo.*

[2]NP omit the second /.

[3]G *byedo.*

[4]GN *gsungso.*

[5]GNP *gyis.* Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[6]G *byedo.*

[7]This sentence paraphrases [43cd], which is omitted.

[8]P omits *dang.* Printing error.

[9]P omits the second / in [44ab].

[10]GNP *bskyed.*

[11]G *byedo.*

[12]P omits the second /.

[13]GNP omit the second /.

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las ni sa bon rnam shes kyi //[1] [44c]
zhing gi bya ba yang <N 53b> byed do[2] // [44d]

sred pas[3] rnam shes zhes bya'i[4] //[5] **[45a]**
sa bon de ma thag rlan[6] byed // **[45b]**
ma rig sa bon rnam par shes // **[45c]**
brlan pas[7] bsten pa 'debs par byed // **[45d]**

las dang sred[8] dang[9] ma rig pa // **[46a]**
zhing dang brlan dang 'debs byed rnams // **[46b]**
rnam par shes **<G 67b>** la 'di bya dang // **[46c]**
rnam shes bdag 'dis snyam pa med // **[46d]**

de la las kyang 'di snyam du //[10] mi sems so[11] zhes bya ba la sogs pa ni las kyang 'di snyam du /[12] bdag gis sa bon rnam par shes pa'i zhing gi bya ba yang[13] bya'o snyam du mi

---

[1]GNP omit the second /.

[2]G *byedo*.

[3]GNP *las*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[4]CD *rnam shes zhes bya ba'i*; GNP *rnam par shes bya ba'i*.

[5]P omits the second / in each *pāda* of [45-46].

[6]GNP *brlan*.

[7]GNP *pa*.

[8]N *srad*. Printing error.

[9]CDN *dang*; G *pa*; P omits.

[10]GNP omit //.

[11]GN *semso*.

[12]GNP omit /.

[13]GNP omit *yang*.

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sems pa nyid do[1] // **sred pa yang** zhes bya ba la sogs pa ni 'di ltar sred pa yang 'di snyam du bdag gis sa bon rnam par shes pa brlan pa'i bya ba bya'o snyam du mi sems so // **ma rig pa yang** zhes bya ba la sogs pa ni[2] ma rig pa yang 'di snyam du bdag gis[3] sa bon rnam par shes pa gdab bo[4] snyam du mi sems[5] so[6] // **rnam par shes pa yang** zhes bya ba la sogs pa ni 'di snyam du bdag rkyen 'di dag gis bskyed **<P 59a>** do[7] snyam du mi sems te /

> **'on kyang sa bon rnam par shes** //[8] **[47a]**
> las dang nyon mongs gnas pa ni // **[47b]**
> sa bon rnam shes zhes brjod pa // **[47c]**[9]

> **ma <D 47b> rig lud kyis bran pa** dang // **[48a]**
> sred pa'i chu yis bsten na ni // **[48b]**

ma rig lud ces bya ba ni[10] lud dang 'dra bas lud[11] de

---

[1]G *nyido.*

[2]GNP omit *ma rig pa yang zhes bya ba la sogs pa ni.* Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[3]GNP *gi.* Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[4]CNP *po.* Printing error.

[5]N *sems* (final *sa* subscribed and abbreviated, end of line).

[6]G *semso.*

[7]G *bskyedo.*

[8]P omits the second / in each *pāda* of **[47-48b]**.

[9]There is no *pāda* **[47d]** in ŚK.

[10]CD *ni*; GN *ni //*; P *ni /*.

[11]G *lung.* Scribal error.

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thams cad kyi rjes su[1] <C 49a> 'gro ba'i phyir ro // *lud kyis bran pa* zhes bya ba ni lud kyis bkab pa'o //

sred pa'i chu yis bsten na ni //[2] [48b]

zhes bya ba ni sred pa nyid chu'o // *bsten na* zhes bya ba nid rlan[3] na'o //

rgyu las ming dang gzugs kyi ni //[4] [48c]
myu gu skye ba'ang[5] snang bar 'gyur //[6] [48d]

zhes bya ba ni *rgyu* dang rkyen tshogs pa[7] skye ba ni *ming dang gzugs kyi myu gu* mngon par 'grub par 'gyur ro[8] // **ming dang gzugs kyi myu gu dang**[9] **yang** zhes bya ba la sogs pa ni /

rang gzhan[10] gnyis ka la[11] sogs pas /[12] [49a]
ming gzugs 'di dag <G 68a> 'byung min gyi[13] //[14] [49b]

---

[1]GN *rjesu*.

[2]GNP omit the second /.

[3]CGNP *ni brlan*; D *nid rlan* (retouching error).

[4]P omits the second /.

[5]CN *ba 'ang*; DGP *ba'ang*.

[6]GP omit the second /.

[7]P *la*. Printing error.

[8]N *'gyuro*.

[9]CD *dang* (printing error); GNP *de*.

[10]G *bzhin*. Scribal error.

[11]N *sa*. Printing error.

[12]GN //.

[13]GNP *gyis*.

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ming dang *gzugs* kyi[1] myu gu *'di dag* ni *rang* dang *gzhan gnyis ka la sogs pas* bskyed pa ma yin no[2] // **<N 54a>**

'o na ji lta bu yin zhe na /[3] smras pa /

pha dang ma ni phrad pa dang //[4] **[49c]**
dus rnams mi 'gal nyid las so[5] // **[49d]**

pha dang ma ni phrad pa dang //[6] **[49c]**

zhes bya ba la sogs pa ni pha dang[7] ma kun tu chags par gyur pa dang / 'dus pa dang / ma rungs par[8] gyur pa ste / bu 'chags par nus pa dang / dus dang ldan pa'o // nyi ma gsum 'das te khrag ngan pa dang bral ba de ni /[9] bud med rnams kyi dus su brjod de / de'i tshe skyes pa dang yang phrad / khu ba dang khrag dang yang ldan /[10] dri za bdag nyid kyang sems kyang[11]

---

[14]P omits the second /.

[1]GNP *kyis*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[2]G *yino*.

[3]GNP omit /.

[4]NP omit the second /.

[5]N *laso*.

[6]GNP omit the second /.

[7]GNP omit *dang*.

[8]C *rungs bar* (printing error); D *rungs par* (printing error); GNP *rung bar*.

[9]GNP omit /.

[10]N //.

[11]CD *sems kyang* (printing error); GNP omit.

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sems phyin ci log tu gyur te / pha dang ma'i bya ba la mos na mngal du skye ba'i rim gyis nur nur po dang / mer mer po dang / nar nar po dang / gor gor po dang / rkang lag 'gyur ba'i gnas skabs las 'das te[1] skye ba na / byis pa dang / gzhon nu dang /[2] bar ma dang / dar la bab pa dang / rgan po la sogs pa'i gnas skabs bcur 'gyur ro[3] //

de nyid kyi phyir yang smras <P 59b> pa /

myong ba cung zad 'brel ba[4] ni //[5] [50a]
sa bon rnam par shes par brjod // [50b]
ma yi mngal du rim bzhin 'phel // [50c]
ming gzugs myu gu skyed[6] par byed // [50d]

'on kyang pha de dang ma phrad pa dang / zla mtshan dang[7] ldan pa dang /[8] rkyen gzhan yang tshogs pa na ma'i mngal du myong ba dang ldan pa'i sa bon rnam par shes pa ming dang gzugs kyi myu gu mngon par 'grub bo //

rkyen rnams ma tshang <G 68b> med pa dang //[9] [51a]
rgyu rnams 'gal ba ma yin las // [51b]
sgyu ma bdag med 'dzin med par // [51c]

---

[1]GNP add /.

[2]GNP omit *gzhon nu dang /*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[3]GN *'gyuro*.

[4]GN *pa*.

[5]P omits the second / in each *pāda* of [50].

[6]P *skyes*.

[7]GNP add /.

[8]GNP omit /.

[9]P omits the second / in each *pāda* of [51].

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skye ba yang ni yod pa <C 49b> yin // [51d] <D 48a>

de nyid kyi phyir **bdag po med pa'i chos /**[1] **bdag gi med pa dang / 'dzin pa med pa dang / sgyu ma'i mtshan nyid kyi rang bzhin**[2] **dag la rgyu dang rkyen ma tshang ba med pa'i phyir** zhes gsungs so[3] //

bdag po med pa zhes bya ba ni nang gi byed pa'i skyes bu la sogs pa mi dmigs pa'i ngo bo[4] yin mod kyi / de la mngon par zhen[5] pas bskyed[6] pa gang kun tu 'dzin pa'o //

chos zhes bya **<N 54b>** ba ni phung po dang / khams dang / skye mched kyi ngo bo nyid do //

bdag gi zhes bya ba ni bdag dang bdag gi dang bral ba'o //

'dzin pa med pa zhes bya ba ni dbang phyug la sogs pa yongs su[7] 'dzin pa mi[8] dmigs pa'i phyir ro //

sgyu ma'i mtshan nyid kyi rang bzhin dag la zhes[9] bya ba ni ji ltar sgyu ma ni med pa yin yang tha snyad rnam pa sna tshogs sgrub par byed pa de bzhin du sgyu ma'i rang bzhin gyi[10] chos thams cad la bya ba la sogs pa rnam pa sna tshogs

---

[1]C omits /.

[2]N *bzhin* is illegible.

[3]GN *gsungso*.

[4]GNP add *nyid*.

[5]N *zhan*. Printing error.

[6]GNP *skyed*.

[7]GN *yongsu*.

[8]N *ni*. Printing error.

[9]N *zhas*. Printing error.

[10]GNP *gyis*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

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dmigs par 'gyur ro[1] //

rgyu dang rkyen 'dus pa[2] ma gtogs par rgyu dang rkyen la sogs pa'i chos cung zad kyang skye ba'am[3] 'jig par mi 'gyur te / ji ltar yang rgyu dang rkyen ma tshang ba'i phyir dngos po rnams skye ba med pa de khong du chud par bya ba'i phyir dper /

> mig gi[4] rnam par shes pa yang //[5] [52a]
> rgyu lnga po yis 'byung ba ste //[6] [52b]

zhes bya ba smos te / **'di lta ste / mig gi rnam par shes pa ni rgyu lngas 'byung ste / lnga gang zhe na** zhes bya <P 60a> ba la sogs <G 69a> pa ni /

> mig[7] dang gzugs dang de bzhin snang //[8] [52c]
> nam mkha'[9] de bskyed yid la byed // [52d]

ces bya ba de nyid kyi phyir **mig la[10] brten pa dang / gzugs**

---

[1]GN *'gyuro.*

[2]C omits *pa.* Printing error.

[3]CGNP *ba 'am*; D *ba'am.*

[4]GNP *gis.* Here the genitive is preferable.

[5]N omits *//*; P omits the second */.*

[6]GNP omit the second */.*

[7]GNP *ming.* Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[8]P omits the second / in *pādas* [52cd].

[9]GN *namkha'.*

[10]GNP omit *la.* Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

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dang / snang ba dang / nam mkha'[1] **dang / de bskyed pa yid la byed pa la yang** zhes bya ba gsungs so[2] //

de la mig ces bya ba ni gzugs blta bar bya ba la mig gi dbang po ma tshang ba med par 'gyur ba'o //

de nyid kyi phyir **mig ni rnam par**[3] **shes pa'i rten gyi bya ba byed do**[4] zhes gsungs so[5] //

snang ba zhes bya ba ni zla ba dang / skar ma dang / me[6] dang /sman dang / nor bu'i 'od rnams te[7] mngon par bya ba la snang ba yang nye bar gnas par 'gyur ba'o // *nam mkha'*[8] yang mi sgrib pa nyid kyis ma tshang bar ma gyur pa'o // *de bskyed*[9] pa la *yid la byed* pa yang bsam pa'i bya ba la ma tshang bar ma gyur pa'o //

lnga po ma tshang med pa las //[10] **[53a]**
mig gi rnam par shes pa 'byung // **[53b] <C 50a>**

mig gi rnam par shes pa'i rkyen de **<D 48b>** dag las gang yang rung ba zhig med na yang **<N 55a>** *mig gi rnam par shes pa* 'byung bar mi 'gyur gyi yod na *'byung* bar 'gyur ro[11] //

---

1 GN *namkha'*.

2 N *gsungso*.

3 CDGP *rnam par*; N *rnaṃ[pa]r*.

4 G *byedo*.

5 GN *gsungso*.

6 P *med*. Printing error.

7 CD *te* (printing error); GNP *de*.

8 GN *namkha'*.

9 GNP *skyed*.

10 P omits the second / in *pādas* **[53ab]**.

11 N *'gyuro*.

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de dag bdag gis[1] de skyed ces //[2] [53c]
rnam rtog skye med[3] ji lta bar //[4] [53d]

zhes bya ba ni **de la mig gi dbang po ni 'di snyam du mig gi rnam par shes pa'i**[5] **rten gyi bya ba bya'o snyam du mi sems so**[6] **// gzugs kyang 'di snyam du bdag gis mig gi rnam par shes pa'i dmigs pa'i bya ba bya'o snyam du mi sems so**[7] **// snang ba yang 'di snyam du bdag gis**[8] **mig gi rnam par shes pa'i mngon pa'i bya ba bya'o snyam du mi sems so // nam** <G 69b> **mkha'**[9] **yang 'di snyam du bdag gis mig gi rnam par shes pa'i mi bsgrib**[10] **pa'ibya ba bya'o snyam du mi sems so**[11] **// de skyed**[12] **pa'i yid la byed pa yang 'di snyam du bdag gis**[13] **mig gi rnam par shes pa'i bsam pa'i bya ba bya'o snyam du mi sems so //**

---

[1]CD *bdag gis*; GNP *la bdag*.

[2]CD *de skyed ces //*; GNP *bdag gi zhes /*.

[3]GNP *mched*.

[4]GN omit the second /; P omits //.

[5]C *par*. Printing error.

[6]G *semso*.

[7]G *semso*.

[8]GNP *gi*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[9]N *namkha'*.

[10]GNP *sgribs*.

[11]G *semso*.

[12]GNP *bskyed*.

[13]GNP *gi*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

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mig gi rnam par shes pa yang 'di snyam du bdag ni[1] rkyen 'di dag gis bskyed do[2] snyam du mi sems te / 'on <P 60b> kyang rkyen 'di dag yod pa las mig gi rnam par shes pa skye bar 'gyur gyi med na mi 'gyur ba[3] ltar /

rna ba'i dbang po la sogs[4] kun //[5] [54a]
skye ba'i rim pa 'di nyid yin //[6] [54b]

de bzhin du *rna ba'i dbang po la sogs* pa yang rgyu lngas *skye ba'i rim pa* khong du chud par bya'o //

rgyu dang rkyen ni tshogs pa las //[7] [54c]
byed po la sogs bral ba dang // [54d]

nga 'dzin pa[8] dang bral ba las // [55a]
skye ba yang ni snga ma bzhin // [55b]
de ltar rten cing 'brel 'byung ba'i // [55c]
rgyu can kun tu shes par bya // [55d]

de ltar te[9] / rgyu dang rkyen gyi rim pa bshad pa ma thag pa'i

---

[1]GNP *gi*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[2]G *bskyedo*.

[3]N omits *ba*. Printing error.

[4]N *sags* (final *sa* subscribed and abbreviated at the end of the line). Printing error.

[5]P omits the second /.

[6]GP omit the second /.

[7]P omits the second / in each *pāda* of [54c-55d].

[8]CD *nga 'dzin pa*; GNP *nga yir 'dzin*.

[9]CD *ltar te*; GNP *lta ste*.

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rim pa de ltar chos thams cad kyi skye ba dang / gnas pa dang / 'jig pa rtogs[1] par bya'o //

'jig rten 'di nas pha rol du[2] //[3] **[56a]**
'gro ba'i chos 'ga' gang[4] na'ang[5] med // **[56b]**
'on kyang rgyu dang rkyen dag las // **[56c]**
las kyi 'bras bur mngon pa yin // **[56d]**

de la chos zhes bya ba ni mig dang / rna ba dang /[6] sna dang / lce dang / lus dang / yid la sogs pa'i chos dang / gzugs[7] **<N 55b>** dang / sgra dang / dri dang / ro dang[8] reg bya dang / chos la sogs pa dang / phung po dang / khams dang / skye mched dang / rten cing 'brel bar[9] 'byung ba la sogs pa'i chos so[10] //

'di nas <G 70a> zhes **<C 50b>** bya ba ni / *'jig rten 'di nas* 'jig rten[11] *pha rol* lam / 'jig rten pha rol nas 'jig rten 'dir *chos 'ga' yang* mi 'pho ba'o //

gal **<D 49a>** te de ltar[12] na rtag par smra ba'am[13] /[14]

---

[1]GNP *rtog*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[2]CGNP *tu*.

[3]P omits the second / in each *pāda* of **[56]**.

[4]P *grang*. Printing error.

[5]CD *na'ang*; G *na yang*; NP *na 'ang*.

[6]P //.

[7]N *gzugs* (*sa* subscribed and abbreviated--end of page).

[8]CGNP add /.

[9]CGN *par*.

[10]N *choso*.

[11]GNP omit *'jig rten*.

[12]P *ltan*. Printing error.

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rgyu med pa dang mi mthun pa'i rgyur smra bar 'gyur du 'ong ngo[1] zhe na / bka' stsal pa /[2] **rgyu dang rkyen ma tshang ba med pa'i phyir las kyi 'bras bur mngon pa yang yod do** // de la 'pho ba yang med[3] la *las kyi*[4] *'bras bu* yang chud mi za bar[5] mngon sum dang / rjes su[6] dpag pa dang / yid ches pa'i lung las rab tu grags pa'i dpe 'di dag gis shes par bya ste /

ji ltar me long rab phyis la //[7] [57a]
bzhin gyi gzugs brnyan dmigs pa bzhin // [57b]
me long nang du gzugs brnyan yang // [57c]
'phos pa yod pa ma yin nyid // [57d]

de nyid kyi phyir gsungs pa / **'di lta ste / rab tu phyis** <P 61a> **pa'i me long gi dkyil 'khor la bzhin gyi gzugs brnyan snang ba yang bzhin me long gi dkyil 'khor nang du ma 'phos mod kyi / rgyu dang rkyen ma tshang ba med pa'i phyir bzhin du mngon pa yang yod do // de bzhin du 'ga' yang 'di nas shi 'phos pa yang med la** / pha rol tu skyes pa yang med mod kyi /[8] **rgyu dang rkyen ma tshang ba med pa'i phyir las kyi 'bras**

---

[13]CGNP *ba 'am*; D *ba'am*.

[14]N omits */*.

[1]GNP omit *ngo*.

[2]P omits */*.

[3]N *mad*. Printing error.

[4]P *gyi*. Printing error.

[5]GNP *ba*.

[6]G *rjesu*.

[7]NP omit the second */*; P omits the second */* in each *pāda* of [57].

[8]N *//*.

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bur mngon pa yang yod do[1] //

de dag phan tshun rtog med cing //[2] [58a]
byed pa po dang las[3] rnams spangs[4] // [58b]
de bzhin skye ba snang ba ni // [58c]
sngon 'phel bya ba'i rim pa las[5] // [58d]

de dag ces bya ba ni / bzhin dang me long ngo //
phan tshun zhes bya ba ni[6] gcig la gcig go //[7]
rtog med ces bya ba ni rnam par rtog pa med pa'o //[8]

byed pa <G 70b> *po dang las rnams spangs* //[9] [58b]

zhes bya ba ni /[10] de la byed pa po dang las med do[11] //
chad par mi 'gyur ram zhe na //[12]

---

[1]N *yodo.*

[2]P omits the second / in each *pāda* of [58].

[3]C *lam* (printing error); P *las* with *sa* subscribed and abbreviated (end of line).

[4]P *spongs.* Printing error.

[5]N *las* with *sa* subscribed and abbreviated (end of line).

[6]CD *ni*; GP *ni /*; N *ni //*.

[7]CGNP omit the first /.

[8]P omits the second /.

[9]P omits the second /.

[10]N //.

[11]G *medo.*

[12]GNP omit the second /.

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de bzhin skye ba snang ba ni //[1] [58c]

zhes smos so[2] //

ji <N 56a> ltar byed pa med pa'i bya ba dang las su 'gyur zhe na / smras pa /

sngon 'phel bya ba'i rim las so // [58d]

ji ltar zla ba ring gnas pa //[3] [59a]
chu snod chung ngu'i nang du ni // [59b]
snang ste 'phos pa'ang[4] ma yin la[5] // [59c]
bya ba dang ni las kyang yod // [59d]

de nyid kyi phyir bka' stsal pa /[6] **dper na zla ba'i dkyil 'khor ni dpag tshad bzhi khri nyis[7] stong na gnas te / 'on kyang snod[8] chung ngu chus gang bar[9] zla ba'i dkyil 'khor gyi gzugs brnyan snang yang[10] zla ba'i dkyil 'khor ni gnas de na ma <C 51a> 'phos te / 'on kyang snod chung ngu[11] chus gang**

---

[1]GNP omit *//*.

[2]G *smoso*.

[3]P omits the second */* in *pādas* [59acd].

[4]CDGN *pa'ang*; P *pa 'ang*.

[5]CD *yin la*; G *yino*; NP *yin no*.

[6]GNP omit */*.

[7]GNP *nyi*.

[8]P *sned*. Printing error.

[9]N *ba'i*. Printing error.

[10]GNP omit *yang*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[11]GNP omit *ngu*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

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ba'i nang du snang ste / rgyu dang rkyen ma tshang ba med pa'i phyir zla ba'i gzugs brnyan mngon pa yang <D 49b> yod do //

de bzhin du 'di nas su yang shi 'phos pa dang / ma skyes mod kyi rgyu dang rkyen rnams ma tshang ba med pa'i phyir las kyi 'bras bur mngon pa yang yod do[1] // yang dper na me ni rgyu ma tshang na mi 'bar gyi rgyu dang rkyen tshogs pa las 'bar ro // de bzhin du bdag po med pa'i chos 'dzin pa med pa phan tshun gyi rkyen can ma'i **mtshan nyid <P 61b> kyi rang bzhin dag la rgyu dang rkyen ma tshang ba med pa'i phyir skye ba'i gnas nying mtshams[2] sbyor ba ma'i mngal de dang der sa bon rnam par shes pa las dang nyon mongs pa rnams kyis bskyed pa'i ming dang gzugs kyi myu gu mngon par 'grub po[3] //**

phyi yi las dang bya ba rgyu // **[61c]**
de ni brtags[4] pa'i bdag nyid do[5] // **[61d]**

de la *phyi'i*[6] rten cing 'brel par 'byung ba'i *bya ba dang* **<G 71a>** *las* su[7] rnam par gzhag[8] pa ni *brtags pa'i bdag nyid* du shes par bya'o //

de bzhin gzhan dbang nang gi ste //[9] **[62a]**

---

[1]G *yodo*.

[2]GNP *mtsham*.

[3]GN *bo*.

[4]GNP *rtogs*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[5]GN *nyido*.

[6]P *phyir*. Printing error.

[7]N *lasu*.

[8]GNP *bzhag*.

[9]P omits the second /.

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rnam shes lnga po 'byung ba'o // **[62b]**

de la *gzhan* gyi *dbang* gi rten cing 'brel par 'byung ba'i mtshan[1] nyid ni *nang gi ste* / dbang po lnga dang / yul gyi rnam par rig pa snang ba'i rnam pa can du rig par bya'o //

brtag bya min phyir don dam ni //[2] **[62c]**
yongs su[3] grub par 'dod pa yin // **[62d]**

gang brtag pa dang gzhan gyi dbang gi bdag nyid kyi rnam pa'i rnam par rig pa snang **<N 56b>** ba'i rnam par dang bral ba la rnam par rtog[4] pa med pa shin tu yongs su[5] dag pa / chu'i khams dang / gser dang / nam mkha'[6] lta bur yongs su[7] dag pa / nyon mongs pa dang shes bya'i sgrib pa'i ngo bo yongs su[8] dag pa / zla ba shar ba lta bur yon tan bsam[9] gyis mi khyab pa /[10] gzhal de med pa'i 'od zer snang ba'i bdag nyid can 'phos pa med pa / sems can thams cad kyi don lhun gyis grub par rgyun mi 'chad par mdzad pa / thog ma dang dbus dang[11] tha

---

[1]N *mtshan* with *na* written below the line (end of line).

[2]P omits the second / in *pādas* **[62cd]**.

[3]GN *yongsu.*

[4]N *rtag.* Printing error.

[5]GN *yongsu.*

[6]GN *namkha'.*

[7]GN *yongsu.*

[8]GN *yongsu.*

[9]G *bsaṃ.*

[10]GNP omit /.

[11]GNP add /.

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ma dang bral ba / khams gsum las[1] yang dag par 'das pa / dri ma dang bral ba / dri ma med pa / dri ma spangs pa'i ngo bo //[2] so so rang gis rtog pa'i spyod yul gyi bdag nyid lus dang / ngag dang / yid kyi sa <C 51b> las yang dag par 'das pa / so so rang gis rig pa / gzhan la rag ma las pa / gzugs sna tshogs kyi nor bu rin po che'i rgyal po lta bu ste / bla na med pa'i chos kyi sku zhes bya'o //

rgyu dang rkyen dang ldan skye ba //[3] [63a]
nam yang rnam gnyis shes **<P 62a>** par bya[4] [63b] **<D 50a>**
byed pa po la sogs pas[5] dben // [63c]
gsog **<G 71b>** gsob stong sogs snying po med //[6] [63d]

de nyid kyi phyir **de la nang gi rten cing 'brel par 'byung ba rgyu lngar blta ste** zhes bya ba gsungs so[7] // **gang**[8] **zhe na** / gsungs pa /[9] **rtag par ma yin te / gang gi phyir tha ma 'chi ba'i phung po rnams kyang**[10] **gzhan la / skye ba'i char gtogs pa rnams kyang gzhan te / tha ma 'chi ba'i phung po gang**

---

[1]P *las* with *sa* subscribed and abbreviated (end of line).

[2]GN omit the second /, which does seem superfluous.

[3]P omits the second /.

[4]D *bya*; CGN *bya //*; P *bya /*.

[5]GNP *pa*.

[6]P omits the second /.

[7]GN *gsungso*.

[8]G adds *gang zha na / gsangs //* (scribal error) before *gang*.

[9]GNP omit /.

[10]GNP omit *kyang*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

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yin pa de nyid skye ba'i char gtogs pa[1] **rnams ma yin** no[2] // skyed par byed pa'i rgyu gang yin pa de nyid 'jig par byed pa yin la / 'jig par byed pa'i rgyu gang yin pa de nyid kyang skyed par byed pa yin par 'gyur du 'ong[3] bas **tha ma 'chi ba'i phung po rnams kyang 'gags la /**[4] **skye ba'i char gtogs**[5] **pa'i phung po rnams kyang 'byung bas de'i phyir rtag par ma yin** no[6] //

tha ma 'chi ba'i phung po rnams sngon 'gags pa las ma yin zhes bya ba ni 'gags nas yun ring du lon pa las ma yin pa /[7] **skye ba'i char gtogs pa** zhes bya ba ni skye <N 57a> ba'i cha la brten pas na skye ba'i cha la[8] gtogs pa ste / phung po rnams 'byung bar 'gyur ba'o // tha ma 'chi ba ma 'gags pa kho nar skye ba'i char[9] gtogs[10] pa'i phung po dag 'byung bar 'gyur na mi rung bas bka' stsal pa / **tha ma 'chi ba'i phung po rnams kyang 'gags**[11] **la /**[12] **de nyid kyi tshe skye ba'i char gtogs**

---

[1]N adds /.

[2]G *yino.*

[3]P *'ong* is illegible.

[4]GNP omit /.

[5]N *gtogs* has *sa* subscribed and abbreviated (end of line).

[6]N *yino.*

[7]CD *pa /*; GNP *pa'o //.*

[8]CD *cha la*; GNP *char.*

[9]GNP omit *skye ba'i char.* Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[10]GNP *rtogs.* Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[11]GNP *'gag.* Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[12]P *//.*

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pa'i phung po rnams srang mda'i mthon[1] dman bzhin du 'byung bar 'gyur te /[2] de'i phyir chad par ma yin no //

sems can gyi ris mi 'dra ba nas skal pa mnyam pa'i skye bar skye ba gzhan mngon par 'grub pas de'i phyir <G 72a> 'pho bar ma yin no //

las chung ngu byas pas 'bras bu chen po'i rnam par smin pa[3] myong ste / de'i phyir rgyu[4] chung ngu las 'bras bu chen po mngon par 'grub bo[5] //[6]

ji ltar myong bar 'gyur ba'i las bsags pa de lta bu myong bar 'gyur ba'i <C 52a> rnam par <P 62b> smin pa myong bas de'i phyir de dang 'dra ba'i rgyud du'o //

gang gis rten cing 'brel par 'byung ba 'di la yang dag pa'i shes rab kyis de ltar yang dag pa ji lta ba bzhin du / rtag par rgyun du[7] srog med pa dang / ji lta bu nyid dang / ma nor ba nyid[8] dang / ma skyes pa dang / ma byung ba dang / ma byas pa dang / 'dus ma byas pa dang / thogs[9] pa med pa dang / dmigs[10] pa med pa dang / zhi ba dang /[11] mi 'phrogs pa dang

---

[1]GNP *mtho*.

[2]G adds *de'i phyir te /*. Scribal error.

[3]N *pa* below the line.

[4]GNP omit *rgyu*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[5]C *'grub po*; DGP *'grub bo*; N *'grubo*.

[6]GNP omit *//*.

[7]N *tu*.

[8]GNP omit *nyid*.

[9]G *thogs* has *sa* subscribed and abbreviated.

[10]G *dmigs* (*gs* is indcated by *log* (reverse) *da*).

[11]G *dang /* has final *nga* and */* below the line.

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/ rnam par zhi ba ma yin pa'i <D 50b> rang bzhin dang /[1] **med pa dang / gsog dang / gsob dang / snying po med pa dang / nad dang / 'bras dang / sdig pa dang / mi rtag pa dang / sdug bsngal ba dang / stong pa dang / bdag med par mthong ba** zhes bya ba la / **gang gis rten cing 'brel par**[2] **'byung ba 'di la** zhes bya ba ni nang gi rten cing 'brel par[3] 'byung ba gang yin pa 'di la'o //

yang dag pa'i zhes bya ba ni phyin ci ma log pa'i 'o[4] //

shes rab kyis[5] zhes bya ba ni 'jig rten las 'das pa'i shes rab kyis so[6] //

yang dag pa ji lta ba bzhin du zhes bya ba ni de kho na nyid ji lta bar ro //

rtag par rgyun du[7] zhes bya ba ni dus thams cad du rgyun mi /[8] 'chad par ro //

srog med pa zhes bya ba **<N 57b>** ni srog dang byed pa la sogs pa dang bral ba'i phyir srog med pa'o //

ma skyes pa zhes bya ba ni skye ba dang bral ba'i phyir ro[9] //

ma byung ba zhes bya ba ni **<G 72b>** gnas pa dang bral ba'i phyir ro[10] //

---

[1]GNP omit /.

[2]P *bar*.

[3]N *bar*.

[4]CD *pa'i 'o*; GNP *pa'o*.

[5]GNP *kyi*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[6]GN *kyiso*.

[7]GNP *tu*.

[8]CGNP omit /.

[9]N *phyiro*.

[10]GN *phyiro*.

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ma byas pa zhes bya ba ni byed pa po med pa'i phyir ro[1] //

'dus ma byas pa zhes bya ba ni 'dus byas kyi mtshan nyid dang bral ba'i phyir ro[2] //

thogs pa med pa zhes bya ba ni sgrib pa dang bral ba'i phyir ro[3] //

dmigs pa med pa zhes bya ba ni dmigs par bya ba dang[4] dmigs par byed pa dang bral ba'i phyir ro[5] //[6]

zhi ba zhis[7] bya ba ni zhi ba nyid kyi phyir ro[8] //

'jigs pa med pa zhes bya ba ni skye ba la sogs pa'i 'jigs pa dang bral ba'i phyir ro[9] //

mi 'phrogs[10] **pa** zhes bya ba ni nyon mongs pa'i gzhan **<P 63a>** dbang dang bral ba'i phyir ro[11] //

mi zad pa zhes bya ba ni rtag tu rnam par gnas pa'i phyir ro[12] //

rnam par zhi ba ma yin zhes bya ba ni gcig tu zhi ba'i

---

[1]GN *phyiro.*

[2]GN *phyiro.*

[3]GN *phyiro.*

[4]G omits *dmigs par bya ba dang* (scribal error); N adds /.

[5]GN *phyiro.*

[6]GP omit *//.*

[7]CGNP *zhes*; D *zhis* (printing error).

[8]G *phyiro.*

[9]G *phyiro.*

[10]GNP *'phrog.*

[11]GN *phyiro.*

[12]G *phyiro.*

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bgrod pa dang bral ba'i phyir ro[1] //

med pa zhes bya ba ni phung po las gud na gzhan med pa'i phyir ro[2] //

gsog ces bya ba ni grol <C 52b> ba'i bdag[3] lcags thur lta bu gcig pur[4] med pa'i phyir ro[5] //

gsob ces bya ba ni nang na 'dus pa'i ngo bo[6] bdag gi rdzas med pa'i phyir ro[7] //

snying po med pa zhes bya ba ni 'phro ba'i bdag nyid med pa'i phyir ro[8] //

nad ces bya ba ni nad kyi bdag nyid phung po las gud na med pa'i phyir ro //

'bras zhes bya ba ni phung po las ma gtogs pa gnod par[9] byed pa gzhan med pa'i phyir ro[10] //

sdig pa zhes bya ba ni las dang nyon mongs pa las gud na gnod pa'i ngo bo gzhan med pa'i phyir ro[11] //

mi rtag pa zhes bya ba ni skyes ma thag tu 'jig pa ste

---

[1]GN *phyiro.*

[2]GN *phyiro.*

[3]GNP omit *bdag.*

[4]CD *pur*; G *pu*; N *bu*; P *pu* (or *bu*) is illegible.

[5]G *phyiro.*

[6]GNP *bo'i.*

[7]G *phyiro.*

[8]N *phyiro.*

[9]G *par* with *ra* written below the line.

[10]G *phyiro.*

[11]G *phyiro.*

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/ phung[1] po las **<D 51a>** gud na gzhan med pa'i phyir ro[2] //

sdug bsngal zhes bya ba ni 'du byed dang 'gyur ba'i sdug bsngal las gud na med pa'i phyir ro[3] //

stong pa zhes bya **<G 73a>** ba ni brtags pa'i ngo bo nyid yang dag pa ma yin pa'i kun tu[4] rtog pa las gud na med pa'i phyir ro[5] //

bdag med pa zhes bya ba ni phung po las ma gtogs pa bdag gi rdzas med pa'i phyir ro[6] //

byed pa po **<N 58a>** *la sogs pas dben //*[7] **[63c]**
gsob gsog stong sogs snying po med // **[63d]**

de ltar shes rab kyis mthong gang // **[64a]**
ci cir ci ltar gang du cis // **[64b]**
snyam pa'i rtog smra sogs spangs pa // **[64c]**

yon tan mtha' yas bsam mi khyab // **[67c]**
zhi ba chos kyi rang bzhin sku // **[67d]**

de bzhin nyid kyi phyir de ni //[8] **sngon gyi mtha' la mi**

---

[1]P adds a second *phung*. Printing error.

[2]GN *phyiro*.

[3]GN *phyiro*.

[4]GNP omit *tu*.

[5]G *phyiro*.

[6]G *phyiro*.

[7]P omits the second / in **[63c-64c]** and **[67c]**.

[8]P omits the second /.

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rtog go[1] //[2] zhes gsungs te / **ci bdag 'das pa'i dus na byung bar** 'gyur **ram** snyam pa'i rmongs pa 'di la mi skye'o // ma rmongs pa la ye shes skye ba'i phyir **bdag 'das pa'i dus na** mi[3] 'di lta bur 'gyur ram[4] snyam pa la sogs[5] **<P 63b>** pa dang / bdag lha'am[6] / sha za'am[7] / bde bar gnas pa'am[8] / sdug bsngal bar gnas pa **cir 'gyur** ram[9] snyam pa'i rmongs pa med pa nyid do[10] // **bdag** bde 'gro'am[11] / ngan 'gro[12]'am / yun ring ba'am[13] / yun thung ba **ji ltar 'gyur** snyam pa'i rmongs pa yang med pa nyid do[14] //

ma 'ongs pa'i **mtha' la mi rtog** ste / **ci ma 'ongs pa'i dus na 'byung bar 'gyur ram** snyam pa dang[15] / **'on te 'byung bar mi 'gyur** snyam pa'i rmongs pa yang 'di la med pa nyid do[16]

---

[1]G *rtogo.*

[2]GNP omit *//.*

[3]GNP *ming.* Probable scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[4]GNP omit *ram.*

[5]P *sogs* has the final *sa* subscribed and abbreviated.

[6]CGNP *lha 'am*; D *lha'am.*

[7]CGNP *za 'am*; D *za'am.*

[8]CGNP *pa 'am*; D *pa'am.*

[9]GNP omit *ram.*

[10]N *nyido.*

[11]CGP *'gro 'am*; DN *'gro'am.*

[12]CGNP *'gro 'am*; D *'gro'am.*

[13]CGP *ba 'am*; D *ba'am*; N *pa'am.*

[14]GN *nyido.*

[15]GNP *pa 'am.*

[16]G *nyido.*

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//[1] **ma 'ongs pa'i dus na cir 'gyur** snyam pa ma 'ongs pa'i dus na lha'am[2] / sha za'am[3] / mi cir 'gyur snyam pa'i rmongs pa yang 'di la mi 'byung ba nyid do[4] // bde ba'am[5] / **<C 53a>** sdug bsngal ba'am[6] / gzugs bzang ba'am[7] / gzugs ngan[8] pa **ji ltar 'gyur** snyam pa'i[9] rmongs pa yang 'di la **<G 73b>** med do[10] //[11]

nang **la yang mi rtog** go[12] zhes bya ba ni nang la rmongs[13] par mi 'gyur ba ste / **'di ci zhig** ces bya ba ni bdag[14] gam bdag med snyam pa'o // **'di ji**[15] **lta bu zhig** ces bya ba ci gzugs can nam /[16] 'on te gzugs can ma yin pa zhig snyam pa'i rmongs pa yang 'di la mi 'byung ngo[17] // **ci zhig yod** ces bya

---

[1]N omits //.

[2]CGNP *lha 'am*; D *lha'am*.

[3]CGNP *za 'am*; D *za'am*.

[4]CDP *nyid do*; G *nyido*; N *nyid* (printing error).

[5]CGNP *ba 'am*; D *ba'am*.

[6]CGNP *ba 'am*; D *ba'am*.

[7]CGNP *ba 'am*; D *ba'am*.

[8]P *ngam*. Printing error.

[9]P *pa'a*. Printing error.

[10]GN *medo*.

[11]G omits the second /.

[12]CDP *rtog go*; G *rtogo*; N *rtogs go* (printing error).

[13]GNP *rtogs*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[14]N *bdog*. Printing error.

[15]GNP *ci*.

[16]P //.

[17]G *'byungo*.

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ba ni[1] legs[2] par byas pa'i las byas pa'am[3] / nyes par byas pa[4] las byas pa snyam pa'i rmongs pa[5] yang 'di la mi skye'o // <D 51b> sems can 'di lha'i 'gro ba'am[6] / mi'i 'gro ba gang nas 'ongs te[7] 'di nas shi 'phos nas lha rnams sam mi rnams sam / dmyal ba'am[8] / yi dags dang / dud 'gro[9] gang du[10] 'gro bar 'gyur snyam pa'i rmongs pa <N 58b> yang 'di la mi 'byung ngo[11] //

'jig rten na dge sbyong[12] ngam / bram ze dag gi lta[13] bar gyur pa[14] tha dad pa[15] gang dag yod par 'gyur ba zhes bya ba[16]

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[1]GNP omit *ni*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[2]P *logs*. Printing error.

[3]CNP *pa 'am*; DG *pa'am*.

[4]G *pa'a*. Scribal error.

[5]P adds */*.

[6]CGNP *ba 'am*; D *ba'am*.

[7]GNP *de*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[8]C *ba 'am*; D *ba'am*; GNP *ba dang*.

[9]P *dgro*. Printing error.

[10]P *da*. Printing error.

[11]N *'byungo*.

[12]GNP *slong*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[13]GNP *blta*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[14]P *ba*.

[15]GNP add *gang dad pa*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[16]CD *zhes bya ba*; GNP *las byas*. GNP have a scribal error

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la lta bar gyur pa zhes bya ba ni lta ba'i gnas so[1] //

tha dad pa zhes bya ba so so ba'o[2] //

'di lta ste zhes pa[3] ni bstan pa'i phyir ro[4] //

bdag tu smra <P 64a> ba dang ldan pa zhes bya ba ni phung po las ma gtogs par bdag med de / ma dpyad par bdag dang bdag gi zhes bya ba'i ngo bor bdag tu 'dzin pa dang ldan pa'i phyir bdag tu smra ba dang ldan pa zhes gsungs te[5] / phyin ci log du[6] 'dzin pas kun nas bslang ba'i[7] phyir ro[8] //

gang zag tu smra ba[9] **dang ldan pa** zhes bya ba la sogs pa ni yang 'gro ba'i phyir gang zag ces bya ba phung po las ma gtogs pa gang 'jig rten 'di spangs nas[10] 'jig rten pha rol du[11] 'gro ba'am[12] / 'jig rten pha rol spangs nas[13] 'jig rten **<G 74a>** 'dir 'ongs pa yod pa ma yin pas 'dzin pa[14] dang /[15]

---

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[1]GN *gnaso.*

[2]GNP *pa'o.*

[3]CD *pa*; GNP *bya ba.*

[4]G *phyiro.*

[5]N *gsungsta.* Printing error.

[6]CGNP *tu.*

[7]CD *bslang ba'i*; GNP *bslangs pa'i.*

[8]G *phyiro.*

[9]CD *smra ba*; GNP *smras pa.* GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[10]GN *na.* Scribal and printing error.

[11]CGNP *tu.*

[12]CGNP *ba 'am*; D *ba'am.*

[13]N *nas* has *sa* subscribed and abbreviated (end of line).

[14]P *pa* is illegible.

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ngan pa phyin ci log gi 'dzin[1] pa zhes gsungs so[2] //

dge mtshan dang bkra shis su ldan pa zhes bya ba la / dge mtshan ni 'jig rten[3] bzo'i gnas[4] dang / rig pa'i gnas rnam pa sna tshogs gang dag yin pa dga' ston dang[5] / bag ma gtong ba dang / bag ma **<C 53b>** len pa dang / 'thab mo[6] dang / g.yul dang / skyed mos tshal dang / chu klung dang / rgya mtsho dang / ri dang / tshal dang / 'phags pa'i gzhan de dang[7] de dag tu 'gro ba dang / lta ba dang / 'pho ba dang / 'jug pa dang / gnas pa'i rjes su[8] dga' ba rtse[9] ba'i bde[10] ba myong ba'i gar dang / glu dang / tshig tu smra ba dang / rgyug pa dang / mchong ba[11] dang / char[12] dang / skyes pa dang / bud med dang / khye'u dang / bu mor 'gyed pa'i gtam dang / rtsod pa dang / lde'u brjod pa dang / glang po che dang[13] / rta la sogs pa 'thab pa dang / rtswa dūr ba[14] dang / zho dang / gi'u wang[15]

---

[15]GNP omit *dang /*.

[1]CD *'dzin*; GNP *'jig rten*.

[2]GN *gsungso*.

[3]GNP add *na*.

[4]P *gnas* is illegible.

[5]P *ston dang* is illegible.

[6]N *mo* is illegible.

[7]GNP add */*; P *de dang* is illegible.

[8]GN *rjesu*.

[9]GNP *rtsa*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[10]P *bde* is illegible.

[11]C *mchod pa* (printing error); DGNP *mchong ba*.

[12]CGP *tshar*.

[13]P *che dang* is illegible.

[14]CD *rtswa dūr ba*; GP *rtswa dūrba pa*; N *rtsa dur da*

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dang / zhing[1] gzhol dang / tho ba dang / me tog dang / 'bras bu dang / bum pa dang / dung dang / nya la sogs pa dang / bram ze dang / khyu mchog dang / zla ba dang / nyi ma dang / gza' dang / skar ma **<D 52a>** dang / rgyu skar dang / **<N 59a>** yud tsam dang / sbyor ba dang / byed pa la sogs pa ste[2] ltas mkhan la sogs pa bdag nyid dang dag pa tshol ba dang / phyin ci log rnam pa du **<P 64b>** ma'i 'phyang thag[3] la 'ju zhing[4] lam ma yin pa la lam du 'du shes pa dang / ma dag pa la dag par 'du shes pa dang / ma grol ba la grol bar 'du shes pas 'gro ba drug gi 'khor lor zhugs pa'i blo gros can 'gro ba dang 'gro bar gyur pa rnams ni 'khor ba kho na'i **<G 74b>** rjes su[5] 'brang gi /[6] mya ngan las 'das pa'i[7] ni ma yin no zhes de dag[8] yang dag pa'i shes rab kyis mthong ba na[9] phyin ci log rnam pa bzhi dang bral ba'i phyir rtsa ba nas bcad de /[10] de mi snang bar gyur cing spangs pa yin pas **yongs su[11] shes nas rtsa ba nas**

(printing error).

[15]CD *gi'u wang*; GN *ghi waṃ*; P *ghe waṃ* (printing error).

[1]GNP *zhi*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[2]P *ste* is illegible.

[3]C *theg*. Printing error.

[4]CD *zhing*; GP *zhing /*; N *ning /* (printing error).

[5]GN *rjesu*.

[6]GNP omit /.

[7]CD *pa'i*; GNP *pa yi*.

[8]GNP *ltar*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[9]GP *ni*. Scribal and printing error.

[10]N *//*.

[11]GN *yongsu*.

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bcad de / shing ta[1] la'i mgo bzhin mi snang ba'i rang bzhin du[2] phyis mi skye mi 'gag pa'i chos su[3] 'gyur ro[4] zhes bya'o //[5]

de nyid kyi phyir smras pa /[6]

de bzhin 'di nas 'chi 'pho ba //[7] **[65a]**
'ga' med 'gro bar skyes pa'ang[8] snang // **[65b]**

de nyid kyi phyir dpe brjod pa //[9]

ji ltar bud shing dang 'brel ba[10] // **[65c]**
me yi rgyun ni 'jug 'gyur gyi // **[65d]**

rgyu ni ma tshang gyur pa las // **[66a]**
me[11] yi[12] rjes su[13] 'jug pa min // **[66b]**

---

[1]GNP *tā*.

[2]GP *dus*; N is illegible. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[3]GN *chosu*.

[4]GN *'gyuro*.

[5]N omits the second /.

[6]G *//*.

[7]P omits the second / in each *pāda* of [65].

[8]CDGP *pa'ang*; N *pa 'ang*.

[9]P omits the second /.

[10]CN *pa*.

[11]N *mi*. Printing error.

[12]GNP *yis*. See ŚK translation and notes.

[13]GN *rjesu*.

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de bzhin zhes bya ba ni ji ltar zla ba'i gzugs thag ring po na gnas nas kyang chu'i[1] snod chung ngu 'am / chu dang til mar gyi snod chen po dang / du ma dag tu yang snang ba zla ba'i gzugs 'phos pa'am[2] / du ma nyid kyang med mod kyi / 'on kyang chu'i snod du[3] ma dag tu snang ngo[4] //[5] de bzhin du 'di nas **<C 54a>** 'ga' yang shi 'phos[6] pa yang[7] med / song ba yang med / 'ong ba yang med / rgyu dang rkyen ma[8] tshang ba med pa'i shi 'phos pa dang / song[9] ba dang / 'ong ba dang[10] snang ba de bzhin du chu snod dang 'dra ba sems can gyi rgyud 'gro ba'i gnas gzhan rnam pa du ma tha dad pas sems zla ba'i gzugs brnyan skye bar 'gyur ro[11] //[12]

rgyu dang rkyen rnams ma tshang ba med pa'i phyir zhes bya ba ni dge ba dang / mi dge ba dang / mi g.yo ba la sogs pa'i rgyu ji ltar 'phangs pa der snang ba'i rnam pa can gyi rnam par rig pa 'byung **<N 59b>** ste / bdag dang **<P 65a>** bdag gi dang bral ba'i dngos po **<G 74a>** thams cad la rten cing 'brel par 'byung ba'i rim pa rtogs par bya'o //

---

[1]CD *chu'i*; GNP *chu yi*.

[2]CGNP *pa 'am*; D *pa'am*.

[3]N *snodu*.

[4]GN *snango*.

[5]P omits the second /.

[6]N *'phos* has *sa* written below the line.

[7]N *yang* has *nga* written below the line.

[8]GNP omit *ma*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[9]N *song* is illegible.

[10]GNP add /.

[11]GN *'gyuro*.

[12]G omits //.

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rgyun[1] mi 'chad pa'i dpe brjod[2] /

ji ltar bud shing dang 'brel na //[3] [65c]
me yi rgyun[4] *ni 'jug 'gyur gyi //* [65d]

las dang nyon mongs pas bsgos[5] pa'i sems kyi rgyud *me'i rgyun* dang 'dra ba'i <D 52b> bud shing ni las dang nyon mongs pa kho na yin par brtag ste / *ji ltar* me *dud*[6] *shing* rgyur byas nas 'bar ba rgyun mi[7] 'chad la / bud shing med na rgyun 'chad par 'gyur ba de bzhin[8] du 'dir yang las dang nyon mongs pa'i bud shing bcad[9] de / *kun nas nyon mongs pa'i*[10] kun gzhi rnam par shes pa'i *sa bon* gyi rgyun *ye shes* kyi *me* dang phrad pas *bsregs*[11] *na*[12] rgyu 'gag[13] pa'i phyir 'bras bu mi 'byung ngo[14]

---

[1]CD *rgyun*; GNP *rgyu ni*. GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[2]GNP add *pa*, which is preferable.

[3]P omits the second / in *pādas* [65cd].

[4]GNP *rgyu*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[5]GNP *bsgom*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[6]CGNP *bud*; D *dud* (printing error).

[7]CDGP *rgyun mi*; N *rgyum ni* (printing error).

[8]*de bzhin*: the first two syllables of [66c].

[9]GNP *bshad*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[10]*kun nas nyon mongs pa'i*: last five syllables of [66c].

[11]GNP *sregs*.

[12]*sa bon gyi rgyun ye shes kyi me dang phrad pas bsregs na* is a paraphrase of [66d].

[13]GNP *'gags*.

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//[1]

de nyid kyi phyir bka' stsal pa / **dge slong ngam bram ze gang dag yod pa 'di lta ste**[2] zhes bya ba ni 'di las phyi rol pa rnams so[3] //

'jig rten na zhes bya ba ni 'jig rten 'jig cing 'jig cing 'gro ba'i don te[4] / 'jig pa'i phyir 'jig rten pas[5] zhig par 'gyur ba zhes bya ba'i tha tshig go //[6]

lta bar gyur pa zhes bya ba ni[7] lta ba[8] dang mthong ba ste phyin ci log gi bstan bcos nyan pa dang[9] / sems pa[10] la sogs[11] pa'i[12] log pa'i shes pa 'byung ba'i phyir log pa'i shes pa ni lta[13] ba zhes bya'o //

tha dad pa ni so so ba'o //

---

[14]G *'byungo*.

[1]G adds *da nyad kya phyar 'bras ba ma 'byang nga //*; P omits the second */*. *rgyu 'gag pa'i phyir 'bras bu mi 'byung ngo //* is a paraphrase of **[67a]**.

[2]This ŚS quotation is repeated here but this time even CD have *dge slong* instead of *dge sbyong* as before; GNP add */*.

[3]GN *rnamso*.

[4]P *de*. Printing error.

[5]CDGN *pas*; P *pa sa* (misplaced *tsheg*).

[6]CGNP omit the first */*; G adds *lta bar gyur pa zhes bya ba'i tha tshig go /* (scribal error).

[7]G adds *blta ba'i gnaso //*; NP add *blta ba'i gnas so //*.

[8]GNP add *zhes bya ba*.

[9]P *nyan pa dang* is illegible.

[10]P *sems pa* is illegible.

[11]G *sogs* has *sa* subscribed and abbreviated (end of line).

[12]GNP *pa*.

[13]GNP *blta*.

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'di lta ste /[1] **bdag tu smra ba dang ldan pa** zhes bya ba la sogs pa ni nye bar len pa'i phung po gzugs dang /[2] tshor ba dang / 'du shes dang /[3] 'du <G 75b> byed dang / rnam par shes pa zhes bya ba[4] bdag dang bdag gi dang bral ba dag la bdag nyid du yang dag lta ba'i shes rab nyon mongs pa <C 54b> can gang yin pa de ni[5] lta ba zhes bya'o //

'jig tshogs dang /[6] mtha' dang / lta ba dang / tshul khrims dang / brtul zhugs dang / log <P 65b> par lta ba sngon du 'gro ba'i shes rab ngan[7] pa ma rig pa dang mtshungs par ldan pa'i phyir lta ba zhes[8] bya ba <N 60a> de dang / ma rig pa sngon du 'gro ba'i 'dod chags dang / khong khro ba dang / nga rgyal dang / ma rig pa dang / lta ba dang / the tshom dang / nye ba'i nyon mongs pa mtshungs par ldan pa dang / lta ba[9] ma yin pa'i mtshan nyid khams kyi rnam pa dang[10] bye brag gi[11] tha dad pa ma gtogs nas / kun nas nyon mongs pa'i[12] kun gzhi rnam par shes pa la bag chags su[13] gnas pa de'i rnam pa can

---

[1]GNP omit /.

[2]GNP omit /.

[3]GP omit /.

[4]GNP add /.

[5]GNP add *yang dag*.

[6]GNP omit /.

[7]P *ngam*. Printing error.

[8]P *zhis*. Printing error.

[9]CD *lta ba*; GNP *ldan pa*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[10]GNP add /.

[11]GNP *gis*.

[12]Is this *kun nas nyon mongs pa'i* part of [66c]?

[13]GN *chagsu*.

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gyi rnam par shes pa snang ba gsos pa rnams thog ma nyid du[1] 'jig rten las 'das pa'i lam la[2] bstan[3] te / 'phags pa'i bden pa bzhi[4] bsgom pa goms pa'i rim gyis[5] sdug bsngal dang / kun 'byung dang / 'gog pa dang / lam mthong ba dang / bsgom pa dang / rnam par grol ba <D 53a> dang /[6] khyad par dang / bar chad med pas spangs pa mngon du byas pa dang / gang yang byang chub kyi[7] phyogs kyi[8] chos sum cu rtsa[9] bdun dang / dran pa[10] nye bar gzhag[11] pa dang / yang dag par spong ba dang / rdzu 'phrul gyi rkang pa dang / dbang po dang / stobs dang / byang chub kyi yan lag dang / lam dang / rten cing 'brel par[12] 'byung ba dang / bsam gtan dang / gzugs med pa dang /[13] tshad med pa dang / rjes su[14] dran pa drug la sogs pa <G 76a> dang / chos dang /[15] gang zag la bdag med pa dang / byang chub kyi

---

[1]G *nyidu.*

[2]GNP omit *la.*

[3]CD *bstan*; GP *bsten*; N *brten.*

[4]P *gzhi.* Printing error.

[5]N *gyi.* Printing error.

[6]C omits */.*

[7]P *gyi.* Printing error.

[8]G omits *phyogs kyi.* Scribal error.

[9]G *rtsa* is very condensed.

[10]N *ba.*

[11]GNP *bzhag.*

[12]P *bar.*

[13]N omits */.*

[14]GN *rjesu.*

[15]GNP omit */.*

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sems bsgom pa dang / ting nge[1] 'dzin dang / gzungs dang / dad pa dang /[2] brtson 'grus dang / ting nge[3] 'dzin pa[4] dang / shes rab dang / sa dang / dbang dang / mngon par shes pa dang / ye shes dang / pha rol tu phyin pa dang / rnam par grol ba'i sgo dang / bzod pa bsgom pa la sogs pa'i rim gyis 'jig rten las 'das pa'i lam gyi rjes su[5] 'gro bas / mos pas **<P 66a>** spyod pa la rab tu gnas shing nges par 'byung ba rab tu sbyor ba mngon sum du byas pa las[6] dbang po dang / stobs dang / mi 'jigs pa dang / ma 'dres pa dang / so sor rig pa[7] dang / dpe byad dang / skyes bu chen po'i mtshan dang / rdzu 'phrul gyi rkang pa la sogs pa bsgom pa yongs su[8] rdzogs nas bla na **<N 60b>** med pa yang dag par rdzogs pa'i rjes su[9] rtogs pa las zhi gnas dang / lhag **<C 55a>** mthong gi rjes su[10] mthun pa mnyam pa nyid du gyur pa[11] /

yon tan mtha' yas bsam mi khyab // **[67c]**
zhi ba chos kyi rang bzhin sku //[12] **[67d]**

---

[1]CDG *ting nge*; N *tinge*; P *ding nge* (printing error).

[2]N omits */*.

[3]N *tinge*.

[4]N *pa* above the line.

[5]GN *rjesu*.

[6]GNP *la*.

[7]CDGP *rig pa*; N *rigs* (printing error).

[8]GN *yongsu*.

[9]GN *rjesu*.

[10]GN *rjesu*.

[11]C *ba*.

[12]GNP add *thob ste*.

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thog ma dbus dang mtha' bral ba //[1] **[68a]**
rtogs[2] nas[3] sangs rgyas[4] go 'phang thob //[5] **[68b]**

ces bya'o //

de la gzugs kyi phung po zhes[6] bya ba ni / gzugs su[7] snang ba'i rnam pa can gyi rnam par rig pa snang ba'i rnam par rtog pa las byung ba rdzas du ma'i bdag nyid 'byung ba dang / 'byung ba las gyur pa'i gzugs kyi mtshan nyid spyi bcu gcig bdag nyid bdag gi rdzas rnam pa lngar sgro 'dogs pas kun nas bslang ba mig dang / rna ba la sogs pa dang / gzugs dang / sgra la sogs pa dang / 'dod pa dang / gzugs dang / gzugs med pa dang[8] mtshungs par **<G 76b>** ldan pa'i yang dag pa ma yin pa'i kun tu rtog pa'i mtshan nyid phung po dang / khams dang / skye mched dang / dbang po dang / rnam par **<D 53b>** shes pa'i[9] yul gyi bdag nyid dang / gzhan yang de lta bu'i gzugs kyi mtshan nyid kyi chos ni gzugs kyi phung po zhes bya'o //

de la tshor ba'i phung po zhes bya ba ni bde ba dang / sdug bsngal dang / gnyis ka'i rnam par myong ba'i rnam pa can gyi rnam par rig pa snang ba ste / yul dang / dbang·po dang / rnam par shes pa dbye bas tshor ba'i tshogs drug go[10] //[11]

---

[1]G omits *bral ba //* (scribal error); P omits the second /.

[2]G *rtogs* with *sa* subscribed and abbreviated.

[3]CD *nas*; GNP *na*.

[4]G *sang[s rg]yas* (the brackets indicate what is omitted in this *bsdu yig*).

[5]GNP omit *//*.

[6]G *zhes* with *sa* subscribed and abbreviated.

[7]GN *gzugsu*.

[8]GNP add */*.

[9]GNP *pa*.

[10]GN *drugo*.

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khams kyi rnam pa dang bye brag gi dbye bas ni nyon mongs pa dang / nye ba'i nyon <P 66b> mongs pa dang[1] mtshungs par ldan pa'i phyir rab tu dbye ba mtha' yas te / bde ba dang / sdug bsngal dang / yid bde ba dang / yid mi bde ba btang snyoms[2] dang ldan pa'i phyir bdag gi[3] rdzas rnam pa drug nyid yang dag pa ma yin pa'i kun tu rtog pa rnam par rtog[4] pa'i[5] kun gzhi rnam par[6] shes[7] pa'i bag chags dang 'brel pas[8] 'dod chags dang /[9] zhe[10] sdang dang / gti mug la sogs pa khams gsum pa'i rnam par rtog pa'i dbang gis byung ba rdzas su[11] ma bsdus pa'i phyir tshor ba'i phung po zhes bya'o //[12] <N 61a>

'du shes ni phra ba dang / rags pa dang / chen por gyur pa la sogs pa mtshan mar[13] 'dzin pa snang ba'i rnam pa can gyi

---

[11]CGNP omit the first /.

[1]GNP add /.

[2]G *snyoms* with *ms* condensed and illegible.

[3]GNP *gis*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[4]GNP omit *pa rnam par rtog*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[5]G *pa'i* with the *gi gu* and *'a chung* over and under the *pa*, respectively, instead of following the *pa*.

[6]G *rnaṃ[pa]r* (a *bsdu yig*).

[7]G *shes* with *sa* subscribed and abbreviated.

[8]GP *bas*.

[9]GNP omit /.

[10]P *zhes*. Printing error.

[11]GN *rdzasu*.

[12]N omits // (end of page); P omits the second /.

[13]CD *pa mtshan mar*; GNP *par*. GNP have a scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

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rnam par rig pa rnam par rtog pa'i dbang gis byung ba sngon[1] dgod[2] pa dang / dga' ba dang / rtses pa la[3] sogs pa[4] rjes su[5] dran zhing skyes pa dang[6] bud med la sogs **<C 55b>** pa'i mtshan ma'i khyad par 'dzin pa'i bdag nyid de /[7] yul dang / dbang po dang / rnam par shes pa'i dbye bas 'du shes kyi tshogs drug go //[8] 'dod chags dang /[9] zhe sdang **<G 77a>** dang / gti mug dang[10] 'brel pa'i[11] phyir khams kyi rnam pa dang / bye brag gi dbye bas ni rab 'byam mtha' yas te / kun nas nyon mongs pa'i kun gzhi'i rnam par shes pa'i bag chags dang 'brel pa'i[12] phyir bdag tu rmongs pa la sogs pa dang ldan[13] pa'i bdag nyid ni 'du shes zhes bya'o //

'du byed[14] ni mtshungs par ldan pa dang / ldan pa ma yin pa dang / gdags pa dang / 'dus byas dang / 'dus ma byas su

---

[1]GNP *ston.* Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[2]GNP *rgod.*

[3]G omits *la.* Scribal error.

[4]GNP *pa'i.*

[5]GN *rjesu.*

[6]GNP add /.

[7]CD *de /*; GNP *do //.*

[8]CGNP omit the first /.

[9]GNP omit /.

[10]GNP add /.

[11]NP *ba'i.*

[12]P *ba'i.*

[13]GNP omit *pa dang ldan.*

[14]GNP *shes.* Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

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snang ba'i[1] rnam pa can gyi rnam par rig pa rnam par rtog pa'i dbang gis byung ba rnams so[2] // sngon 'phangs[3] pa'i kun gzhi rnam par shes pa las yod pa'i bag chags kyi dbye bas ni khams kyi rnam pa dang / bye brag gi[4] rab 'byam[5] mtha' **<P 67a>** yas dang ldan pa'i[6] 'du byed kyi rdzas[7] du ma **<D 54a>** bsdus pa'i phyir 'du byed kyi[8] phung po zhes bya'o //

de la rnam par shes pa'i phung po ni rnam pa brgyad de / yul dang / dbang po dang / rnam par shes pa'i bye brag tu snang ba'i rnam pa can gyi rnam par[9] rig pa rnam par rtog pa'i dbang gis[10] byung ba kun gzhi rnam par shes pa'i bag chags dang 'brel pa'i[11] phyir khams kyi rnam pa dang / bye brag gi dbye bas rab 'byam[12] mtha' yas ni rnam par shes pa'i phung po zhes bya'o //

de dag nyid kyang khams dang / skye mched dang / zag pa dang bcas pa dang / 'dus byas dang / kun nas nyon mongs pa la sogs pa'i rnam grangs kyi dbye bas rang gi[13] mtshan nyid dang

---

[1]G adds *rnam pa cag gya*. Scribal error.

[2]G *rnamso*.

[3]GNP *'phags*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[4]GNP *gis*.

[5]GNP *'byams*.

[6]GNP *pas*.

[7]GNP *rjes*.

[8]GNP omit *kyi*.

[9]P *bar*.

[10]N *gi*. Printing error.

[11]GNP *ba'i*.

[12]GNP *'byams*.

[13]P *gis*. Printing error.

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'brel bas[1] bsdus te / phung po dang /[2] khams dang / **<G 77b>** skye mched rnams zhes **<N 61b>** bya'o // de ltar na kun nas nyon mongs pa'i kun gzhi rnam par shes pa'i sa bon dang 'brel pa yang dag pa ma yin pa'i kun tu rtog pas kun nas bslangs ba[3] khams gsum par slong ba'i[4] sems dang /[5] sems las byung ba de dag ni[6] 'khor ba[7] zhes bya'o //[8]

'on kyang de la thag ma nyid du byed pa po la sogs pa dang bral ba gsog gsob snying po med pa zhes bya bar rig[9] nas bden pa bzhi bsgoms pa lugs dang mthun bar[10] 'jug pas gtan la phab ste / 'jig rten las 'das pa'i ye shes kyi **<C 56a>** me byung nas[11] ma rig pa'i mun pa la sogs pa dang bral te rgyu dang rkyen gyi don gyi de kho na nyid[12] yongs su[13] shes pa las zhi ba chos kyi skur[14] rtogs so[15] //

---

[1] C *pas*; D *bas* (retouched); GNP omit.

[2] GNP omit /.

[3] C *bslangs pa*; D *bslangs ba* (*ba* retouched); GNP *bslang ba*.

[4] CD *slong ba'i*; GNP *blang ba*.

[5] GNP omit /.

[6] GNP *gi*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[7] GNP add *ni*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[8] P omits // due to the border line obscuring it.

[9] P *rig* with *ra* illegible.

[10] CGNP *par*; D *bar* (retouched).

[11] GNP *na*.

[12] GNP add *yang* (G has *nga* below the line).

[13] GN *yongsu*.

[14] GNP *sku*.

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de'i phyir sdug bsngal dang / kun 'byung ba dang / 'gog[1] pa dang / lam mthong ba dang / sgom pa'i lam gyi[2] go[3] rims[4] zhes bya ste / de la sdug bsngal gyi bden pa la mi rtag pa dang / sdug bsngal **<P 67b>** ba dang / stong pa dang / bdag med par yang dag par rjes su[5] mthong ba'i shes pa dang / bzod pa dang / grol ba dang / spong ba[6] dang / khyad par dang / bar chad med pa'i shes pas sdug bsngal de mngon par rtogs nas nyon mongs pa'i kun gzhi rnam par shes pa'i bag chags yang dag par bcom ste / gang zag dang chos la bdag med par rtogs nas[7] khams gsum par snang ba yang dag pa ma yin pa'i kun tu rtog pa las byung ba'i[8] sems tsam pa 'di la sgyu ma dang / smig rgyu dang /[9] dri za'i grong khyer dang / mgal me'i[10] 'khor lo dang / brag ca[11] **<G 78a>** dang / chu zla dang /[12] gzugs brnyan bzhin du rnam par bsgoms[13] na /[14] phung po la sogs pa **<D 54b>** dang

---

[15] CD *rtogs so*; GN *rtogso*; P *rtags so* (printing error).

[1] G *'gong* (tail of final *ga* is lost in border line). Scribal error.

[2] GNP *gyis*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[3] P *ro*. Printing error.

[4] GNP *rim*.

[5] GN *rjesu*.

[6] N *pa*.

[7] P *rnas*. Printing error.

[8] GNP *ba*.

[9] N omits /.

[10] P *ma'i*. Printing error.

[11] GNP *cha*.

[12] P omits /.

[13] GNP *bsgom*.

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/ khams dang / skye mched du gzung ba dang / 'dzin pa dang[1] bral nas chos la bdag med pa mnyam pa nyid la zhugs te / rang gi sems nyid gzod ma nas ma skyes pa'o zhes stong pa'i ye shes la zhugs nas chos thams cad ngo bo nyid med pa'i ye shes snying kyi[2] rje'i rtsa ba can byang chub kyi sems kyi rgyur gyur pa thabs sna tshogs dang /[3] bsod nams dang / **<N 62a>** ye shes kyi tshogs bsags nas pha rol tu phyin pa bcu'i rgyu dag gis sa bcu'i rten can ye shes bcu'i dmigs pa[4] dbang bcu'i 'bras bu can yon tan bsam gyis mi khyab cing mtha' yas pa'i 'byung gnas zhi ba chos kyi sku rtogs so[5] //

de bzhin du kun 'byung gi bden pa la[6] kun 'byung[7] dang / rgyu dang / rab tu skye ba dang / rkyen du bar chad med pa dang / rnam par grol ba dang / spong ba dang / khyad par dang / mthong ba dang / bsgom[8] pa lugs[9] dang mthun pa dang[10] / lugs[11] dang **<P 68a>** mi mthun pa'i rnam pas kun nas nyon mongs[12] pa'i kun gzhi rnam par shes pa'i bag chags kyi dri ma

---

[14]CDGP *na* /; N *nas* (printing error).

[1]GNP add /.

[2]CD *kyi* (printing error); GNP omit *kyi*.

[3]G omits /.

[4]GNP add /.

[5]GN *rtogso*.

[6]GNP add /.

[7]GNP add *ba*.

[8]N *bsgoṃ*.

[9]N *lugs* with *sa* subscribed and abbreviated.

[10]N *dang* with *nga* below the line.

[11]N *lugs* with *sa* subscribed and abbreviated.

[12]N *mongs* has *sa* subscribed and abbreviated (end of line).

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dang bral nas[1] zhi **<C 56b>** ba chos kyi sku la 'jug go[2] //[3]

'gog pa'i bden pa la yang 'gog pa dang /[4] zhi ba dang / gya nom pa dang / nges par 'byung ba[5] bar chad med pa dang / rnam par grol ba dang / spong ba dang / khyad par dang / mthong ba dang / bsgom pa'i lam gyi rim gyis[6] kun nas nyon mongs pa'i kun gzhi rnam par shes pa'i bag **<G 78b>** chags yang dag par bcom pas bar chad med pa dang / spong ba dang / rnam par grol ba dang / khyad par bsgoms pa las[7] gang zag dang[8] chos la bdag med par rtogs te zhi ba'i[9] chos kyi sku 'thob bo[10] //

rgyu dang rkyen dang bral ba las lam gyi bden pa la yang lam dang / rig[11] pa dang / sgrub pa dang /[12] nges par 'byin par yang dag par mthong na 'di ltar mthong ba dang / bsgom[13] pa dang / bar chad med pa dang / spong ba dang / rnam par grol ba dang /[14] khyad par gyi lam[15] dang mthun par kun gzhi rnam

---

[1]GNP *bas*.

[2]G *'jugo*.

[3]CGNP omit the first /.

[4]GNP omit /.

[5]GNP *bar*.

[6]CD *rim gyis*; GNP *rims kyi*.

[7]N *las* has *sa* subscribed and abbreviated (end of line).

[8]GNP add /.

[9]GNP *ba*.

[10]C *'thob po* (printing error); DNP *'thob bo*; G *'thobo*.

[11]CD *rig* (printing error); GNP *rigs*.

[12]GNP add *nges par sgrub pa dang /*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[13]GNP *sgom*.

[14]G omits /.

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par shes pa la yod pa'i bag chags yang dag par bcom nas / gang zag dang chos la bdag med pa'i mnyam pa nyid rtogs[1] pa las sku gsum gyi rten *zhi ba chos kyi sku yon tan bsam* gyis *mi khyab* cing gzhal du med pa'i tshogs can *thog ma* dang /[2] bar dang / tha ma dang *bral ba* don thams cad rgyun mi 'chad par lhun gyis grub par mdzad pa'i **<D 55a>** bdag nyid bla na med **<N 62b>** pa dang / thams cad mkhyen pa nyid *thob* bo[3] //

yang smras pa /

gang gis de ltar de nyid bzod //[4] **[68c]**
de ni lung bstan the tshom med // **[68d]**

gang gis de ltar bshad ma **<P 68b>** thag pa'i rten cing 'brel par 'byung ba gang zag dang chos la bdag med pa'i *de nyid bzod* cing 'dod pa *de ni* gang zag dang[5] chos la bdag med par bzod pa dang ldan pa'i phyir bla na med pa yang dag par rdzogs pa'i byang chub tu *lung bstan* pa dang 'dra bar blta bar bya zhing shes par bya ba'i tha tshig go[6] /[7]

de nyid kyi phyir mdo las / **btsun pa shā ri'i bu** rigs kyi bu'am[8] rigs[9] kyi bu mo **gang la la chos la bzod pa 'di lta**

---

[15]G *laṃ*.

[1]GNP *rtog*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[2]GNP omit /.

[3]C *thob po* (printing error); DNP *thob bo*; G *thobo*.

[4]P omits the second /.

[5]GNP add /.

[6]G *tshigo*.

[7]CGNP omit the first /.

[8]CGP *bu 'am*; DN *bu'am*.

[9]N *rigs* has *sa* subscribed and abbreviated (end of line).

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<G 79a> bu dang ldan na / de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas kyis bla na med pa yang dag par rdzogs pa'i byang chub tu lung bstan to[1] zhes gsungs **<C 57a>** so[2] //

de skad byams bdag bdag nyid kyis //[3] **[69a]**
shā ri'i bu la smras[4] pa dang //[5] **[69b]**

de skad du shā ri'i bus byang chub sems dpa' byams pa la dris pa dang / byang chub sems dpa' byams pas kyang / sā lu ljang pa dper mdzad pa'i mdo 'di rgya cher rnam par phye nas bshad pa dang / byang chub sems dpa' byams pas bshad pa /

sā lu ljang pa dper mdzad pa //[6] **[69c]**
de ni shā ri'i bus thos nas //[7] **[69d]**

zhes bya ba ni *sā lu ljang pa dper mdzad pa*'o //

snying po blangs te lha tshogs kyis //[8] **[70a]**

zhes bya ba la /[9] *snying po blangs te* zhes bya ba ni / chos

---

[1]N adds *//*.

[2]G *gsungso*.

[3]GP omit the second */*.

[4]P *smras* (or *smres*) is illegible.

[5]GNP omit the second */* and add *de skad /*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[6]P omits the second */*.

[7]GNP omit *//*.

[8]GNP omit *tshogs kyis //*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[9]G omits *snying po blangs te lha tshogs kyis // zhes bya*

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kyi don de kho na nyid rtogs pa'i phyir snying po bzung[1] ba'o //[2] *lha tshogs kyis* zhes bya ba ni /[3] lha dang /[4] klu dang / gnod sbyin dang / dri za la sogs pa dang bcas pa'o //

[rjes su yi rangs mngon bstod nas // **[70b]** is missing.]

rjes su[5] *yi rangs*[6] zhes bya ba ni rjes su[7] yi rangs te'o[8] // *mngon*[9] *bstod nas*[10] zhes bya ba ni / khyod kyis ji skad bshad pa de kho na ltar yin gyi /[11] gzhan du ma yin no[12] zhes nges par bzung zhing nges[13] par[14] bskyed nas so[15] //

langs te song nas dga' sems kyis // **[70c]**

---

ba la /. Scribal error.

[1]GNP *gzung.*

[2]G omits the second /.

[3]GNP omit /.

[4]GNP omit /.

[5]GN *rjesu.*

[6]GNP *rang.*

[7]GNP *rjesu.*

[8]CD *rangs te'o*; GNP *rang ste'o.*

[9]GNP add *par.*

[10]G adds /.

[11]GNP omit /.

[12]CD *yin no*; G *yino /*; N *yin no /*; P *yin no //.*

[13]N *nges* has *sa* subscribed and abbreviated.

[14]N *pa.* Printing error.

[15]GN *naso.*

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dge slong rnams la bshad pa yin // **[70d]**

de nyid kyi phyir mdo las / **de <P 69a> nas tshe dang ldan pa shā ri'i bu byang chub sems dpa' byams pas bshad pa la mngon par dga' nas / stan <N 63a> las langs te song ngo**[1] zhes gsungs so[2] //

byang chub sems dpa' sems dpa' chen po byams pas de skad ces smras[3] pa ni / byang chub sems dpa'[4] byams pas de skad ces shā ri'i bu la **<D 55b>** smras pa'o // **<G 79b>**

yi rangs[5] pa ni shā ri'i bus de thos nas yid dga' ste / sems mgu zhes bya ba'i tha tshig go[6] //[7]

song nas dge slong rnams la mdo sde zab cing rgya che ba rmad du byung ba ji ltar thos pa bzhin sems can thams cad la phan pa'i phyir *bshad pa yin* no //

sā lu ljang pa'i mdo sde yi //[8]
rgya cher bshad pa rab bzang po //
dman blos rab tu rtogs bya'i phyir //
brgya phrag bcu gnyis· kho nar byas //

---

[1]G *songo*. This quotation of ŚS does not conform very well to the text as preserved in Tibetan.

[2]GN *gsungso*.

[3]P *smras* (or *smres*) is illegible.

[4]GNP add *sems dpa' chen po*.

[5]CD *yi rangs*; GNP *yid rang*.

[6]GN *tshigo*.

[7]CGNP omit the first /.

[8]P omits the second / in the first, third, and fourth *pādas* of this *śloka*.

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sā lu ljang pa'i[1] rgya cher bshad pa / slob dpon chen po[2] klu sgrub kyis mdzad pa rdzogs so[3] // //

rgya gar gyi mkhan po dharma shrī pra bhā dang / lo tsā ba[4] bande legs pa'i blo gros dang / dznyā na ku mā[5] ras bsgyur / zhu[6] chen gyi lo tsā ba bande dpal brtsegs kyis zhus nas gtan **<C 57b>** la phab pa //

---

[1]GNP *pa*.

[2]GNP omit *chen po*.

[3]G *rdzogso*.

[4]GNP omit *ba*. Scribal error copied from the 'Phying-ba sTag-rtse Tanjur.

[5]N *ku mā* are illegible except for the *zhabs kyu* and *'a chung*.

[6]GNP *zhus*.

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See *Sangs rgyas thams cad kyi yul la 'jug pa'i ye shes snang ba'i rgyan zhes bya ba theg pa chen po'i mdo.*

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Don rnam par nges pa zhes bya ba'i chos kyi rnam grangs (*Artha-viniścaya-nāma-dharmaparyāya*): Derge 317 *sa* 170b4-188a7; Peking 983 *shu* 180b3-197b6.

Haribhadra. *Shes rab kyi pha rol tu phyin pa brgyad stong pa'i bshad pa mngon par rtogs pa'i rgyan gyi snang ba zhes bya ba* (*Aṣṭasāhasrikā-prajñāpāramitā-vyākhyāna-abhisamayālaṃkārālokā-nāma*): Derge 3791 *cha* 1b-341a7; Peking 5189 *cha* 1-426a7.

Kamalaśīla. *De kho na nyid bsdus pa'i dka' 'grel* (*Tattva-saṃgraha-pañjikā*): Derge 4267 *ze* 133b1-363a7 and *'e* 1b-331a7; Peking 5765.

----------. *rNam par mi rtog par 'jug pa'i gzungs kyi rgya*

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cher 'grel pa (*Avikalpa-praveśa-dhāraṇī-ṭīkā*): Derge 4000 *ji* 123a5-145b5; Peking 5501 *ji* 146b6-174b1..

----------. *Sā lu ljang pa rgya cher 'grel pa* (*Śālistamba-ṭīkā*):

Dunhuang manuscripts: IOL 189; PT 553, 554, 2105;

Blockprint editions: Co-ne 3968 *ji* 145b5-163b4; Derge 4001 *ji* 145b2-163b2; Narthang 4291 *ji* 171a2-192a5; Peking 5502 *ji* 174b1-196b2;

Classical manuscript: Golden Manuscript *ji* 213a1-239b6.

----------. *Shes rab kyi pha rol tu phyin pa bdun brgya pa rgya cher bshad pa* (*Saptaśatikāprajñāpāramitāṭīkā*): Derge 3815 *ma* 89a7-178a5; Peking 5215 *ma* 105a6-209b5.

----------. *Shes rab kyi pha rol tu phyin pa rdo rje gcod pa'i rgya cher 'grel pa* (*Prajñāpāramitā-vajracchedikā-ṭīkā*): Derge 3817 *ma* 204a1-267a7; Peking 5216 *ma* 209b5-285b5.

Kun rdzob dang don dam pa'i bden pa bstan pa zhes bya ba theg pa chen po'i mdo (*Saṃvṛti-paramārtha-satya-nirdeśa-nāma-mahāyāna-sūtra*): Derge 179 *ma* 244b4-266b7; Peking 846 *bu* 255a7-279a6.

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[----------?] *rTen cing 'brel par 'byung ba'i snying po'i tshig le'ur byas pa* (*Pratītyasamutpāda-hṛdaya-kārikā-*

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nāma): Derge 3836 *tsa* 146b2-146b7; Peking 5236 *tsa* 165b8-166a6.

[----------?] *Sā lu ljang pa zhes bya ba theg pa chen po'i mdo'i rgya cher bshad pa* (*Śālistambaka-mahāyāna-sūtra-ṭīkā*): Co-ne 3952 *ngi* 20b7-57b1; Derge 3986 *ngi* 20b4-55b3; Narthang 4275 *ngi* 22b7-63a3; Peking 5486 *ngi* 25a6-69a6; Golden Manuscript *ngi* 30a-79b3.

[----------?] *Sā lu ljang pa'i tshig le'ur byas pa* (*Śālistambaka-kārikā*): Co-ne 3951 *ngi* 18a7-20b6; Derge 3985 *ngi* 18a3-20b4 and 4552, 179b3-182a3; Narthang NA *gi* 203a7-206a5 and 4274 *ngi* 20a5-22b7; Peking 5466 *gi* 213a1-216a7 and 5485 *ngi* 22a3-25a6; Golden Manuscript *ngi* 26a1-29b3; Tawang NA *tsha* 280a4-283a5.

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Sā lu ljang pa zhes bya ba theg pa chen po'i mdo (*Śālistamba-nāma-mahāyāna-sūtra*):

Dunhuang manuscripts: IOL 180(2); PT 115, 549, 550, 551, 552;

Blockprint editions: Co-ne *tsha* [18] 133b5-143a6; Derge 210 *tsha* 116b2-123b1; Lhasa 211 *tsha* 180a3-195a2; Lithang 153 *tsha* 131b7-140a8; Narthang 195 *ma* 190b4-203b2; Peking 1684 (Kangxi) *tsa* 122b8-130b8; Peking 1717/20 (Qianlong) 876 *bu* 122b8-130b8;

Classical manuscripts: Berlin *tsha* [70] 154a2-164b8; British Libary *zha* 244b6-253b1 (two folios numbered 245); Phug-brag *dza* 312a8-323a3; Stog Palace 191 *zha* 282a5-294a2; Taiwan *tshu* 185a1-198a4; Toyo Bunko *zha*

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245b3-256a7.

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Appendix
Sanskrit Quotations from the *Śālistamba-sūtra*

1. Av, 451-452:

evaṃ mayā śrutam ity ādi / bhagavān rājagṛhe viharati gṛdhrakūṭe parvate mahatā [452] bhikṣusaṅghena sārdham ardhatrayodaśabhir bhikṣuśataiḥ sambahulaiś ca bodhisattvair iti /.

2. Av, 452:

āyuṣmān śāriputro maitreyaṃ bodhisattvam etad avocat / śālistambam avalokya bhikṣubhyaḥ sūtram idam uktam--yo bhikṣavaḥ pratītyasamutpādaṃ paśyati sa dharmaṃ paśyati, yo dharmaṃ paśyati sa buddhaṃ paśyati, ity uktvā bhagavāṃs tūṣṇīm babhūva / tad asya bhagavatā bhāṣitasya sūtrasya ko 'rthaḥ ? pratītyasamutpādaḥ katamaḥ ? dharmaḥ katamaḥ ? buddhaḥ katamaḥ ? kathaṃ ca pratītyasamutpādaṃ paśyan dharmaṃ paśyatīty ādi /.

Vv, 74:

uktaṃ hi bhagavatā yo hi bhikṣavaḥ pratītyasamutpādaṃ paśyati sa dharmaṃ paśyatīti /.

3. Av, 452:

tatra pratītyasamutpādo nāma yad idam avidyety ādi /.

Bp, 186:

evam ukte maitreyo bodhisattvo mahāsattva āyuṣmantaṃ śāriputram etad avocat--yad uktaṃ bhagavatā dharmasvāminā sarvajñena--yo bhikṣavaḥ pratītyasamutpādaṃ paśyati, sa dharmaṃ paśyati / yo dharmaṃ paśyati, sa buddhaṃ paśyati / tatra katamaḥ pratītyasamutpādo nāma ? yad idam--avidyāpratyayāḥ saṃskārāḥ / saṃskārapratyayaṃ vijñānam / vijñānapratyayaṃ nāmarūpam / nāmarūpapratyayaṃ ṣaḍāyatanam / ṣaḍāyatanapratyayaḥ sparśaḥ / sparśapratyayā vedanā / vedanāpratyayā tṛṣṇā / tṛṣṇāpratyayam upādānam / upādānapratyayo

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bhavaḥ / bhavapratyayā jātiḥ / jātipratyayā jarāmaraṇaśoka-paridevaduḥkhadaurmanasyopāyāsāḥ / evam asya kevalasya mahato duḥkhaskandhasya samudayo bhavati / tatra avidyā nirodhāt saṃskārā nirudhyante / peyālaṃ / evam asya kevalasya mahato duḥkhaskandhasya nirodho bhavati / ayam ucyate pratītyasamutpādaḥ / peyālaṃ /.

4. Bp, 186:

ya imaṃ pratītyasamutpādaṃ satatasamitaṃ nirjīvaṃ yathāvad aviparītam ajātam abhūtam asaṃskṛtam apratigham anālambanaṃ śivam abhayam ahāryam avyupaśamasvabhāvaṃ paśyati, sa dharmaṃ paśyati / yas tu evaṃ satatasamitaṃ yāvad avyupaśamasvabhāvaṃ dharmaṃ paśyati, so'nuttaraṃ dharmaśarīraṃ buddhaṃ paśyati / peyālaṃ /.

Bp, 269:

tatra kathaṃ pratītyasamutpādaṃ paśyati ? ihoktaṃ bhagavatā--ya imaṃ pratītyasamutpādaṃ satatasamitaṃ nirjīvaṃ yathāvad aviparītam ajīvam ajātam abhūtam akṛtam asaṃskṛtam apratigham anālambanaṃ śivam abhayam anāhāryam avyayam avyupaśamasvabhāvaṃ paśyati, sa dharmaṃ paśyati / yas tu evaṃ satatasamitaṃ nirjīvaṃ--ity ādi pūrvavat yāvat--avyupaśamasvabhāvaṃ paśyati, so'nuttaradharmaśarīraṃ buddhaṃ paśyati / [āryadharmābhisamaye samyagjñānād upanayenaiva ?] / [Edition's brackets; I presume this bracketed phrase is missing in the Sanskrit and therefore was added by the editor].

5. <u>Bp</u>, 269, and Mśs, 108:

pratītyasamutpāda iti kasmād ucyate ? sahetukaḥ sapratyayo nāhetuko nāpratyaya ity ucyate / peyālaṃ /[1].

Av, 452:

utpādād vā tathāgatānām anutpādād vā tathāgatānāṃ

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[1]Mśs omits *peyālaṃ /*.

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sthitaiveyaṃ dharmatā dharmasthititā dharmaniyāmatā tathatā avitathatā ananyatathatā bhūtatā satyatā tattvam aviparītatā aviparyastatety evam ādi bhagavan maitreya vacanam[1] /.

Bhāmatī, 265:

pratītyasamutpādalakṣaṇam uktaṃ buddhena idaṃ pratyaya-phalam iti / utpādād vā tathāgatānām anutpādād vā sthitaivaiṣā dharmāṇāṃ dharmatā / dharmisthitatā dharmaniyāmakatā pratītya-samutpādānulomateti /.

6. Bp, 269, and Mśs, 108:

atha ca punar ayaṃ pratītyasamutpādo dvābhyāṃ kāraṇābhyām utpadyate / katamābhyāṃ dvābhyāṃ kāraṇābhyāṃ utpadyate ? hetū-'panibandhataḥ pratyayopanibandhataś ca[2] / so'pi dvividho draṣṭavyaḥ--bāhyaś cādhyātmikaś ca /.

Bhāmatī, 265:

atha punar ayaṃ pratītyasamutpādo dvābhyāṃ kāraṇābhyāṃ bhavati hetūpanibandhataḥ pratyayopanibandhataś ca / sa punar dvividhaḥ--bāhya ādhyātmikaś ca /.

7. Bp, 269, and Mśs, 108:

tatra bāhyasya pratītyasamutpādasya hetūpanibandhaḥ katamaḥ ? yad idaṃ bījād aṅkuraḥ, aṅkurāt pattram, patrāt kāṇḍam, kāṇḍān nālam,[3] nālād gaṇḍaḥ,[4] gaṇḍād garbham,[5] garbhāc

---

[1]The Av concludes by saying that the Bhagavan spoke to Maitreya, but in the Tibetan versions of the ŚS, Maitreya is speaking to Śāriputra.

[2]Mśs *pratyayopanibandhataś ceti.*

[3]Mśs *kāṇḍān nāḍam.*

[4]Mśs *nāḍād daṇḍaḥ.*

[5]Mśs *daṇḍād garbham.*

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chūkaḥ, śūkāt puṣpam, puṣpāt phalam iti / asati bīje'ṅkuro[1] na bhavati, yāvad asati[2] puṣpe phalaṃ na bhavati / sati tu bīje aṅkurasyābhinirvṛttir bhavati[3] /.[4]

Bhāmatī, 265:

tatra bāhyasya pratītyasamutpādasya hetūpanibandhaḥ / yad idaṃ bījād aṅkuro'ṅkurāt pattraṃ patrāt kāṇḍaṃ kāṇḍān nālo nālād garbho garbhāc chūkaḥ śūkāt puṣpaṃ puṣpāt phalam iti / asati bīje'ṅuro na bhavati, yāvad asati puṣpe phalam na bhavati / sati tu bīje'ṅkuro bhavati, yāvat puṣpe sati phalam iti /.

8. Bp, 269, and Mśs, 108:

tatra[5] bījasya naivaṃ bhavati--aham aṅkuram abhinirvartayāmīti[6] / aṅkurasyāpi naivaṃ bhavati--ahaṃ bījenābhinirvartita iti / evaṃ yāvat sati[7] puṣpasya naivaṃ bhavati--ahaṃ phalam abhinirvartayāmīti,[8] phalasyāpi naivaṃ bhavati

---

[1]Mśs *bije aṅkuro.*

[2]Bp *yāvad asati*; Mśs *evaṃ yāvat asati.*

[3]Bp *aṅkurasyābhinirvṛttir bhavati*; Mśs *aṅkurasya abhinirvṛttir bhavati.*

[4]Mśs adds *evaṃ yāvat sati ca puṣpe phalasyābhinirvṛttir bhavati /.*

[5]Mśs adds *ca punar.*

[6]Mśs *aham aṅkuraṃ nirvartayāmīti* and then adds *etena nirohatvam /.*

[7]Mśs omits *sati.*

[8]Mśs adds */.*

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--ahaṃ puṣpeṇābhinirvartitam iti[1] / atha punar bīje[2] sati[3] aṅkurasyābhinirvṛttir bhavati prādurbhāvaḥ /[4] evaṃ yāvat puṣpe sati phalasyābhinirvṛttir bhavati prādurbhāvaḥ[5] / evaṃ[6] bāhyasya pratītyasamutpādasya hetūpanibandho draṣṭavyaḥ //.

Bhāmatī, 265:

tatra bījasya naivaṃ bhavati jñānam aham aṅkuraṃ nirvartayāmīti / aṅkurasyāpi naivaṃ bhavati jñānam ahaṃ bījena nirvartita iti / evaṃ yāvat puṣpasya naivaṃ bhavati, ahaṃ phalaṃ nirvartāmīti / evaṃ phalasyāpi naivaṃ bhavaty ahaṃ puṣpeṇābhinirvartitam iti / tasmād asaty api caitanye bījā-'dīnām asaty api cānyasminn adhiṣṭhātari kāryakāraṇabhāva-niyamo dṛśyate / ukto hetūpanibandhaḥ /.

9. Bp, 269-270, and Mśs, 109:

kathaṃ[7] bāhyasya pratītyasamutpādasya pratyayopanibandho draṣṭavyaḥ ? ṣaṇṇāṃ dhātūnāṃ samavāyāt /[8] katameṣāṃ ṣaṇṇāṃ dhātūnāṃ samavāyāt ? yad idaṃ pṛthivyaptejovāyvākāśṛtu-samavāyāt[9] bāhyasya pratītyasamuptādasya pratyayopanibandho draṣṭavyaḥ / tatra pṛthivīdhātur bījasya saṃdhāraṇakṛtyaṃ

---

[1]Mśs *puṣpeṇābhinirvartita iti.*

[2]Mśs omits *punar* in *punar bīje.*

[3]Mśs adds *ca kāraṇabhūte.*

[4]Mśs *aṅkurasyābhinirvṛttiḥ prādurbhāvo bhavati.*

[5]Mśs *phalasyābhinirvṛttiḥ prādurbhāvo bhavati.*

[6]Mśs adds *ca.*

[7]Mśs *punaḥ kathaṃ.*

[8]Mśs adds *svabhāvadhāraṇād dhātuḥ /*, then adds in a footnote that this "may be a marginal gloss."

[9]Bp *ākāśṛtu* has a full formed *ṛ* following the *ś* without any break; Mśs *pṛthivyaptejovāyvākāśadhātusamanvāyād.*

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karoti /[1] abdhātur bījaṃ snehayati / tejodhātur bījaṃ paripācayati / vāyudhātur bījam abhinirharati / ākāśadhātur bījasyānāvaraṇakṛtyaṃ karoti / ṛtur api bījasya pariṇāmanākṛtyaṃ[2] karoti / asatsu eṣu[3] pratyayeṣu bījād aṅkurasyābhinirvṛttir na bhavati / yadā bāhyaś ca pṛthivīdhātur avikalo bhavati, evam aptejovāyvākāśṛtudhātavaś ca avikalā[4] bhavanti, tadā[5] sarveṣāṃ [270] samavāyāt[6] bīje nirudhyamāne aṅkurasyā'bhinirvṛttir bhavati /.

Bhāmatī, 265:

pratyayopanibandhaḥ pratītyasamutpādasyocyate--pratyayo hetūnāṃ samavāyaḥ / hetuṃ hetuṃ pratyayan te hetvantarāṇīti, teṣām ayam ānānāṃ bhāvaḥ pratyayaḥ samavāya iti yāvat / yathā ṣaṇṇāṃ dhātūnāṃ samavāyād bījaheturaṅkuro jāyate, tatra pṛthivīdhātur bījasya saṅgrahakṛtyaṃ karoti, yato'ṅkuraḥ kaṭino bhavati, abdhātur bījaṃ paripācayati, vāyudhātur bījam abhinirharati, yato'ṅkuro bījān nirgacchati, ākāśadhātur bījasyānāvaraṇakṛtyaṃ karoti, ṛtur api bījasyapariṇāmaṃ karoti, tad eteṣām avikalānāṃ dhātūnāṃ samavāye bīje rohaty aṅkuro jāyate nānyathā /.

10. <u>Bp</u>, 270, and Mśs, 109:

tatra pṛthivīdhātor naivaṃ bhavati--ahaṃ bījasya saṃ-

---

[1]Mśs omits this / as well as the next four.

[2]Mśs *pariṇāmakṛtyaṃ*.

[3]Mśs omit *eṣu*.

[4]Mśs *evam aptejovāyvākāśṛtudhātavaś cāvikalā*.

[5]Mśs *tatas teṣāṃ* in place of *tadā*.

[6]Mśs *samavāyād*.

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dhāraṇākṛtyaṃ[1] karomīti[2] / evaṃ yāvad ṛtor api naivaṃ bhavati--ahaṃ bījasya pariṇāmanākṛtyaṃ karomīti[3] / aṅkurasyāpi naivaṃ bhavati--aham ebhiḥ pratyayair janita iti / atha punaḥ satsu[4] eteṣu[5] bīje nirudhyamāne aṅkurasyābhinirvṛttir bhavati / sa cāyam aṅkuro na svayaṃkṛto na parakṛto nobhayakṛto neśvara-nirmito na kālapariṇāmito na prakṛtisaṃbhūto na caikakāraṇā-'dhīno[6] nāpy ahetusamutpannaḥ[7] / pṛthivyaptejovāyvākāśṛtu-samavāyāt bīje[8] nirudhyamāne aṅkurasyābhinirvṛttir bhavati / evaṃ bāhyasya pratītyasamutpādasya pratyayopanibandho draṣṭavyaḥ //.

Bhāmatī, 265:

tatra pṛthivīdhātor naivaṃ bhavaty ahaṃ bījasya saṅgraha-kṛtyaṃ karomīti, yāvad ṛtor naivaṃ bhavaty ahaṃ bījasya pariṇāmaṃ karomīti, aṅkurasyāpi naivaṃ bhavaty aham ebhiḥ pratyayair nirvartita iti /.

11. Bp, 270, and Mśs, 109:

tatra bāhyaḥ pratītyasamutpādaḥ pañcabhiḥ kāraṇair draṣṭavyaḥ / katamaiḥ pañcabhiḥ ? na śāśvatato nocchedato na saṃkrāntitaḥ parīttahetuto vipulaphalābhinirvṛttitaḥ tat-sadṛśānuprabandhataś ceti / kathaṃ na śāśvatata iti ? yasmād anyo'ṅkuro'nyad bījam, na ca yad eva bījaṃ sa evāṅkuraḥ / atha

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[1]Mśs *dhāraṇākṛtyaṃ.*

[2]Mśs *karomi iti.*

[3]Mśs *karomi iti.*

[4]Mśs adds *pratyayeṣu.*

[5]Mśs *teṣu.*

[6]Bp *na caikakāraṇādhino*; Mśs *nākāraṇādhīno.*

[7]Mśs *nāpy ahetusamutpannaś ca.*

[8]Mśs *pṛthivyaptejovāyvākāśadhātusamavāyād bīje.*

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vā[1] punaḥ[2]--bījaṃ nirudhyate, aṅkuraś cotpadyate / ato na śāśvatataḥ /[3] kathaṃ nocchedataḥ[4] ? na ca pūrvaniruddhād bījād aṅkuro niṣpadyate, nāpy aniruddhād bījāt,[5] api ca, bījaṃ ca nirudhyate, tasminneva samaye'ṅkura utpadyate, tulādaṇḍo-'nnāmāvanāmavat / ato nocchedataḥ /[6] kathaṃ na saṃkrāntitaḥ ? visadṛśo bījād aṅkura iti / ato[7] na saṃkrāntitaḥ /[8] kathaṃ parīttahetuto vipulaphalābhinirvṛttitaḥ ? parīttabījam upyate,[9] vipulaphalānyabhinirvartayatīti / ataḥ[10] parītta-hetuto vipulaphalābhinirvṛttitaḥ /[11] kathaṃ tat sadṛśānupra-bandhataḥ ? yādṛśaṃ bījam upyate tādṛśaṃ phalam abhinirvar-tayatīti / atas[12] tat sadṛśānuprabandhataś ceti / evaṃ bāhyaḥ pratītya-samutpādaḥ pañcabhiḥ kāraṇair draṣṭavyaḥ // iti /[13].

12. Bp, 560:

evam ādhyātmiko'pi pratītyasamutpādo dvābhyām eva kāraṇā-bhyām utpadyate / katamābhyāṃ dvābhyāṃ / hetūpanibandhataḥ

---

[1]Mss *atha ca*.

[2]Mss *punar*.

[3]Mss *//*.

[4]Mss *punar nocchedataḥ*.

[5]Mss adds /.

[6]Mss *//*.

[7]Bp *iti / ato*; Mss *ity ato*.

[8]Mss *//*.

[9]Mss *parīttaṃ bījam upyate (vyāptitvāt--sic avyā° ?)*.

[10]Bp *vipulaphalāny abhinirvartayatīti / ataḥ*; Mss *vipulaṃ phalam abhinirvartayati, ity ataḥ*.

[11]Mss *//*.

[12]Mss *phalam abhinirvartayati, ity ataḥ*.

[13]Mss omits *iti /*.

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pratyayopanibandhataś ca /.

Bhāmatī, 266:

tathādhyātmikaḥ pratītyasamutpādo dvābhyāṃ kāraṇābhyāṃ bhavati hetūpanibandhataḥ pratyayopanibandhataś ca /.

13. Mśs, 110, Pp, 560-561, and Śis, 220:

tatrādhyātmikasya[1] pratītyasamutpādasya hetūpanibandhaḥ katamaḥ ?[2] yad idam avidyāpratyayāḥ saṃskārā[3] yāvaj jātipratyayaṃ jarāmaraṇam iti[4] / avidyā cen nābhaviṣyat, naiva[5] saṃskārāḥ prājñāsyanta[6] / evaṃ yāvad yadi jātir nābhaviṣyat, na jarāmaraṇaṃ prājñāsyata[7] / atha[8] satyām avidyāyāṃ saṃskārāṇām abhinirvṛttir bhavati[9] / evaṃ yāvaj jātyām satyāṃ[10]

---

[1]Mśs *tatra punaś cādhyātmikasya*; Pp and Śis *tatrādhyātmikasya.*

[2]Mśs and Śis *katamaḥ ?*; Pp *katamo /.*

[3]Mśs *saṃskārāḥ,*; Pp *saṃskārāḥ / saṃskārapratyayaṃ vijñānaṃ / vijñānapratyayaṃ nāmarūpaṃ / nāmarūpapratyayaṃ ṣaḍāyatanaṃ / ṣaḍāyatanapratyayaḥ sparśaḥ / sparśapratyayā vedanā / vedanāpratyayā tṛṣṇā / tṛṣṇāpratyayam upādānaṃ / upādānapratyayo bhavo / bhavapratyayā jātiḥ / jātipratyayā jarāmaraṇaśokaparidevaduḥkhadaurmanasyopāyāsāḥ saṃbhavanti / evaṃ asya kevalasya mahato duḥkhaskandhasya samudayo bhavati /*; Śis *saṃskārā.*

[4]Pp omits *yāvaj jātipratyayaṃ jarāmaraṇam iti.*

[5]Mśs *cen nābhaviṣyat, naivaṃ*; Pp and Bendall's Śis *cen nābhaviṣyan naiva*; Śis *cen nābhaviṣyat, naiva.*

[6]Mśs and Pp *prajñāsyante.*

[7]Mśs *yāvad yadi jātir nābhaviṣyat (skandhānāṃ pañcānāṃ prādūrbhāvo jātir iti), tatra jarāmaraṇaṃ na prajñāsyate*; Pp *yāvaj jātiś cen nābhaviṣyaj jarāmaraṇaṃ na prajñāsyate*; Śis *yāvad yadi jātir nābhaviṣyat, na jarāmaraṇaṃ prājñāsyata.* Mśs has a marginal gloss in parenthesis.

[8]Mśs adds *ca*; Pp adds *vā.*

[9]Mśs *saṃskārāṇām abhinirvṛttir bhavatīti.*

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jarāmaraṇasyābhinirvṛttir bhavati /[1] tatra avidyāyā[2] naivaṃ bhavati --[3] ahaṃ saṃskārān abhinirvartayāmīti / saṃskārāṇām api naivaṃ[4] bhavati --[5] vayam avidyayābhinirvṛttā[6] iti / evaṃ yāvaj jātyā[7] naivaṃ bhavati --[8] ahaṃ jarāmaraṇam abhinirvartayāmīti / jarāmaraṇasyāpi naivaṃ bhavati -- ahaṃ[9] jātyā nirvṛtta iti /[10] atha ca satyām avidyāyāṃ saṃskārāṇām abhinirvṛttir bhavati prādurbhāvaḥ /[11] evaṃ yāvaj jātyāṃ[12] satyāṃ jarā-maraṇasyābhinirvṛttir bhavati prādurbhāvaḥ[13] / evam ādhyātmi-kasya pratītyasamutpādasya hetūpanibandho draṣṭavyaḥ //.

---

[10]Pp has *satyāṃ* in brackets.

[1]Mśs omits *evaṃ yāvaj jātyām satyāṃ jarāmaraṇasyābhinirvṛttir bhavati /*; Pp *//*.

[2]Mśs *tatrāvidyāyā*; Pp *atrāvidyāyā*; Śis *tatra avidyāyā*.

[3]Pp */*.

[4]Mśs *punaḥ sarvasaṃskārāṇām apy evaṃ na*; Pp *saṃskārāṇām api naivaṃ*; Śis *saṃskārāṇām apy evaṃ na*.

[5]Pp */*.

[6]Mśs *vayam avidyayā abhinirvartitā*; Pp *vayam avidyayā-[bhi]nirvartitā*; Śis *vayam avidyayābhinirvṛttā*.

[7]Mśs *yāvaj jāteḥ (skandhaprādurbhāvasya)*; Pp *yāvaj jāter api*; Śis *yāvaj jātyā*. Mśs has added a marginal note in parentheses.

[8]Pp */*.

[9]Mśs and Śis *bhavati -- ahaṃ*; Pp *bhavaty ahaṃ*.

[10]Mśs *jātyābhinirvartita iti /*; Pp *jātyā[bhi]nirvartitam iti //*; Śis *jātyā nirvṛtta iti /*.

[11]Mśs *prādurbhāva eva,*; Pp and Śis *prādurbhāvaḥ /*.

[12]Mśs *yāvat jātyāṃ*; Pp and Śis *yāvaj jātyāṃ*.

[13]Mśs *jarāmaraṇasyābhinirvṛttiḥ prādurbhāvo bhavati*; Pp and Śis *jarāmaraṇasyābhinirvṛttir bhavati prādurbhāvaḥ*.

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Bhāmatī, 266:

tatrāsya hetūpanibandho--yad idam avidyāpratyayāḥ saṃskārā yāvaj jātipratyayaṃ jarāmaraṇādīti / avidyā cen nābhaviṣyan naivaṃ saṃskārā ajaniṣyanta / evaṃ yāvaj jātiḥ, jātiś cen nābhaviṣyan naivaṃ jarāmaraṇādaya udapattyanta / tatrā-'vidyāyā naivaṃ bhavaty ahaṃ saṃskārān abhinirvartayāmīti / saṃskārāṇām api naivaṃ bhavati vayam avidyayā nirvartitā iti / evaṃ yāvaj jātyā api naivaṃ bhavaty ahaṃ jarāmaraṇādy abhinirvartayāmīti / jarāmaraṇādīnām api naivaṃ bhavati vayaṃ jātyādibhir nirvartitā iti / atha ca satsv avidyādiṣu svayam acetaneṣu cetanāntarān adhiṣṭhiteṣv api saṃskārādīnām utpattiḥ bījādiṣv iva satsv acetaneṣu cetanāntarān adhiṣṭhiteṣv apy aṅkurādīnām / idaṃ pratītya prāpyedam utpadyata ity etāvan mātrasya dṛṣṭatvāc cetanādhiṣṭhānasyānupalabdheḥ soyam ādhyātmikasya pratītyasamutpādasya hetūpanibandhaḥ /.

14. Mśs, 110-11, Pp, 561-62, and Śis, 120-21:

katham ādhyatmikasya[1] pratītyasamutpādasya pratyayopanibandho draṣṭavya iti ?[2] [ṣaṇṇāṃ dhātūnāṃ samavāyāt / katameṣāṃ ṣaṇṇāṃ dhātūnāṃ samavāyāt ?][3] yad idaṃ pṛthivyaptejovāyvākāśavijñānadhātūnāṃ samavāyād ādhyātmikasya pratītyasamutpādasya pratyayopanibandho draṣṭavyaḥ //[4] tatrādhyātmikasya pratītyasamutpādasya pṛthivīdhātuḥ katama iti ?[5] yo'yaṃ[6] kāyasya

---

[1]Mśs adds *punaḥ* before *katham ādhyatmikasya*.

[2]Pp /.

[3]Mśs has this bracketed section in the footnotes; Pp has the same text but not in brackets and it has a *daṇḍa* in place of a question mark; Śis has this section in brackets.

[4]Mśs /.

[5]Mśs and Śis *katama iti ?*; Pp *katamo /*.

[6]Mśs and Śis *yo'yaṃ*; Pp *yaḥ*.

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saṃśleṣataḥ[1] kaṭhinabhāvam abhinirvartayati,[2] ayam ucyate pṛthivīdhātuḥ /[3] yaḥ[4] kāyasyānuparigrahakṛtyaṃ[5] karoti,[6] ayam ucyatebdhātuḥ /[7] yaḥ[8] kāyasyāśitapītabhakṣitaṃ[9] paripācayati,[10] ayam ucyate tejodhātuḥ /[11] yaḥ kāyasyāśvāsapraśvāsakṛtyaṃ[12] karoti, ayam ucyate[13] vāyudhātuḥ /[14] yaḥ kāyasyāntaḥśauṣiryabhāvam abhinirvartayati,[15] ayam ucyate[16] ākāśadhātuḥ

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[1]Mśs *saṃśleṣataḥ* with the marginal gloss *saṃparkāt*; Pp *saṃśleṣāt*; Śis *saṃśleṣataḥ*.

[2]Mśs has *abhinivarta°* for *abhinirvart°* and Gokhale says this is almost invariably the case; Pp has a *daṇḍa*, not a comma.

[3]Mśs *//*.

[4]Mśs adds *punaḥ*.

[5]Mśs *kāyasya parigrahakṛtyaṃ* with the marginal gloss *svīkārasaṃcayakṛtyaṃ*; Pp and Śis *kāyasyānuparigrahakṛtyaṃ*.

[6]Pp has a *daṇḍa*, not a comma.

[7]Mśs *ayam ucyate abdhātuḥ //*; Pp and Śis *ayam ucyate-'bdhātuḥ /*.

[8]Mśs *yaś ca punaḥ*; Pp and Śis *yaḥ*.

[9]Mśs *kāyasya aśitaṃ pītaṃ bhakṣitaṃ*; Pp and Śis *kāyasyā-'śitapītabhakṣitaṃ*.

[10]Pp has a *daṇḍa*, not a comma.

[11]Mśs *//*.

[12]Mśs and Pp *kāyasya āśvāsapraśvāsakṛtyaṃ* (Mśs adds the marginal gloss *vāyor ākarṣaṇam āśvāsaḥ etat kṛtyaṃ*); Śis *kāyasyāśvāsapraśvāsakṛtyaṃ*.

[13]Mśs and Śis *karoti, ayam ucyate*; Pp *karoty ayam ucyate*.

[14]Mśs *//*.

[15]Pp *kāyasyāntaḥśauṣīryabhāvam abhinirvartayati /*.

[16]Pp *ayam ucyata*.

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/[1] [Śis 121] yo nāmarūpam abhinirvartayati[2] naḍakalāpayogena[3] pañcavijñānakāyasaṃprayuktaṃ[4] sāsravaṃ ca[5] manovijñānam,[6] ayam ucyate[7] vijñānadhātuḥ /[8] asatsu pratyayeṣu[9] kāyasyotpattir na[10] bhavati / yadā ādhyātmikaḥ[11] pṛthivīdhātur avika-[Pp 562]-lo bhavati,[12] evam aptejovāyvākāśavijñānadhātavaś cāvikalā[13] bhavanti,[14] tataḥ[15] sarveṣāṃ samavāyāt kāyasyotpattir bhavati /[16] tatra pṛthivīdhātor naivaṃ bhavati -- ahaṃ[17]

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[1]Mśs //.

[2]Pp's original mss. reading, *nāmarūpaṃ kula nivartayati*, was corrected by L. de La Vallée Poussin to *nāmarūpam abhinirvartayati*. He also suggests the reading *rūpāṅkuram*.

[3]Mśs's original mss. reading, *nāḍakālopayogena*, was corrected to *naḍakālapayogena*; Pp adds /.

[4]Mśs *cakṣurādipañcavidhavijñānakāya* (*vijñānasamūha* -- marginal gloss) *saṃyuktaṃ*; Pp *pañcavijñānakāyasaṃyuktaṃ*; Śis *pañcavijñānakāyasaṃprayuktaṃ*.

[5]Mśs adds the marginal gloss *sāvaraṇaṃ* and omits *ca*.

[6]Pp has a *daṇḍa*, not a comma.

[7]Pp adds *bhikṣavo*.

[8]Mśs and Pp //.

[9]Mśs and Śis *asatsu pratyayeṣu*; Pp *tatrāsatām eṣāṃ pratyayānāṃ*.

[10]Pp's original mss. reading, *kāyasyopapattir na*, was corrected by L. de La Vallée Poussin to *kāyasyotpattir na*.

[11]Mśs *cādhyātmikaḥ*; Pp *tv ādhyātmikaḥ*.

[12]Pp has a *daṇḍa*, not a comma.

[13]Pp omitted *ākāśa* in the mss.

[14]Pp has a *daṇḍa*, not a comma.

[15]Mśs *tatas teṣāṃ*.

[16]Pp //.

[17]Mśs and Śis *bhavati -- ahaṃ*; Pp *bhavaty ahaṃ*. This

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kāyasya kaṭhinabhāvam abhinirvartayāmīti[1] / [Mśs 111] abdhātor naivaṃ bhavati -- ahaṃ kāyasyānuparigrahakṛtyaṃ[2] karomīti / tejodhātor naivaṃ bhavati -- ahaṃ kāyasyāśitapītakhāditaṃ[3] paripācayāmīti / vāyudhātor naivaṃ bhavati -- ahaṃ kāyasyā-'śvāsapraśvāsakṛtyaṃ karomīti / ākāśadhātor naivaṃ bhavati -- ahaṃ kāyasyāntaḥśauṣiryaṃ karomīti[4] /[5] vijñānadhātor naivaṃ [bhavati -- ahaṃ kāyam abhinirvartayāmīti[6] / kāyasyāpi nai-vaṃ][7] bhavati -- aham ebhiḥ pratyayair janita[8] iti /[9] atha ca satsv eṣu pratyayeṣu kāyasyotpattir bhavati[10] /[11].

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pattern, repeating in the next six occurrences, will not be noted again.

[1]Mśs *kaṭhinatvam abhinirvartayāmīti.*

[2]Mśs omits *kṛtya*; Pp omits *pari.*

[3]Mśs *kāyasya aśitapītakhāditaṃ*; Pp and Śis *kāyasyāśita-pītakhāditaṃ.*

[4]Mśs *kāyasyāntaḥśauṣiryabhāvam abhinirvartayāmīti*; Pp *kāyasyāntaḥśauṣīryam abhinirvartayāmīti*; Śis *kāyasyāntaḥ-śauṣiryaṃ karomīti.*

[5]Pp adds *ṛtor api naivaṃ bhavaty ahaṃ kāyasya pariṇāmanā-kṛtyaṃ karomīti /.*

[6]*Mśs* kāyam abhinirvartayāmīti; *Pp kāya[sya nāmarūpa]m-abhinirvartayāmīti* (the brackets indicate that *sya nāmarūpa* was omitted from the manuscript and are a suggested addition by L. de La Vallée Poussin).

[7]Śis omits the entire section in brackets.

[8]Mśs *pratyayaviśeṣair janita.*

[9]Mśs *//.*

[10]Mśs *atha ca satsu pratyayeṣu kāyasyotpattir bhavati*; Pp *atha ca punaḥ satām eṣāṃ pratyayānāṃ samavāyāt kāyasyopapattir bhavati* (L. de La Vallée Poussin corrected the mss.'s *kāyasyopapattir* to *kāyasyotpattir*); Śis *atha ca satsveṣu pratyayeṣu kāyasyotpattir bhavati.*

[11]Mśs *//.*

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Bhāmatī, 266:

atha pratyopanibandhaḥ--pṛthivyaptejovāyvākāśavijñāna-dhātūnāṃ samavāyād bhavati kāyaḥ / tatra kāyasya pṛthivī-dhātuḥ kāṭhinyaṃ nirvartayati, abdhātuḥ snehayati kāyam, tejodhātuḥ kāyasyāśitapīte paripācayati, vāyudhātuḥ kāyasya śvāsādi karoti, ākāśadhātuḥ kāyasyāntaḥ suṣirabhāvaṃ karoti / yas tu nāmarūpāṅkuram abhinirvartayati pañcavijñānakārya-saṃyuktaṃ sāsravaṃ ca manovijñānaṃ so'yam ucyate vijñānadhātuḥ / yadā hy ādhyātmikāḥ pṛthivyādidhātave bhavanty avikalās tadā sarveṣāṃ samavāyād bhavati kāyasyotpattiḥ / tatra pṛthivyādi-dhātūnāṃ naivaṃ bhavati vayaṃ kāyasya kāṭhinyādi nirvartayāma iti, kāyasyāpi naivaṃ bhavati jñānam aham ebhiḥ pratyayair abhinirvartita iti / atha ca pṛthivyādidhātubhyo'cetanebhyaś cetanāntarān adhiṣṭhitebhyoṅkurasyeva kāyasyotpattiḥ, so'yam pratītyasamutpādo dṛṣṭatvān nānyathayitavyaḥ /.

15. Mśs, 111, Pp, 562, and Śis, 121:

tatra pṛthivīdhātur nātmā na sattvo[1] na jīvo na jantur na manujo na mānavo na strī na pumān na[2] napuṃsakam,[3] na cāham, na[4] mama, na cāpy anyasya[5] kasyacit /[6] evam abdhātus tejodhātur vāyudhātur ākāśadhātur[7] vijñānadhātur[8] na sattvo na jīvo na jantur na manujo na mānavo na strī na pumān na

---

[1]Mśs *mukto na buddho*; Pp and Śis *sattvo*.

[2]Mśs *puruṣo na*; Pp and Śis *pumān na*.

[3]Mśs and Pp *napuṃsakaṃ* and omit this comma and the next.

[4]Mśs adds *ca*.

[5]Mśs *nāpy anyasya*; Pp *cānyasya*; Śis *na cāpy anyasya*.

[6]Mśs omits the remainder of the paragraph, though Gokhale has added most of it in brackets based on L. de La Vallée Poussin's reconstruction.

[7]Pp adds *ṛtudhātur*.

[8]Pp adds *nātmā*.

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napuṃsakaṃ na cāhaṃ na mama na cāpy anyasya[1] kasyacit //[2].

16. Bp, 186, Mśs, 111, Pp, 562-63, and Śis, 121:

tatra avidyā[3] katamā ?[4] yā eṣv eva ṣaṭsu dhātuṣv[5] ekasaṃjñā[6] piṇḍasaṃjñā nityasaṃjñā dhruvasaṃjñā śāśvatasaṃjñā sukhasaṃjñā ātmasaṃjñā[7] sattvajīvajantumanujamānavasaṃjñā[8] ahaṃkāramamakārasaṃjñā /[9] evam ādi vividham ajñānam[10] /[11] iyam ucyatevidyeti[12] /[13] evam avidyāyāṃ satyāṃ viṣayeṣu rāgadveṣamohāḥ pravartante / tatra ye rāgadveṣamohā viṣayeṣu, amī[14]

---

[1]Pp *cānyasya*.

[2]Pp /.

[3]Bp and Śis *tatra avidyā*; Mśs and Pp *tatrāvidyā*.

[4]Pp /.

[5]Bp *eteṣām eva ṣaṇṇāṃ dhātūnāṃ yā*; Mśs *yā eṣv eva ṣaḍdhātuṣu*; Pp *yaiṣām eva ṣaṇṇāṃ dhātūnām*; Śis *yā eṣv eva ṣaṭsu dhātuṣv*.

[6]Pp *aikyasaṃjñā*.

[7]Mśs omits *ātmasaṃjñā*; Pp has *ātmasaṃjñā* in brackets indicating that the mss. omitted it.

[8]Bp *sattvasaṃjñā jīvasaṃjñā jantusaṃjñā manujasaṃjñā mānavasaṃjñā*; Mśs *sattvajīvajantupoṣapuruṣapudgalamanujamānavasaṃjñā*; Pp *sattvasaṃjñā jīvapudgalamanujamānava*-[563]-*saṃjñā*; Śis *sattvajīvajantumanujamānavasaṃjñā*.

[9]Mśs has a comma, not a *daṇḍa*.

[10]Mśs *vividhavijñānaṃ* was corrected to *vividham ajñānam* by Gokhale.

[11]Bp and Mśs have a comma, not a *daṇḍa*; Pp omits /.

[12]Bp *iyam ucyate'vidyā*; Mśs *iyam ucyate avidyeti*; Pp and Śis *iyam ucyate'vidyeti*. For Pp, from *evam ādi* to *'vidyeti* is all joined together.

[13]Pp //.

[14]Bp, Mśs, and Śis *viṣayeṣu, amī*; Pp *viṣayeṣv amī*.

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ucyante[1] saṃskārā iti[2] /[3] vastuprativijñaptir vijñānam[4] / vijñānasahajāścatvāro'rūpiṇa upādānaskandhāḥ, tan nāma[rūpam], catvāri ca mahābhūtāni copādāya upādāya rūpam aikadhyam abhisaṃkṣipya tan nāmarūpam / nāmarūpasaṃniśritānīndriyāṇi ṣaḍāyatanam /[5] trayāṇāṃ dharmāṇāṃ saṃnipātaḥ sparśaḥ[6] / sparśānubhavanā[7] vedanā / vedanādhyavasānaṃ tṛṣṇā[8] / tṛṣṇā-vaipulyam upādānam[9] / upādānanirjātaṃ punarbhavajanakaṃ karma bhavaḥ / taddhetuka[10]skandhaprādurbhāvo jātiḥ /[11] skandhaparipāko[12] jarā[13] / skandhavināśo[14] maraṇam[15] / mriyamāṇasya

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[1]Bp *avidyāpratyayāḥ*; Mśs and Śis *ucyante*; Pp omits.

[2]Bp and Pp *ity ucyante*; Mśs and Śis *iti*.

[3]Mśs *//*.

[4]Bp, Pp, and Śis *vastuprativijñaptir vijñānam*; Mśs *vastu-prajñaptiḥ* (marginal gloss *indriyavijñānacetanā*) *vijñānam*.

[5]Bp *catvāri mahābhūtāni copādāya rūpam aikadhyarūpam / vijñānasahajāś catvāro'rūpiṇa upādānaskandhā nāma, tan nāmarūpam / nāmarūpasaṃniśritāni indriyāṇi ṣaḍāyatanam /*;
Mśs *vijñānasahajāścatvāra upādānaskandhāḥ, tan nāmarūpam / nāmarūpasaṃśritānīndriyāṇi ṣaḍāyatanam /*;
Pp *vijñānasahabhūvaścatvāraḥ skandhā rūpiṇa upādānākhyās-tan nāma rūpaṃ / nāmarūpasaṃnihsṛtānīndriyāṇi ṣaḍāyatanam /*;
Śis *vijñānasahajāścatvāro'rūpiṇa upādānaskandhāḥ, tan nāma-[rūpam], catvāri ca mahābhūtāni copādāya upādāya rūpam aikadhyam abhisaṃkṣipya tan nāmarūpam / nāmarūpasaṃniśritānī-'ndriyāṇi ṣaḍāyatanam /* [the brackets must mean the editors addition].

[6]Mśs has the marginal gloss *viṣayendriyavijñānasaṃnipāta ity arthaḥ*.

[7]Bp, Mśs, and Pp *sparśānubhavo*.

[8]Mśs adds the marginal gloss *adhyavasānaṃ kāṅkṣā sukhādy-anubhavaḥ*.

[9]Pp *upādānaṃ*.

[10]Bp, Mśs, and Pp *bhavahetukaḥ*.

[11]Bp adds *jātyabhinirvṛttānāṃ*; Pp adds *jātasya*.

[12]Bp *skandhānāṃ paripāko*; Mśs, Pp, and Śis

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mūḍhasya[1] sābhiṣv aṅgasyāntardāhaḥ[2] śokaḥ / lālapyanaṃ[3] paridevaḥ[4] / pañcavijñānasaṃprayuktam asātānubhavanaṃ[5] duḥkham[6] / manasikārasaṃprayuktaṃ[7] mānasaṃ duḥkhaṃ[8] daurmanasyam / ye cānye[9] evam ādaya[10] upakleśās ta upāyāsāḥ // peyālaṃ //[11].

Bhāmatī, 266-267:

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skandhaparipāko.

[13]Mśs adds the marginal gloss *skandhajīrṇatety arthaḥ.*

[14]Bp and Mśs *skandhavināśo*; Pp *jīrṇasya skandhasya vināśo*; Śis *skandhānāṃ vināśo.*

[15]Pp *maraṇaṃ.*

[1]Bp and Pp *saṃmūḍhasya.*

[2]Bp *sābhiṣv aṅgasya antardāhaḥ*; Mśs, Pp, and Śis *sābhiṣv aṅgasyāntardāhaḥ.*

[3]Bp *śokotthalapanaṃ*; Mśs *śokenālapanaṃ*; Pp *śokottham ālāpanaṃ.*

[4]Mśs *paridevanam.*

[5]Bp *pañcavijñānasaṃprayuktam āghātānubhavanaṃ*; Mśs *cakṣurādipañcavijñānakāyasaṃyuktaṃ asātānuśayanaṃ duḥkhapaścāttāpaṃ*; Pp *pañcavijñānakāyasaṃyuktam asātam anubhavanaṃ*; Śis *pañcavijñānasaṃprayuktam asātānubhavanaṃ.*

[6]Mśs *duḥkha[m].*

[7]Bp *duḥkhamanasikārasaṃprayuktaṃ*; Mśs and Śis *manasikārasaṃprayuktaṃ*; Pp *manasā saṃyuktaṃ.*

[8]Mśs *duḥkha[m].*

[9]Mśs and Pp *cāpyanye.*

[10]Bp *evam ādāya*; Mśs *evam ādayaḥ.*

[11]Bp *upakleśāḥ, ime upāyāsā ity ucyante //*; Mśs *kleśāḥ, upakleśā upāyāsāḥ* (marginal gloss *manovikalpajātamāyāśāṭhyadainyakāmarāgādayaste sarve / peyālam*) //; Pp *upakleśās ta upāyāsā iti //*; Śis *upakleśās ta upāyāsāḥ // peyālaṃ //.*

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tatraiteṣv eva ṣaṭsu dhātuṣu yaikasaṃjñā piṇḍasaṃjñā nityasaṃjñā sukhasaṃjñā sattvasaṃjñā pudgalasaṃjñā manuṣyasaṃjñā mātṛduhitṛsaṃjñā ahaṅkāramamakārasaṃjñā, seyam avidyā saṃsārānarthasambhārasya mūlakāraṇaṃ tasyām avidyāyāṃ satyāṃ saṃskārā rāgadveṣamohā viṣayeṣu pravartante / vastuviṣayā vijñaptir vijñānaṃ vijñānāc catvāro rūpiṇa upādānaskandhās tan nāma tāny upādāya rūpam abhinirvartate / tadai-[267]-kadhyam abhisaṃkṣipya nāmarūpaṃ nirucyate / śarīrasyaiva kalalabudbudādyavasthā, nāmarūpaṃ samiśritānīndriyāṇi ṣaḍāyatanaṃ, nāmarūpendriyāṇāṃ trayāṇāṃ sannipātaḥ sparśaḥ, sparśādvedanā sukhādikā, vedanāyāṃ satyāṃ kartavyam etat sukhaṃ punar mayety adhyavasānaṃ tṛṣṇā bhavati / tata upādānaṃ vākkāyaceṣṭā bhavati / tato bhavaḥ, bhavaty asmāj janmeti bhavo dharmādharmau / taddhetukaḥ skandhaprādurbhāvo jātiḥ janma / janmahetukā uttare jarāmaraṇādayaḥ / jātānāṃ skandhānāṃ paripāko jarā / skandhānāṃ nāśo maraṇam / mriyamāṇasya mūḍhasya sābhiṣaṅgasya putrakalatrādāvantardāhaḥ śokaḥ / tadutthaṃ pralapanaṃ 'hā mātaḥ hā tāta hā ca me putrakalatrādī'ti paridevanā / pañcavijñānakāryaṃsaṃyuktam asādhv anubhavanaṃ duḥkhaṃ, mānasaṃ ca duḥkhaṃ daurmanasyam / evaṃ jātīyakāś copāya 'sta upakleśā' gṛhyante /.

17. Bp, 286-287, and Pp, 564:

tatra mahāndhakārārthenāvidyā[1] / abhisaṃskārārthena saṃskārāḥ / vijñāpanārthena[2] vijñānaṃ[3] / anyo'nyopastambhanā-'rthena[4] nāmarūpaṃ[5] / āyadvārārthena ṣaḍāyatanaṃ[6] / sparśa-

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[1]Bp *mahāndhakārārthena avidyā*; Pp *mohāndhakārārthenā-'vidyā*. Pp is a printing error that L. de La Vallée Poussin corrected to *mahāndhakāra°*.

[2]Bp *vijñānanārthena*.

[3]Bp *vijñānam*.

[4]Bp *mananārthena*.

[5]Bp *nāmarūpam*.

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nārthena sparśaḥ / anubhavanārthena vedanā / paritarṣaṇārthena tṛṣṇā / upādānārthenopādānaṃ[1] / punarbhavārthena[2] bhavaḥ / janmanārthena[3] jātiḥ / paripākārthena[4] jarā / vināśārthena maraṇaṃ[5] / śocanārthena śokaḥ / paridevanārthena[6] paridevaḥ / kāyaparipīḍanārthena[7] duḥkhaṃ[8] / cittasaṃpīḍanārthena daurmanasyaṃ[9] / upakleśārthena[10] upāyāsāḥ //.

18. Bp, 225, Mśs, 111, Pp, 564, and Śis, 121:
punar aparaṃ[11] tattve'pratipattiḥ[12] mithyāpratipattiḥ[13]

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[6]BP *ṣaḍāyatanam.*

[1]Bp *upādānārthena upādānam*; Pp *upādānārthenopādānaṃ.*

[2]Bp *punarbhavajananārthena.*

[3]Bp *skandhaprādurbhāvārthena*; Pp *janmanārthena* according to the mss., but L. de La Vallée Poussin's edition has *janmā-'rthena*; L. de La Vallée Poussin says Bp has the correct reading.

[4]Bp *skandhaparipākārthena.*

[5]Bp *maraṇam.*

[6]Bp *vacanaparidevanārthena.*

[7]Bp *kāyasaṃpīḍanārthena.*

[8]Bp *duḥkham.*

[9]Bp *daurmanasyam.*

[10]L. de La Vallée Poussin says the Bp reading of *upakleśa-na°* is more correct. However, Bp has the same reading as Pp!

[11]Bp and Śis *punar aparaṃ*; Mśs *punar aparam--*; Pp *atha vā.*

[12]Bp and Pp *tatve'pratipattir*; Mśs and Śis *tattve'prati-pattiḥ.*

[13]Bp, Mśs, and Pp *mithyāpratipattir*; Śis *mithyāpratipattiḥ.*

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ajñānam avidyā[1] /[2].

19. Bp, 225, Mśs, 111, Pp, 564, and Śis, 121:

evam avidyāyāṃ satyāṃ trividhāḥ saṃskārāḥ[3] abhinirvartante[4] puṇyopagā[5] apuṇyopagā[6] āniñjyopagāś ca[7] /[8] ima[9] ucyante'vidyāpratyayāḥ[10] saṃskārā[11] iti[12] /[13].

20. Bp, 225, Mśs, 111-12, Pp, 564, and Śis, 121::

puṇyopagānāṃ[14] saṃskārāṇāṃ puṇyopagam eva vijñānaṃ bhavati /[15] apuṇyopagānāṃ saṃskārāṇām apuṇyopagam eva vijñānaṃ

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[1]Bp, 171, *punar aparam--tattve'pratipattiḥ mithyāpratipattiḥ ajñānam avidyā / iti /.* Mśs has the marginal gloss *saṃvṛtiparamārthayor vibhāgājñānaṃ ajñānam.*

[2]Pp *//.*

[3]Bp, Mśs, and Pp *saṃskārā.*

[4]Pp adds */.*

[5]Bp *puṇyopagāḥ,.*

[6]Bp *apuṇyopagāḥ.*

[7]Bp *ānañjyopagāśca*; Mśs *aniñjyopagāś ceti*; Pp *āneñjyopagāḥ.*

[8]Mśs omits */*; Pp *//.*

[9]Bp *ime*; Mśs *saṃbhāvyante*; Pp omits.

[10]Bp *ucyante avidyāpratyayāḥ*; Mśs *avidyāpratyayāḥ*; Pp omits; Śis *ucyante'vidyāpratyayāḥ.*

[11]Pp omits *saṃskārā.*

[12]Pp omits *iti.*

[13]Pp omits /. This entire second phrase is omitted in the Tibetan texts of ŚS except for DHLRT.

[14]Pp adds *tatra before* puṇyopagānāṃ.

[15]Bp and Mśs have a comma, not a *daṇḍa.*

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[Mśs 112] bhavati /[1] āniñjyopagānā[2] saṃskārāṇām āniñjyopagam[3] eva vijñānaṃ bhavati / idam ucyate saṃskārapratyayaṃ[4] vijñānam iti /[5].

21. Bp, 225, Mśs, 112, Pp, 564, and <u>Śis</u>, 121:
evaṃ nāmarūpam /[6].

22. Bp, 225, Mśs, 112, Pp, 564-65, and <u>Śis</u>, 121:
nāmrūpavivṛddhyā [Pp 565] ṣaḍbhir āyatanadvāraiḥ kṛtya-kriyāḥ[7] pravartante /[8] tan nāmarūpapratyayaṃ ṣaḍāyatanam ity ucyate[9] /[10] ṣaḍbhya āyatanebhyaḥ[11] ṣaṭ sparśakāyāḥ[12]

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[1]Bp and Mśs have a comma, not a *daṇḍa*.

[2]Bp *ānañjyopagānāṃ*; Mśs *āniñjyopagānāṃ*; Pp *āneñjyopa-gānāṃ*.

[3]Bp *ānañjyopagam*; Mśs and Śis *āniñjyopagam*; Pp *āneñjyopa-gam*.

[4]Pp omits *saṃskārapratyayaṃ*.

[5]Bp and Śis *vijñānam iti /*; Mśs *vijñānam iti //*; Pp has *vijñānaṃ //* in brackets.

[6]Bp *tad eva vijñānapratyayaṃ nāmarūpam /*;

Mśs *tad evaṃ vijñānapratyayaṃ nāmarūpam //*;

Pp *vijñānapratyayaṃ nāmarūpam iti vedanādayo'rūpiṇaś cattāraḥ* [L. de La Vallée Poussin corrected the text to *catvāraḥ*] *skandhās tatra tatra bhave nāmayantīti nāma / saha rūpaskandhena ca nāma rūpaṃ ceti nāmarūpam ucyate //*;

Śis *evaṃ nāmarūpam /*.

None of the Sanskrit quotations agrees with the Tibetan.

[7]Mśs *kṛtyakriyā[ḥ]*.

[8]Bp and Mśs each has a comma, not a *daṇḍa*; Pp adds *prajñāyante* after *pravartante* and before the *daṇḍa*.

[9]Bp and Mśs *ṣaḍāyatanam ucyate*.

[10]Mśs *//*.

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pravartante /[1] ayaṃ ṣaḍāyatanapratyayaḥ sparśa ity[2] ucyate /[3].

23. Bp, 225, Mśs, 112, Pp, 565, and Śis, 121:

yaj jātīyaḥ sparśo bhavati,[4] taj jātīyā vedanā pravartate /[5] iyaṃ[6] sparśapratyayā vedanety ucyate[7] /[8].

24. Bp, 225, Mśs, 112, Pp, 565, and Śis, 121:

yas tāṃ vedayati[9] viśeṣeṇāsvādayati,[10] abhinandati[11] adhyavasyati[12] adhitiṣṭhati,[13] sā vedanāpratyayā tṛṣṇety ucyate /[14] āsvādanābhinandanādhyavasānam[15] -- mā[16] me[17] priya-

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[11]Bp, Mśs, and Śis *ṣaḍbhya āyatanebhyaḥ*; Pp *ṣaḍbhyaś cā-'yatanebhyaḥ*.

[12]Mśs *sparśakāyasamūhāḥ*.

[1]Mśs has a comma, not a *daṇḍa*.

[2]Mśs omits *iti*.

[3]Mśs and Pp *//*.

[4]Bp and Pp omit the comma.

[5]Mśs has a comma, not a *daṇḍa*.

[6]Bp, Mśs, and Śis *iyaṃ*; Pp *iyam ucyate bhikṣavaḥ*.

[7]Bp and Śis *vedanety ucyate*; Mśs *vedanā ucyate*; Pp *vedaneti*.

[8]Mśs and Pp *//*.

[9]Bp adds a comma; Mśs *vedanāṃ* with the marginal gloss *vedayati*; Pp *vedanāṃ*.

[10]Mśs and Pp omit the comma.

[11]Bp *abhinandayati,*.

[12]Bp adds a comma; Mśs *adhyavasa(sya ?)ti* with the marginal gloss *kāṅkṣati*; Pp adds *adhyavasāye*, which L. de La Vallée Poussin has corrected to *adhyavasāya*.

[13]Pp *tiṣṭhati /*.

[14]Mśs and Pp *//*.

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rūpasātarūpair viyogo[1] bhavatv iti aparityāgo bhūyo bhūyaś ca[2] prārthanā,[3] idaṃ tṛṣṇāpratyayam upādānam ity ucyate[4] /[5].

25. Bp, 225, Mśs, 112, Pp, 565-66, Śis, 121-22:

evaṃ[6] [Śis 122] prārthayamānaḥ punarbhavajanakaṃ karma samutthāpayati kāyena vācā manasā[7] /[8] ayam[9] upādānapratyayo bhava ity ucyate /[10] yā[11] karma nirjātānāṃ skandhānām abhi-

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[15]Bp *āsvadanā, abhinandanā, adhyavasāyasthānam,*; Mśs *āsvādanābhinandanaṃ ādhyavasāyasthānam,*; Pp *āsvādanābhinanda-nādhyavasānasthānām-* (L de La Vallée Poussin has corrected *sthānām* to *sthānād* in the notes and in his corrections on p. 608, he reads *°adhyavasānādhyavasāyasthānād*); Śis *āsvādanābhi-nandanādhyavasānam --*.

[16]Bp places *mā* before *bhavatv iti*; Mśs *na*; Pp places *mā* before *bhū[t]*.

[17]Bp and Pp *ātma-*.

[1]Bp and Śis *priyarūpasātarūpair viyogo*; Mśs *priyarūpasāta-rūpaiḥ pañcabhiḥ kāmaguṇair viyogo*; Pp *priya[rūpa]sātarūpair-viyogo* (the *rūpa* in brackets must be an addition by L. de La Vallée Poussin).

[2]Bp and Śis *bhavatv iti aparityāgo bhūyo bhūyaś ca*;
Mśs *bhavatu aparityāgaḥ, bhūyobhūyaś ca*;
Pp *bhūn nityam aparityāgo bhaved iti yaivaṃ*.

[3]Pp omits the comma.

[4]Bp, Mśs, and Śis *idaṃ tṛṣṇāpratyayam upādānam ity ucyate*; Pp *idam ucyate bhikṣavaḥ tṛṣṇāpratyayam upādānam*.

[5]Mśs and Pp *//*.

[6]Pp precedes *evaṃ* with *yatra vastuni satṛṣṇas tasya vastuno 'rjanāya viṭhapanāyopādānam upādatte tatra tatra prārthayate /*.

[7]Pp adds *ca*.

[8]Bp has a comma, not a *daṇḍa*; Mśs has a comma, not a *daṇḍa*, and reverses *vācā manasā*.

[9]Bp, Mśs, and Pp *sa*.

[10]Mśs and Pp *//*.

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[Pp 566]-nirvṛttiḥ[1],[2] sā bhavapratyayā jātir ity ucyate /[3] yo[4] jātyabhinirvṛttānāṃ[5] skandhānām upacayaparipākād vināśo[6] bhavati,[7] tad idaṃ jātipratyayaṃ jarāmaraṇam ucyate[8] / // pe //[9].

26. Pp, 566, and Śis, 122:

evam ayaṃ dvādaśāṅgaḥ pratītyasamutpādo'nyonyahetuko'-nyonyapratyayato[10] naivānityo na nityo na saṃskṛto nāsaṃskṛto[11] na vedayitā[12] na kṣayadharmo[13] na nirodhadharmo[14] na

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[11]Bp and Pp *tat*; Mśs *yat*.

[1]Bp *pañcaskandhānām abhinirvṛttiryā*; Pp *skandhānām abhinirvṛttiryā*.

[2]Pp omits the comma.

[3]Mśs and Pp *//*.

[4]Bp *yā (yo)*; Pp omits *yo*.

[5]Pp *jātyābhinirvṛttānāṃ*.

[6]Pp *skandhānām upanayanaparipākādvināśo* (L. de La Vallée Poussin corrected *upanayana* to *upacayana*).

[7]Pp has a *daṇḍa*, not a comma.

[8]Bp, Mśs, and Pp *jarāmaraṇam ity ucyate*.

[9]Bp / *peyālaṃ* /; Mśs has this marginal gloss *(peyālam, tatra avidyādiṣu śokaparidevaduḥkhadaurmanasyopāyāsāḥ peyālārthena nidirśitāḥ) //*; Pp *//*; Śis / // *pe //*.

[10]Pp *nyonyapratyayo*; Śis *nyonyapratyayato*.

[11]Pp adds *[nāhetuko nāpratyayo]*, which must be L. de La Vallée Poussin's addition.

[12]Pp adds *nāvedayitā na pratītyasamutpanno nāpratītyasamutpanno*.

[13]Pp adds *nākṣayadharmo na virāgadharmo nāvināśadharmo* and L. de La Vallée Poussin has replaced *virāga* with *vināśa*.

[14]Pp adds *nānirodhadharmo*.

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virāgadharmaḥ[1] anādikālapravṛtto'nudbhinno'nupravartate[2] nadīsrotavat /[3].

27. Pp, 566, and Śis, 122:

[4]atha ca / imāny asya[5] dvādaśāṅgasya pratītyasamutpādasya catvāri aṅgāni[6] saṃghātakriyāyai hetutvena pravartante / katamāni catvāri ?[7] yad uta avidyā[8] tṛṣṇā karma vijñānaṃ ca /.

28. Bp, 225, Mśs, 112, Pp, 566, and Śis, 122:

tatra vijñānaṃ bījasvabhāvatvena hetuḥ / karma kṣetrasvabhāvatvena hetuḥ / avidyā tṛṣṇā ca kleśasvabhāvena[9] hetuḥ / karmakleśā vijñānabījaṃ saṃjanayanti[10] / tatra karma vijñānabījasya kṣetrakāryaṃ karoti /[11] tṛṣṇā vijñānabījaṃ snehayati /[12] avidyā vijñānabījam avakirati /[13] [asatām eṣāṃ[14]

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[1]Pp omits *na virāgadharmaḥ*.

[2]Pp *'nādikālapravṛtto'nucchinno 'nupravartate*; Śis *anādikālapravṛtto'nudbhinno'nupravartate*. Pp's *'nucchinno* is much preferred to Śis's *'nudbhinno*.

[3]Pp *//*.

[4]Pp adds *yady apy ayaṃ [dvādaśāṅgaḥ] pratītyasamutpādo'nucchinno'nupravartate nadīsrotavat /*.

[5]Pp *cemāny asya*; Śis *ca / imāny asya*.

[6]Pp *catvāry aṅgāni*; Śis *catvāri aṅgāni*.

[7]Pp */*.

[8]Pp *yad utāvidyā*; Śis *yad uta avidyā*.

[9]Bp, Mśs, and Pp *kleśasvabhāvatvena*.

[10]Mśs and Pp *janayanti*.

[11]Mśs has a comma, not a *daṇḍa*.

[12]Mśs has a comma, not a *daṇḍa*.

[13]Pp *//*.

[14]Bp and Śis *asatām eṣāṃ*; Mśs *satām eṣāṃ*; Pp *asatāṃ*

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pratyayānāṃ bījasyābhinirvṛttir na[1] bhavati][2] /.

29. Bp, 225-26, Mśs, 112, Pp, 566, and Śis, 122:

tatra karmaṇo[3] naivaṃ bhavati /[4] ahaṃ vijñānabījasya kṣetrakāryaṃ karomīti[5] / [Bp 226] tṛṣṇāyā api naivaṃ bhavati /[6] ahaṃ[7] vijñānasya[8] sneyakāryaṃ karomīti[9] / avidyāyā api naivaṃ bhavati /[10] ahaṃ vijñānabījam avakirāmīti / vijñāna-bījasyāpi naivaṃ bhavati /[11] aham ebhiḥ pratyayair janitam iti[12] /[13].

30. Bp, 226, Mśs, 112-13, Pp, 566-67, and Śis, 122:

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teṣāṃ.

[1]Bp *vijñānabījasyābhinirvṛttir na*; Mśs *vijñānabījasya abhinirvṛttir*; Pp *[vijñāna]bījasyābhinirvṛttir na*; Śis *bījasyā-'bhinirvṛttir na.*

[2]Bp, Mśs, and Pp omit the brackets.

[3]Bp *karmaṇāṃ.*

[4]Bp, Mśs, and Śis have --, not a *daṇḍa.*

[5]Bp *karomi.*

[6]Bp and Mśs have --, not a *daṇḍa.*

[7]Śis omits *vijñānabījasya kṣetrakāryaṃ karomīti / tṛṣṇāyā api naivaṃ bhavati / ahaṃ.*

[8]Bp, Mśs, and Śis *vijñānabījaṃ.*

[9]Bp, Mśs, and Śis *snehayāmīti*; Pp *sneyakāryaṃ karomīti.*

[10]Bp, Mśs, and Śis have --, not a *daṇḍa.*

[11]Bp, Mśs, and Śis have --, not a *daṇḍa.*

[12]Bp and Pp *pratyayair janitam iti*; Mśs *pratyayai(pratītyotpādai)r janita iti* with the marginal gloss in parentheses; Śis *pratyayair janita iti.*

[13]Mśs *//.*

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api tu[1] vijñānabīje[2] karmakṣetrapratiṣṭhite[3] tṛṣṇāsnehābhiṣyandite'vidyāvakīrṇe[4] tatra tatropapattyāyatanasaṃdhau[5] mātuḥ kukṣau[6] virohati,[7] nāmarūpāṅkurasyābhinirvṛttir bhavati[8] /[9] sa ca[10] nāmarūpāṅkuro na svayaṃkṛto na parakṛto nobhayakṛto neśvarādinirmito[11] na kālapariṇāmito[12] na caikakāraṇādhīno[13] nāpy ahetusamutpannaḥ / atha ca mātāpitṛsaṃyogād ṛtusamavāyād anyeṣāṃ[14] ca pratyayānāṃ samavāyād āsvādānupraviddhaṃ[15] [Mśs 113] vijñānabījaṃ[16] mātuḥ kukṣau

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[1]Bp, Mśs, Śis *api tu*; Pp *atha ca*.

[2]Bp, Mśs, and Pp *vijñānabījaṃ*.

[3]Bp, Mśs, and Pp *karmakṣetrapratiṣṭhitaṃ*.

[4]Bp *tṛṣṇāsnehābhisyanditam avidyāvakīrṇaṃ*;
Mśs *tṛṣṇāsnehābhisyanditam avidyāvakīrṇaṃ*;
Pp *tṛṣṇāsnehābhiṣyanditam avidyayā* [567] *sv avakīrṇaṃ*;
Śis *tṛṣṇāsnehābhiṣyandite'vidyāvakīrṇe*.

[5]Pp *tatra tatropapattyāyatanapratisaṃdhau*.

[6]Bp and Mśs omit *tatra tatropapattyāyatanasaṃdhau mātuḥ kukṣau*.

[7]Mśs has *daṇḍa*, not a comma.

[8]Mśs has in the mss. margin *pratisaṃdhimupādāya yāvat ṣaḍāyatanaṃ na syāt / atrāntarīyaṃ nāmarūpam /*.

[9]Mśs *//*.

[10]Mśs *cāsau*.

[11]Bp and Mśs *neśvaranirmito*.

[12]Mśs adds *na prakṛtisaṃbhūto*.

[13]Bp and Śis *na caikakāraṇādhīno*; Mśs *nākāraṇādhīno*.

[14]Bp and Śis *mātāpitṛsaṃyogād ṛtusamavāyād anyeṣāṃ*; Mśs *mātāpitṛsaṃyogāt ṛtusamavāyād anyeṣāṃ*.

[15]Bp *samavāyād āsvādanānuprabaddhaṃ*; Mśs *samavāyād āsvādāt prabuddhaṃ*.

[16]Bp adds *tatra tatropapattyāyatanapratisaṃdhau*; Mśs

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nāmarūpāṅkurabījam abhinirvartati[1] /[2] asvāmikeṣu[3] dharmeṣu[4] amameṣu aparigraheṣu apratyarthikeṣu ākāśasameṣu māyālakṣaṇa-svabhāveṣu[5] hetupratyayānām avaikalyāt /[6].

31. Mśs, 113, Pp, 567-68, and Śis, 122:

tad yathā[7] pañcabhiḥ kāraṇaiś cakṣurvijñānam utpadyate / katamaiḥ pañcabhiḥ ?[8] cakṣuś ca[9] pratītya rūpaṃ ca ālokaṃ[10] ca ākāśaṃ[11] tajjaṃ ca manasikāraṃ[12] pratītyotpadyate[13] cakṣur-vijñānam / tatra cakṣurvijñānasya cakṣurāśrayakṛtyaṃ karoti /[14] rūpam ārambaṇakṛtyaṃ[15] karoti /[16] āloko'vabhāsakṛtyaṃ

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tatra tatropapattyā.

[1]Bp and Mśs *nāmarūpāṅkuram abhinirvartayati.*

[2]Bp omits /; Mśs has a comma, not a *daṇḍa.*

[3]Mśs has the marginal gloss *(dharmanairātmyena).*

[4]Mśs *adharmeṣu* with the marginal gloss *(pudgalanair-ātmyena).*

[5]Mśs *māyālambanasvabhāveṣu,.*

[6]Bp adds *peyālaṃ /*; Mśs has the marginal gloss *(peyālam, peyālaśabdena sāvaśeṣaṃ nirdiśati) //.*

[7]Mśs adds --.

[8]Pp has a *daṇḍa*, not a question mark, and adds *yad uta.*

[9]Pp *cakṣuḥ.*

[10]Mśs and Śis *ca ālokaṃ*; Pp *cālokaṃ.*

[11]Mśs and Śis *ca ākāśaṃ*; Pp *cākāśaṃ.*

[12]Mśs *ca tajjamanasikāraṃ ca*; Pp *[ca] tajjamanisakāraṃ ca*; Śis *tajjaṃ ca manasikāraṃ.*

[13]Mśs *pratītya utpadyate*; Pp and Śis *pratītyotpadyate.*

[14]Mśs has a comma, not a *daṇḍa.*

[15]Mśs and Pp *rūpam ālambaṇakṛtyaṃ*; Śis *rūpam ārambaṇa-kṛtyaṃ.*

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karoti /[1] ākāśam anāvaraṇakṛtyaṃ karoti /[2] tajjamanasikāraḥ samanvāhārakṛtyaṃ[3] karoti /[4] asatsv eṣu[5] pratyayeṣu[6] cakṣurvijñānaṃ notpadyate / yadā[7] cakṣur ādhyātmikam āyatanam avikalaṃ bhavati,[8] evaṃ rūpālokākāśatajjamanasikārāś ca avikalā[9] bhavanti,[10] tataḥ sarvasamavāyāc cakṣurvijñānasyo-'tpattir bhavati[11] /[12] tatra[13] cakṣuṣo naivaṃ bhavati--ahaṃ[14] cakṣurvijñānasyāśrayakṛtyaṃ[15] karomīti /[16] rūpasyāpi naivaṃ bhavati--aha[ṃ][17] cakṣurvijñānasyārambaṇakṛtyaṃ[18] karomīti /

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[16]Mss has a comma, not a *daṇḍa*.

[1]Mss has a comma, not a *daṇḍa*.

[2]Mss has a comma, not a *daṇḍa*.

[3]Mss and Pp *samanvāharaṇakṛtyaṃ*; Śis *samanvāhārakṛtyaṃ*.

[4]Pp *//*.

[5]Mss *asatsu*; Pp *asatām eṣāṃ*; Śis *asatsv eṣu*.

[6]Pp *pratyayānāṃ*.

[7]Pp adds *tu*.

[8]Pp has a *daṇḍa*, not a comma.

[9]Mss and Pp *rūpālokākāśatajjamanasikārāś cāvikalā*; Śis *rūpālokākāśatajjamanasikārāś ca avikalā*.

[10]Pp has a *daṇḍa*, not a comma.

[11]Mss *sarveṣāṃ samavāyāc cakṣurvijñānasyotpattir bhavati*; Pp *sarveṣāṃ samavāyāc cakṣurvijñānam utpadyate*; Śis *sarvasamavāyāc cakṣurvijñānasyotpattir bhavati*.

[12]Pp *//*.

[13]Mss *tatrāpi*.

[14]Mss and Śis *bhavati--ahaṃ*; Pp *bhavaty ahaṃ*.

[15]Mss *cakṣurvijñānasya āśrayakṛtyaṃ*; Pp and Śis *cakṣurvijñānasyāśrayakṛtyaṃ*.

[16]Pp adds *evaṃ*.

[17]Mss *bhavati--ahaṃ*; Pp *bhavaty ahaṃ*; Śis *bhavati--aha*.

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ālokasyāpi naivaṃ bhavati--aham avabhāsakṛtyaṃ[1] karomīti / ākāśasyāpi naivaṃ bhavati--ahaṃ[2] cakṣurvijñānasyānāvaraṇakṛtyaṃ[3] karomīti / tajjamanasikārasyāpi naivaṃ bhavati--ahaṃ[4] [Pp 568] cakṣurvijñānasya samanvāhārakṛtyaṃ[5] karomīti / cakṣurvijñānasyāpi naivaṃ bhavati--aham ebhiḥ[6] pratyayair janita iti[7] /[8] atha ca punaḥ[9] satsv eṣu[10] pratyayeṣu[11] cakṣurvijñānasyotpattir bhavati prādurbhāvaḥ[12] /[13] evaṃ śeṣāṇām indriyāṇāṃ yathāyogyaṃ[14] kartavyam[15] //.

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[18]Mśs *cakṣurvijñānasya avalambanakṛtyaṃ*; Pp *cakṣurvijñānasyālambanakṛtyaṃ*; Śis *cakṣurvijñānasyārambaṇakṛtyaṃ*.

[1]Mśs *bhavati--ahaṃ cakṣurvijñānasya avabhāsakṛtyaṃ*; Pp *bhavaty ahaṃ cakṣurvijñānasyāvabhāsakṛtyaṃ*; Śis *bhavati--aham avabhāsakṛtyaṃ*.

[2]Mśs and Śis *bhavati--ahaṃ*; Pp *bhavaty ahaṃ*.

[3]Mśs *cakṣurvijñānasya anāvaraṇakṛtyaṃ*; Pp and Śis *cakṣurvijñānasyānāvaraṇakṛtyaṃ*.

[4]Mśs and Śis *bhavati--ahaṃ*; Pp *bhavaty ahaṃ*.

[5]Mśs and Pp *samanvāharaṇakṛtyaṃ*; Śis *samanvāhārakṛtyaṃ*.

[6]Mśs and Śis *bhavati--aham ebhiḥ*; Pp *bhavaty aham ebhiḥ*.

[7]Mśs *pratyaya samavāyair janita iti*; Pp *pratyayair janitam iti*; Śis *pratyayair janita iti*.

[8]Pp //.

[9]Mśs and Pp omit *punaḥ*.

[10]Mśs *satsu*; Pp *satāṃ eṣāṃ*; Śis *satsv eṣu*.

[11]Pp *pratyayānāṃ*.

[12]Mśs *cakṣurvijñānasyotpattiḥ prādurbhāvo bhavati*; Pp *samavāyāc cakṣurvijñānasyotpattir bhavati*; Śis *cakṣurvijñānasyotpattir bhavati prādurbhāvaḥ*.

[13]Pp //.

[14]Mśs and Pp *yathāyogaṃ*.

[15]Pp *karaṇīyaṃ*.

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32. Bp, 226, Mśs, 113, Pp, 568, and Śis, 122:

tatra na[1] kaścid dharmo'smāl lokāt paralokaṃ[2] saṃkrāmati /[3] asti ca karmaphalaprativijñaptir hetupratyayānām avaikalyāt[4] //[5] tad yathā bhikṣavaḥ supariśuddha ādarśamaṇḍale mukhapratibimbakaṃ dṛśyate / na ca tatrādarśamaṇḍale mukhaṃ saṃkrāmati / asti ca mukhaprativijñaptir hetupratyayānām avaikalyāt // evam asmāl lokān na kaścic cyuto nāpy anyatropapannaḥ / asti ca karmaphalapra[tivi]jñaptir hetupratyayānām avaikalyāt //.

33. Pp, 568:

tad yathā bhikṣavaś candramaṇḍalaṃ catvāriṃśadyojanaśatam ūrdhvaṃ vrajati / atha ca punaḥ parītte 'py udakabhājane candrasya pratibimbaṃ dṛśyate / na ca tasmāt sthānād ūrdhvaṃ nabhasaś cyutaṃ parītta udakasya bhājane saṃkrāntaṃ bhavati / asti ca candramaṇḍalaprativijñaptir hetupratyayānām avaikalyāt / evam asmāl lokān na kaścic cyuto / nāpy anyatropapannaḥ / asti ca karmaphalaprativijñaptir hetupratyayānām avaikalyāt //.

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[1]Bp *na tatra*; Mśs *tatra pratītyasamutpāde na*; Pp and Śis *tatra na*.

[2]Bp *kaścid dharmo'smāl lokāt paralokaṃ*;
Mśs *kaścid dharmo asmāl lokāt paralokaṃ*;
Pp *kaścid dharmo'smāl lokāt paralokaṃ*;
Śis *kaścid dharmo'smāl lokāt paraṃ lokaṃ*.

[3]Mśs has a comma, not a *daṇḍa*, and adds the marginal gloss *(iti śāśvatātaniṣedhaḥ)*,.

[4]Bp *asti ca karmaphalam, asti ca vijñaptiḥ, hetupratyayānām avaikalyāt*; Mśs and Pp *asti ca karmaphalaprativijñaptir hetupratyayānām avaikalyāt*; Śis *asti ca karmaphalaprativijñaptiḥ, hetupratyayānām avaikalyāt*.

[5]Bp */ peyālaṃ /*; Mśs adds the marginal gloss */ (peyālam) /*; Pp *//*; Śis */*. Bp, Mśs, and Śis omit the remainder of this passage.

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34. Bp, 226, Mśs, 113, Pp, 567, and Śis, 122-23:

yathā agnir upādānavaikalyān na[1] jvalati,[2] evam eva[3] karmakleśajanitaṃ vijñānabījaṃ [Śis 123] tatra tatropapattyā-'yatanapratisaṃdhau[4] mātuḥ kukṣau nāmarūpāṅkuram abhinirvartayati,[5] asvāmikeṣu dharmeṣu amameṣu aparigraheṣu[6] apratyarthikeṣu[7] ākāśasameṣu[8] māyālakṣaṇasvabhāveṣu,[9] hetupratyayānām avaikalyāt[10] //.

35. Bp, 226, Mśs, 114, Pp, 569-70, and Śis, 123:

tatrādhyātmikaḥ[11] pratītyasamutpādaḥ pañcabhiḥ kāraṇair draṣṭavyaḥ / katamaiḥ pañcabhiḥ ?[12] na śāśvatato[13] noccheda-

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[1]Bp, Mśs, and Śis *yathā agnir upādānavaikalyān na*; Pp *tad yathāgnir upādānapratyaye sati*.

[2]Bp amd Mśs add *upādānāvaikalyāc ca jvalati,*; Pp has a *daṇḍa*, not a comma, and adds *upādānavaikalyān na jvalati /*.

[3]Pp adds *bhikṣavaḥ*.

[4]Bp and Śis *tatra tatropapattyāyatanapratisaṃdhau*; Mśs *tatra tatropapattyā āyatanapratisaṃdhau*; Pp *tatra tatropapattyāyatanapratisaṃdhau*.

[5]Bp omits the comma; Pp has a *daṇḍa*, not a comma.

[6]Bp and Śis *dharmeṣu amameṣu aparigraheṣu*; Mśs *adharmeṣu amameṣu aparigraheṣu*; Pp *dharmeṣv aparigraheṣu*.

[7]Pp omits *apratyarthikeṣu*.

[8]Pp omits *ākāśasameṣu*.

[9]Bp *māyālakṣaṇasvabhāveṣu*; Mśs *māyālambanasvabhāveṣu,*; Pp *māyālakṣaṇasvabhāveṣv amameṣu kṛtrimeṣu*; Śis *māyālakṣaṇasvabhāveṣu,*.

[10]Bp adds */ evam ādhyātmikasya pratītyasamutpādasya pratyayopanibandho draṣṭavyaḥ*; Mśs adds */ evaṃ ādhyātmikasya pratītyasamutpādasya pratyayopanibandho draṣṭavyaḥ*.

[11]Bp and Mśs *tatra ādhyātmikaḥ*; Pp and Śis *tatrādhyātmikaḥ*.

[12]Mśs adds *yad uta*; Pp has a *daṇḍa*, not a question mark.

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to[1] na saṃkrāntitaḥ[2] parīttahetuto vipulaphalābhinirvṛttitaḥ[3] tat sadṛśānuprabandhataś ceti /[4]

kathaṃ na śāśvatataḥ ? yasmād anye māraṇāntikāḥ skandhā[5] anya[6] aupapattyaṃśikāḥ[7] / na tu ya eva māraṇāntikāḥ skandhās ta evaupapatyaṃśikāḥ[8] skandhāḥ / api tu māraṇāntikāś ca skandhā nirudhyamānā aupapattyaṃśikāḥ skandhāś ca[9] prādurbhavanti[10] / ato na[11] śāśvatataḥ //[12]

kathaṃ nocchedataḥ[13] ?[14] na ca niruddheṣu[15] skandheṣu

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[13]Bp and Mśs *śāśvatataḥ,.*

[1]Bp and Mśs *nocchedataḥ,.*

[2]Bp and Mśs add a comma.

[3]Bp and Mśs *parīttahetuto vipulaphalābhinirvṛttitaḥ,;* Pp *parīttahetuvipulaphalābhinirvṛttitaḥ;* Śis *parīttahetuto vipulaphalābhinirvṛttitaḥ.*

[4]Pp *//.*

[5]Bp and Mśs *skandhāḥ,.*

[6]Bp and Mśs *anye.*

[7]Bp and Mśs add *skandhāḥ prādurbhavanti*; Pp adds *skandhāḥ.*

[8]Bp *skandhāḥ, ta eva aupapattyaṃśikāḥ*; Pp *skandhās ta evaupapattyaṃśikāḥ*; Śis *skandhās ta evaupapatyaṃśikāḥ.*

[9]Bp omits*;* Mśs *skandhāḥ*; Pp */ api tu māraṇāntikāś skandhā nirudhyante / tasminn eva ca samaya aupapattyaṃśikāḥ skandhāś;* Śis *skandhāḥ / api tu māraṇāntikāś ca skandhāḥ nirudhyamānā aupapattyaṃśikāḥ skandhāś ca.*

[10]Bp, Pp, and Śis *prādurbhavanti*; Mśs *prādurbhavantīti na.*

[11]Mśs *hetur na.*

[12]Pp omits the second */.*

[13]Bp and Śis *kathaṃ nocchedataḥ*; Mśs *punar nocchedataḥ*; Pp *[kathaṃ nocchedataḥ].*

[14]Pp has a *daṇḍa*, not a question mark.

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aupapattyaṃśikāḥ skandhāḥ prādurbhavanti, nāpy aniruddheṣu / api tu māraṇāntikāś ca[1] skandhā nirudhyante,[2] aupapattyaṃśikāś ca[3] prādurbhavanti /[4] tulādaṇḍonnāmāvanāmavat[5] / ato nocchedataḥ //[6]

[kathaṃ na saṃkrāntitaḥ[7] ?][8] visadṛśāt sattvanikāyād visabhāgāḥ skandhā[9] jātyantare'bhinirvartante /[10] ato na saṃkrāntitaḥ //[11]

[kathaṃ parīttahetuto vipulaphalābhinirvṛttitaḥ ?][12] parīttaṃ karma kriyate,[13] vipulaḥ phalavipāko'nubhūyate[14] /[15]

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[15]Bp, Mśs, and Pp *pūrvaniruddheṣu māraṇāntikeṣu*; Śis *niruddheṣu*.

[1]Bp *māraṇāntikāḥ*.

[2]Bp adds *tasminneva ca samaye*; Pp adds *tasminneva samaye*.

[3]Bp and Pp *aupapattyaṃśikāḥ skandhāḥ*; Mśs *aupapattikāḥ skandhāḥ punarbhavanti,*; Śis *aupapattyaṃśikāś ca*.

[4]Bp and Mśs have a comma, not a *daṇḍa*; Pp omits.

[5]Pp *tulādaṇḍonnāmāvanāmavac candrabimbapratibimbavat*.

[6]Bp omits the second /.

[7]Bp, Pp, and Śis *saṃkrāntitaḥ*; Mśs *saṃkrāntita iti*.

[8]Bp, Mśs, and Pp omit the brackets.

[9]Bp *visadṛśāt sattvanikāyād visabhāgāḥ skandhā*;
Mśs *visadṛśāt sattvanikāyāt visabhāgāḥ skandhā*;
Pp *visadṛśāḥ sattvanikāyāḥ sabhāgatāyāṃ satyām* (corrected by L. de La Vallée Poussin to read *sabhāgāyāṃ jātyām*);
Śis *visadṛśāt sattvanikāyād visabhāgāḥ skandhā*.

[10]Bp and Śis *jātyantare'bhinirvartante /*;
Mśs *jātyantareṣv abhinirvartante,*;
Pp *jātim abhinirvartayanti /*.

[11]Bp omits the second /.

[12]Bp, Mśs, and Pp omit the brackets; Pp has a *daṇḍa*, not a question mark.

[13]Pp omits the comma.

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ataḥ parīttahetuto vipulaphalābhinirvṛttitaḥ //[1]

[kathaṃ tat sadṛśānuprabandhataḥ ?][2] yathā vedanīyaṃ [Pp 570] karma kriyate,[3] tathā vedanīyo vipāko'nubhūyate /[4] atas tat sadṛśānuprabandhataś ceti[5] //.

36. Mśs, 114, Pp, 593-94, and Śis, 123:

yaḥ[6] kaścid bhadanta śāriputra[7] imaṃ pratītyasamutpādaṃ[8] bhagavatā[9] samyakpraṇītam evaṃ[10] yathābhūtaṃ samyakprajñayā satatasamitam ajīvaṃ[11] nirjīvaṃ yathāvad aviparītam ajātam abhūtam akṛtam asaṃskṛtam apratigham anāvaraṇaṃ[12] śivam

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[14]Bp and Mśs *vipulaphalavipāko'nubhūyate*; Pp and Śis *vipulaḥ phalavipāko'nubhūyate.*

[15]Bp and Śis /; Mśs has a comma, not a *daṇḍa*; Pp //.

[1]Bp omits the second /.

[2]Bp, Mśs, and Pp omit the brackets; Pp has a *daṇḍa*, not a question mark.

[3]Pp omits the comma.

[4]Mśs has a comma, not a *daṇḍa*.

[5]Bp *atas tat sadṛśānuprabandhataḥ / evam ādhyātmikaḥ pratītyasamutpādaḥ pañcabhiḥ [kāraṇaiḥ--ākāraiḥ] draṣṭavyaḥ // iti vistaraḥ*; Mśs and Śis *atas tat sadṛśānuprabandhataś ceti*; Pp *atas tat sadṛśānu[pra]bandhataś ceti vistaraḥ.*

[6]Pp *ya.*

[7]Mśs *kaścid bhadanta śāradvatīputra*; Pp omits; Śis *kaścid bhadanta śāriputra.*

[8]Pp *pratītyasamutpādam evaṃ.*

[9]Mśs adds *tathāgatena*; Pp omits *bhagavatā.*

[10]Mśs *samyakpraṇītaṃ*; Pp omits *samyakpraṇītam evaṃ.*

[11]Mśs *śatataśamitaṃ ajīvaṃ*; Pp, Śis *satatasamitam ajīvaṃ.*

[12]Mśs *yathāvad a[vi]parītaṃ ajātaṃ abhūtaṃ akṛtaṃ asaṃskṛtaṃ apratimaṃ anāvaraṇaṃ*; Pp *yathāvad aviparītam ajātam abhūta[m a]kṛtam asaṃskṛtam apratigham anāvaraṇaṃ*; Śis

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abhayaṃ mahārtham avyayam avyupaśamam asvabhāvaṃ[1] paśyati,[2] asatyatas tucchato riktato 'sārato 'ghato 'nityato[3] duḥkhataḥ śūnyato 'nātmataś ca[4] samanupaśyati,[5] sa na pūrvāntaṃ pratisarati --[6] kim aham abhūvam atīte 'dhvani,[7] āhosvin nābhūvam atīte 'dhvani,[8] ko nv aham abhūvam atīte 'dhvani /[9] aparāntaṃ vā punar na pratisarati --[10] kiṃ nu[11] bhaviṣyāmy anagate 'dhvani,[12] āhosvin na bhaviṣyāmy anāgate 'dhvani,[13] ko nu[14]

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yathāvad aviparītam ajātam abhūtam akṛtam asaṃskṛtam apratigham anāvaraṇaṃ.

[1]Mśs *śivaṃ abhayaṃ ahāryaṃ avyayaṃ avyupaśamasvabhāvaṃ*; Pp *śivam abhayam ahāryam avyayam avyupaśamasvabhāvaṃ* (the mss. has *anohārya = ahārya)*; Śis *śivam abhayaṃ mahārtham avyayam avyupaśamam asvabhāvaṃ*.

[2]Pp has a *daṇḍa*, not a comma.

[3]Mśs *asatyato 'saktataḥ asārato rogato gaṇḍataḥ śalyato 'nityato*; Pp *asatas tucchata ṛktato 'sārato rogato gaṇḍataḥ śalyato 'ghato 'nityato*; Śis *asatyatas tucchato riktato 'sārato 'ghato 'nityato*.

[4]Mśs and Pp *śūnyato 'nātmataḥ*; Śis *śūnyato 'nātmataś ca*.

[5]Pp omits *samanupaśyati*, and has /.

[6]Pp has /, not --.

[7]Mśs *kim aham abhūvam atīte 'dhvani*; Pp *kiṃ nv aham abhūvam atīte 'dhvani*; Śis *kim aham abhūvam atīte 'dhvani*,.

[8]Pp has a *daṇḍa*, not a comma.

[9]Pp adds *kathaṃ nv aham abhūvam atīte 'dhvani /*.

[10]Pp has a *daṇḍa*, not --.

[11]Pp *nv ahaṃ*.

[12]Mśs *bhaviṣyāmy aham anagate 'dhvani,*; Pp omits the comma.

[13]Mśs *bhaviṣyāmy aham anāgate 'dhvani,*; Pp has a *daṇḍa*, not a comma.

[14]Mśs *nv ahaṃ*.

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bhaviṣyāmīti[1] /[2] pratyupannaṃ vā punar na pratisarati --[3] kiṃ svid idaṃ[4] kathaṃ svid idam,[5] ke santaḥ ke bhaviṣyāma[6] iti[7] //.

37. Pp, 594:

yāny ekeṣāṃ śramaṇabrāhmaṇānāṃ pṛthagloke dṛṣṭigatāni bhaviṣyanti / tad yathā ātmavādapratisaṃyuktāni jīvavāda-pratisaṃyuktāni kautukamaṅgalapratisaṃyuktāni / tāny asya tasmin samaye prahīṇāni bhavanti parijñātāni samucchinnamūlāni tālamastakavad anābhāsagatā[ni] āyatyām anutpādānirodha-dharmāṇi //.

38. Pp, 594:

atha khalv āyusmān śāriputro maitreyasya bodhisattvasya mahāsattvasya bhāṣitam abhinandy[ānupra]modyotthāyāsanāt [prakrāntaḥ] prakrāntās te ca bhikṣava iti //.

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[1]Mśs and Śis *bhaviṣyāmīti*; Pp *bhaviṣyāmy anāgate 'dhvani*.

[2]Pp adds *kathaṃ nu bhaviṣyāmy anāgate 'dhvani /*.

[3]Pp has a *daṇḍa*, not --.

[4]Mśs and Pp *kiṃ nv idaṃ,*; Śis *kiṃ svid idaṃ*.

[5]Mśs and Śis *svid idam,*; Pp *nv idaṃ*.

[6]Pp *bhaviṣyāmaḥ*.

[7]Mśs and Śis *iti*; Pp / [594] *ayaṃ sattvaḥ kuta āgataḥ / sa itaś cyutaḥ kutra gamiṣyatīti*.

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